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LUTHER BURNING THE POPE'S BULL.



THE  
HAND OF GOD  
IN  
HISTORY;

OR,

DIVINE PROVIDENCE ILLUSTRATED IN THE EXTENSION  
AND ESTABLISHMENT OF CHRISTIANITY  
THROUGHOUT THE WORLD.

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By REV. HOLLIS READ, A. M.,

LATE MISSIONARY OF THE AMERICAN BOARD, AUTHOR OF "THE CHRISTIAN BRAHMUN,"  
"INDIA AND ITS PEOPLE," "PALACE OF THE GREAT KING," "COMMERCE AND  
CHRISTIANITY," "THE COMING CRISIS," MEMOIRS AND SERMONS  
OF REV. DR. ARMSTRONG," ETC., ETC.

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"THAT ALL THE PEOPLE OF THE EARTH MIGHT KNOW THE HAND OF THE LORD, THAT  
IT IS MIGHTY."—Josh. iv. 24.

PHILADELPHIA:

JOHN E. POTTER AND COMPANY.

J. W. GOODSPEED & CO., 148 LAKE STREET, CHICAGO,  
AND 37 PARK ROW, NEW YORK.

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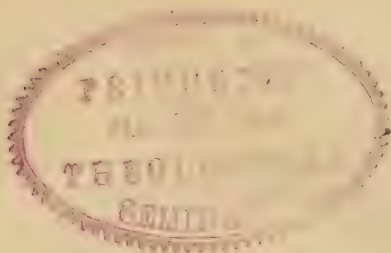
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## PREFACE

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"THE history of the world is gradually losing itself in the history of the Church." "The full history of the world is a history of redemption." "In no period of the history of redemption, not even when preparing the fullness of time for the Messiah's advent, has the providence of God been more marked than of late years, in its bearing on the extension of the Redeemer's kingdom." "The providence of God, in respect to this work," says another, "would form one of the most interesting chapters in the history of his government." "To the casual observer of Providence, to the ordinary reader of this world's history, the whole appears like a chaos of incidents, no thread, no system, no line of connection running through it. One course of events is seen here, and another there. Kingdoms rise on the stage one after another, and become great and powerful, and then pass away and are forgotten. And the history of the Church seems scarcely less a chaos than that of the world. Changes are continually going on within it and around it, and these apparently without much order."

Yet all is not a chaos. The Christian student, with his eye devoutly fixed on the Hand of God, looks out upon the world, and back on the wide field of its history, and takes altogether a different view. What before seemed so

chaotic and disorderly, now puts on the appearance of system and form. All is animated by one soul, and that soul is Providence.

The writer of the following pages believes his subject *timely*. Perhaps as never before, the minds of the most sagacious writers of our age are watching with profound and pious interest the progress of human events. The aim of the author has been to make the work *historical*, at least so abounding in narrative, anecdote, biography, and in the delineations of men and things in real life, as to commend it to the general reader; and at the same time to reveal at every step the Hand of God overruling the events of history, to subserve his one great end: an attempt to contribute a mite to rescue history from the melancholy abuse under which it has lain almost to the present time. History, when rightly written, is but a record of Providence; and he who would read history rightly, must read it with his eye constantly fixed on the Hand of God. Every change, every revolution in human affairs, is, in the mind of God, a movement to the consummation of the great work of redemption. There is no doubt at the present time, a growing tendency so to write and so to understand history. And if the writer has contributed anything to advance a consummation so devoutly to be wished, he will feel that he has not labored in vain

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# HAND OF GOD IN HISTORY

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**Introduction.** General illustrations of Providential Agency: Joseph—Moses—Isaiah—Daniel. History an exponent of Providence. Ezekiel's wheel. John's sealed Book. Pentecost. Persecution about Stephen—about Paul. Dispersion of the Jews. The Roman Empire. Introduction of the Gospel into Abyssinia—Iberia—Britain—Bulgaria. Our plan. Christianity progressive.

"BEHOLD, HOW GREAT A MATTER A LITTLE FIRE KINDLETH!"—James iii. 5.

A YOUNG shepherd boy, as he tends his father's flocks on the hills of Palestine, dreams a dream. No strange event this, and, accustomed as he was to gaze on the starry concave, not strange that he should dream of the sun, moon and stars—or that it should have been interpreted of his future greatness, or that his brethren should on this account hate him—or that Joseph should be sold a slave into Egypt. Here seemed an end of the whole matter. The exiled youth would soon wear out in bondage, unknown and unwept; a disconsolate father go down to the grave mourning, and the posterity of Jacob cultivate their fields, and watch their flocks, forgetful that this outrage to humanity ever disgraced the annals of their family history. But not so the mind of God. Joseph is enslaved—accused of crime—thrown into prison. Yet in that dark cell is nourished the germ of hope to the church of the living God. Israel should grow up on the banks of the Nile, and spread his boughs to the river, and his branches to the sea. The eye of God was here steadily fixed on the advancement of his church.

Again, something is seen floating amidst the flags of the river of Egypt. A servant woman is ordered to bring it. It is an ark of rushes. Thousands of Hebrew chil-



dren had perished uncared for ; but now, as by accident, one is found and introduced into the palace of the king and to the court. He is educated in all the learning of the Egyptians, and schooled in the discipline needful to make him a legislator and a military leader. With what care did God watch that little rush bark, and with what consummate skill order every event, till he had reared up Moses, and fitted him to act a more prominent part in the advancement of his cause than any mortal had acted before.

Or, an obscure female is born in Persia. At an early age she is left an orphan. An uncle adopts her, and hopes she may yet solace his declining years. She is beautiful, lovely, modest—yet nothing points her out to any enviable station above the thousands of the daughters of Persia. To all human forethought she would live and die unknown as she was born. But the church of God is scattered throughout the hundred and twenty and seven provinces of Persia. Esther is a daughter of the captivity ; and God would raise up some guardian spirit to save his people from an impending danger, and honor them in the sight of the heathen. The palace of Shushan, and the gorgeous court of the Shah, shall stand in awe of Esther's God. By a singular train of circumstances the obscure orphan is brought to the notice of the king—finds favor, and is called to share with him the honors of his throne. And what deliverances she wrought for her people—how she brought them out from their long obscurity, and gave them notoriety and enlargement, and prepared the way for their restoration to their native land and to the Holy Hill of Zion, is known to all who have traced the hand of Providence in this portion of Sacred History.

Again, a youth of nineteen years is carried captive to Babylon. But there was nothing singular in this. Thousands of every age and rank had been forced away from their native hills and valleys of Palestine, the victims of unsuccessful war. But the time had come when God would proclaim his name and his rightful claims to sovereignty from the high battlements of the greatest of earthly potentates. Again he would magnify his church in the sight of all nations. Hence Daniel's captivity—hence



JOSEPH'S DREAM.





that youthful saint prayed and exemplified an enlightened, unbending piety, till the king and his court, the nobles and the people, publicly acknowledged the *God of Daniel*, and "blessed the Most High, and praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."

"Providence is the light of history and the soul of the world." "God is in history, and all history has a unity because God is in it." "The work of Redemption is the sum of all God's providences."

In the following pages, an attempt is made to present, within prescribed limits, *an historical illustration of the Hand of God as displayed in the extension and establishment of Christianity*. And the author will compass his end in proportion as he may contribute any thing to a right apprehension of history—of the divine purposes in the vicissitudes and revolutions of human affairs, discerning in the records of all true history the one great end,

"For which all nature stands,  
And stars their courses move."

All veritable history is but an exponent of Providence, and it cannot but interest the mind of intelligent piety, to trace the hand of God in all the changes and revolutions of our world's history. All are made beautifully to subserve the interests of the church; all tend to the furtherance of *the one* great purpose of the Divine mind; the glory of God in the redemption of man. He that would rightly study history must keep his eye constantly fixed on the great scheme of human salvation. History, however, has been written with no such intent. "The first thing that it should have shown is the last thing that it has shown. The relation of all events to God's grand design is by most historians quite overlooked." All past history is but the unravelling of God's eternal plan respecting our race. The whole course of human events is made finally to subserve this one great purpose. The philosophy of history can be learned only in the laboratory of heaven—with the eye fixed on the Hand that

moves the world, and the spirit in harmony with the great Spirit that animates the universe.

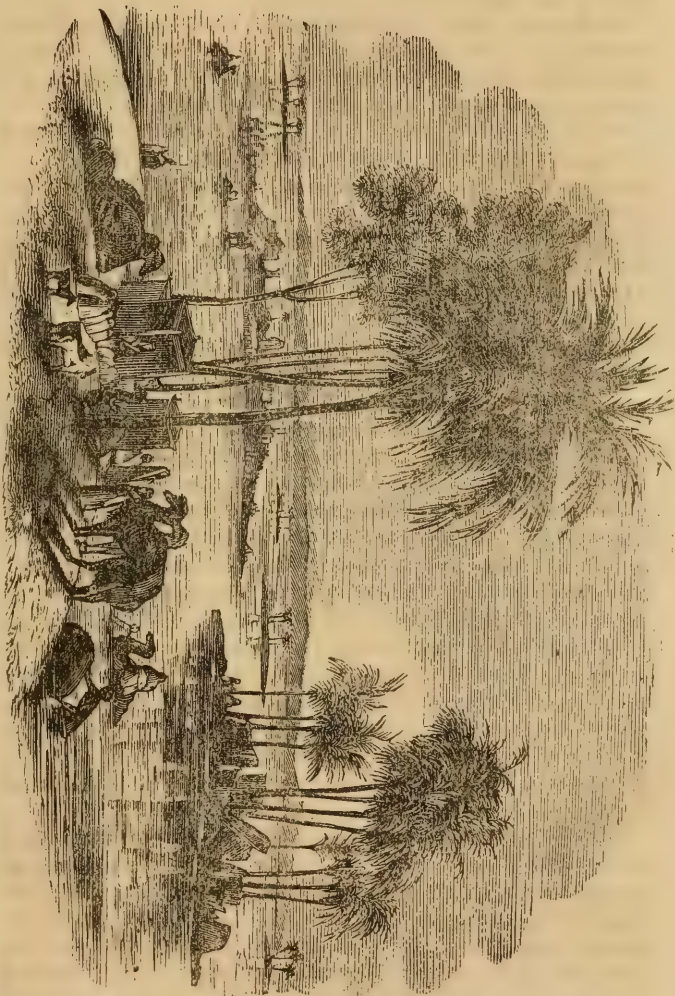
It is only when we see God—Christ—redemption, in history, that we read it in the light of truth. "This is the golden thread that passes through its entire web, and gives it its strength, its lustre and consistency."

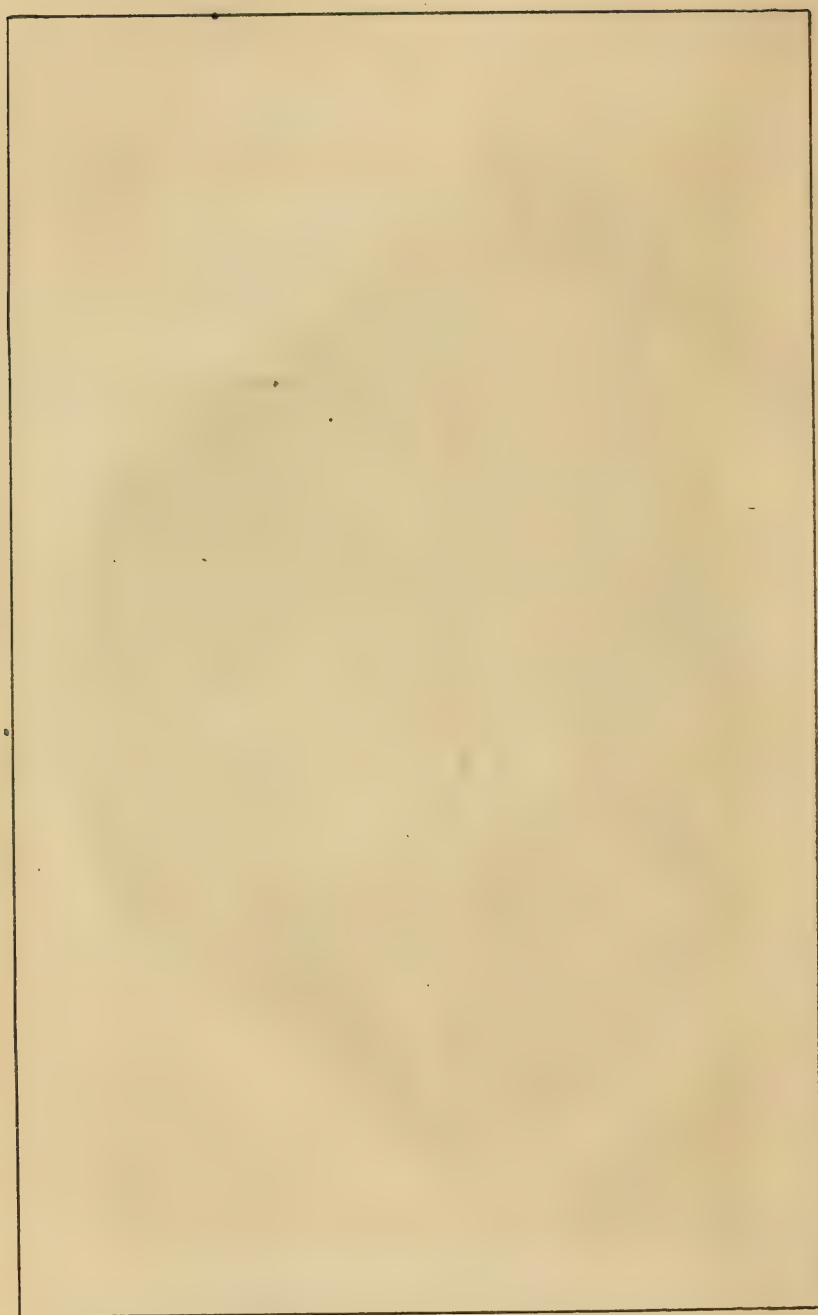
With beautiful propriety the Prophet Ezekiel prefaces his predictions with a striking delineation of Divine Providence. Or rather God prepares the prophet's mind to become the vehicle of the most extraordinary series of predictions concerning his people, by a vision emblematical of Providence. It came under the similitude of a "wheel," or a sphere made of a "wheel in the middle of a wheel."

A whirlwind and a cloud appear in the north, illumined with a brightness as of fire. Out of the midst of the cloud appears the likeness of four *living creatures*; each has four faces; four wings, and hands under their wings; straight feet like the ox; and the four faces are severally like the face of a man, of a lion, of an ox and an eagle, denoting wisdom, strength, swiftness and obedience. Their wings are raised and joined one to another, and when they move they move "straight forward," as directed by the Spirit, and they turn not as they go. These may be taken to represent the *ministers* of Providence—angels, with ready wing to obey the behests of Heaven—intent on their errands of mercy or of wrath—turning neither to the right hand nor the left, subject to no mistakes, hindered by no obstructions—and all their movements directed by one great Mind. "Whither the Spirit was to go, they went; they run and return as the appearance of a flash of lightning."

By the side of these was a wheel or sphere, composed of a "wheel within a wheel." This may be regarded as an emblem of Divine Providence. The wheel had *four faces*—looked every way, moved every way; was connected with the living creatures, and moved in perfect harmony with them; *was full of eyes*—never moved blindly or by chance; its operations, though endlessly diversified in detail, were harmonious in action and one in their end, for all were guided by one great, controlling

OVERFLOWING OF THE NILE







Agent. The wheels had a regular, uniformly onward movement—no turning aside or turning back; and so enormous were they in circumference that their “height was dreadful.”

And such is God’s providence—a scheme for carrying out purposes high as heaven, and lasting as eternity—vast, profound in the conception, sublime in result, and, like God himself, omniscient, omnipresent and omnipotent. God is the soul of Providence.

The general appearance of this singular mechanism was *like unto the color of a beryl*—azure—ocean-like. Providence like the ocean!—an apt and beautiful allusion. The ocean, broken only here and there by a few large patches of land sitting, as it were, on its heaving bosom, stretches from pole to pole, and from equator to equator; is all-pervading, never at rest, irresistible. It ebbs and flows; has its calms and tempests, its depressions and elevations. Whether lashed into fury by the storm, or sleeping tranquilly on its coral bed, it is accomplishing its destined end. It washes every land; its vapors suffuse the entire atmosphere; its waters, filtered through the earth, are brought to our door, and distributed through every hill and valley.

Common and useful as the ocean is, we are but partially acquainted with its utility, and so boundless is it that human vision can take in but a mere speck of its whole surface. We stand on its shore, or sit on some little floating speck on its bosom, and, save a little lake or pond that heaves in restless throes about us, the ocean itself lies beyond the field of our vision, shut out by the azure curtain of the encircling sky.

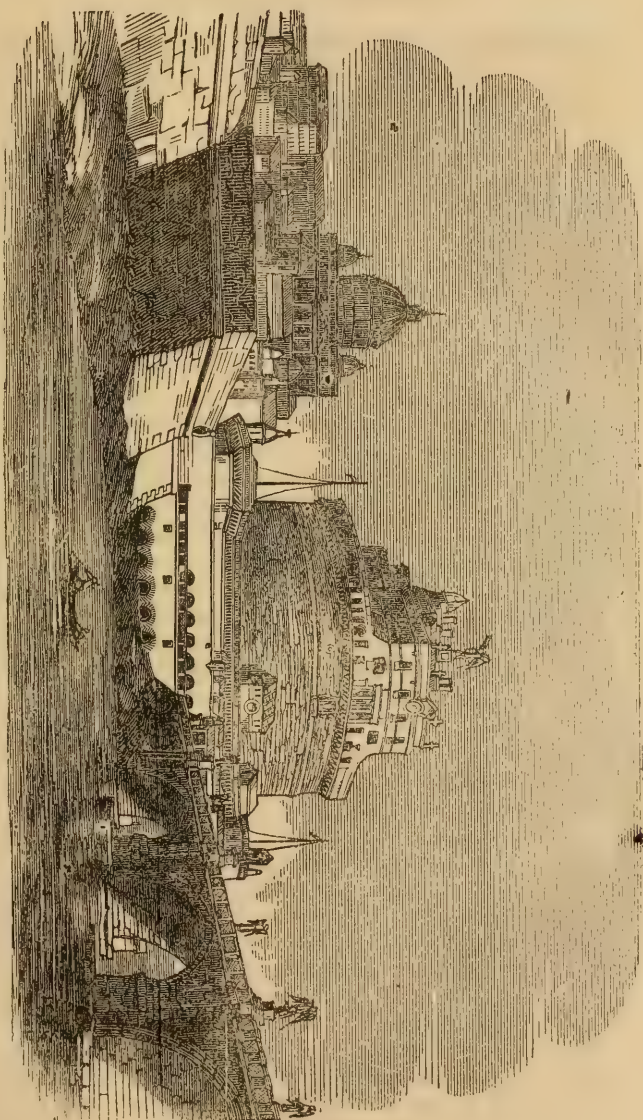
And such is Providence—a deep, unfathomable deep—none but the omniscient eye can fathom it—none but infinite Wisdom can scan its secret recesses; so boundless, everywhere active, all-influential, that none but the infinite Mind can survey and comprehend its wonder-working operations; so mighty, all-controlling, irresistible, that nothing short of omnipotence can guide it. Like the sea, Providence has its flows and ebbs, its calms and tempests, its depressions and elevations. At one time we ride on the swelling bosom of prosperity. The tide of life runs

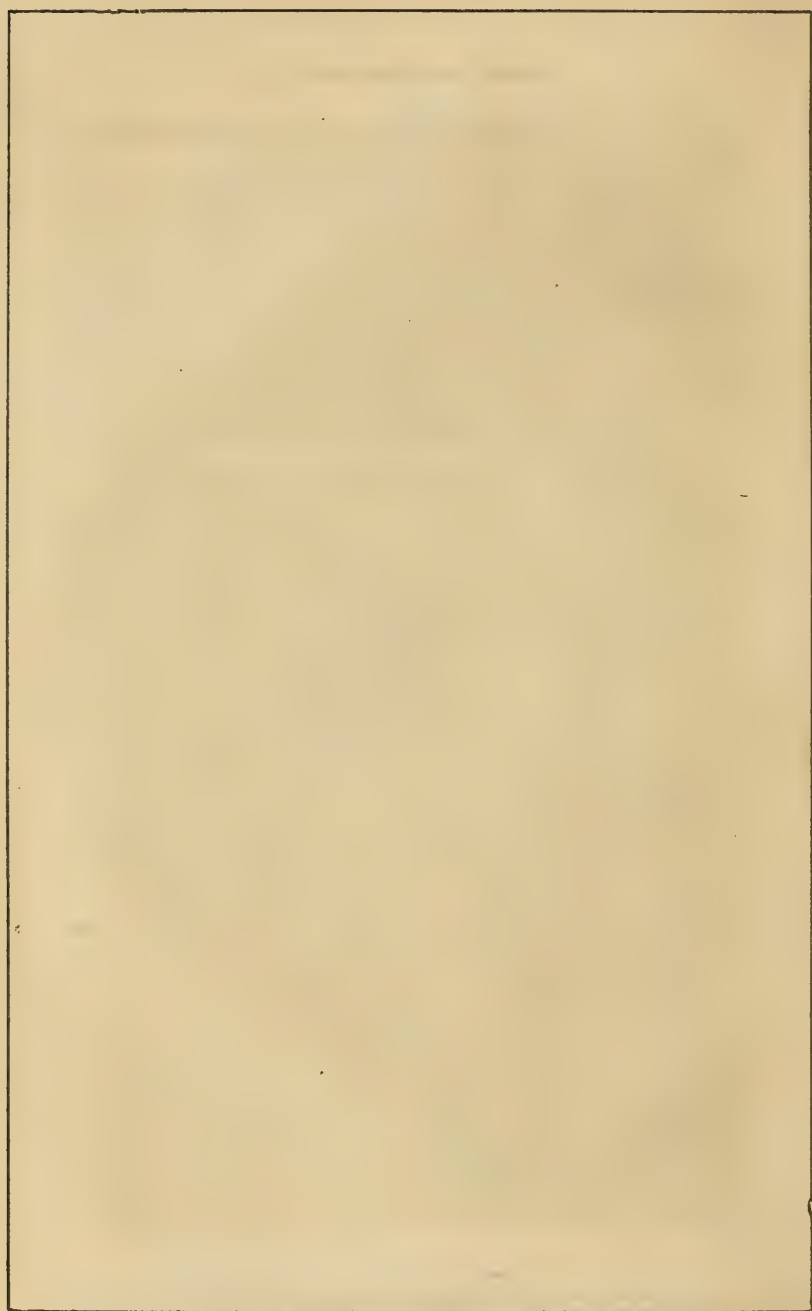
high and strong. The sunbeams of health and joy glisten in our tranquil waters, and we scarcely fear a disturbing change. Again the tide sets back upon us. Disappointment, poverty, sickness, bodily or mental affliction, throw life and all its enjoyments in the ebb. We are tossed on the crested billow, or lie struggling beneath the overwhelming wave. Like the sea, Providence is not only the minister of the Divine mercy, but of the Divine displeasure, executing judgments on the froward and disobedient: a minister of discipline, too, casting into the furnace of affliction, that it may bring out the soul seven times purified. We can see but little of its boundless surface, or sound but little of its unfathomable depths.

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is able to open the book and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book. And I wept. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This book was an ancient roll, composed of seven distinct parts—(the number *seven* denoting universality;) so rolled as to leave an end of each on the outside, which was sealed with a separate seal. The book was written within—reserved in the keeping of Him that sitteth on the throne—held in the right hand of Omnipotence—the understanding and unfolding of its secrets was committed only to the Son, the Lion of the tribe of Judah. None could "look thereon," or take it from the right hand of Him that sitteth on the throne, but the Lamb that stood in the "midst of the throne."

This is another apt and beautiful emblem of Divine Providence. As mediatorial King, the Lord Jesus Christ undertakes the unrolling of this mysterious scroll—the unfolding of the eternal purposes of Jehovah—the controlling of all events, and the ordering and overruling of all the vicissitudes and revolutions in human affairs, to the carrying out of the Divine purposes. It was a book of seven chapters, some of which are divided into sections

ROME.







as marked by the seven trumpets, the seven thunders and the seven vials of the seven last plagues.

The Lamb takes the book—becomes the executor of the Divine will in his purposes of mercy to man: "Lo! I come in the volume of the book as it is written of me, I delight to do thy will, O my God." "And when he had taken the book," and thereby engaged to execute the magnificent scheme of the Divine Mind, "the four living creatures and the four and twenty elders fell down before the Lamb, having harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof."

Then follows, in awful succession, scene after scene in the sublime drama, till John had witnessed, in shadowy outline, as in a moving panorama before him, the great events, political and ecclesiastical, which should transpire in coming time—reaching forward to the end of the present dispensation or the full establishment of Messiah's kingdom. Holding in his hand the book of God's purposes, the Lamb rides forth, King and Conqueror, in the chariot of God's providences. In a word, the solution of the dark sayings of this book—the evolving of the Divine purposes concerning the scheme of grace, is to be sought *in the progress and final triumph of Immanuel's kingdom.*

Whoever will read the history of the world and of the church of God, with his eye fixed on the providential agency which everywhere overrules the events of the one to the furtherance and well-being of the other, will see all history illuminated by a light, and animated by a spirit, of which the mere chronicler of historical events knows nothing. He will feel that history has a sacred philosophy—that he is standing in the council chamber of eternity, reading the annals of infinite Wisdom and Mercy, as blended and developed in the great work of human redemption. He will see in all history such a shaping of every event as finally to further the cause of truth. Events apparently contradictory often stand in the relation of cause and effect. A Pharaoh and a Nebuchadnezzar, an Alexander and a Nero, a Domitian and a Bor-

gia, Henry the VIII. and Napoleon, men world-renowned yet oftentimes prodigies of wickedness, are in every age made the instruments and the agents to work out the scheme of His operations who maketh the wrath of man to praise him. "Howbeit they mean not so."

The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and in a waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him. He has engraven him on the palms of his hands. By some anomaly of nature a mother may forget her sucking child, but God will not forget his inheritance in Jacob. The earth changes; the sea changes; change is the order of all terrestrial things. They appear and pass away, and we scarcely know they have been. But not so with the church of God. As He lives so she shall live.

The Lord went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire to give them light; a beautiful emblem of a superintending Providence over his church. And "he has never taken away the pillar of cloud by day or the pillar of fire by night." By his sleepless energy he has prepared the way before them, and led them by his own right hand. For their sakes he has made and unmade kings—formed and dissolved empires—cast down and discomfited enemies, and raised up friends.

It shall be our delightful task to trace the footsteps of Providence in the extension and establishment of the church. While much has been done for the spread of the true religion by *missionary* effort, much more has been done through the *direct agency of Providence*. Illustrations crowd upon us unsought: a few of which, as isolated cases, shall be allowed to fill up our first chapter.

1. Peter and the Pentecost. I do not here refer directly to the extraordinary outpouring of the Spirit on that day, or to the great number of converts, but to the remarkable *concurrence of circumstances*, which made that a radiating point of the newly risen Sun of Righteousness

to most of the nations of the earth. Had not the Parthians and the Medes, the Arabians and the dwellers in Mesopotamia—*devout men out of every nation under heaven*, been there, the influence of that occasion had been confined within a narrow province. But as the event was, the gospel flew as on the wings of the wind, through all the countries represented in Peter's assembly on that memorable day. And as the apostles afterwards traversed those same regions, they found the glad tidings of Pentecost had gone before them as pioneers to their success, and harbingers of peace to welcome the more perfect establishment of Messiah's kingdom. All this was purely providential—a conjunction of circumstances to bring about results which should be felt over the whole known world.

2. *The persecution which arose about Stephen.* Its immediate and obvious result was a cruel persecution against the whole church, scattering abroad the disciples through all the neighboring nations. The ultimate and more glorious result—the *providential* aspect and design, was that they should, wherever dispersed, *go preaching the gospel*. The converts of Pentecost now need to be reinforced, strengthened and encouraged; and they who had sat longer at the feet of the apostles, and learned the way of life more perfectly, were sent to strengthen the things that were ready to perish. Where was the smoking flax they fanned it to a flame; where the flickering lamp, they replenished it from the horn of salvation. And the gospel, too, was by this means introduced and established in other regions. They that had long sit in the land of the shadow of death, *light* shined on them.

3. Paul's being carried prisoner to Rome. Rome was the imperial city, the metropolis of the world. Judea, the cradle of Christianity, was, on the other hand, but an insignificant province; the Jews, a hated people, and the founder of Christianity, was contemned as a crucified malefactor. But Jesus of Nazareth shall be known and honored at Rome. Her seven hills shall be as the seven golden candlesticks to send the light of truth abroad. But with man this was impossible. There were Christians in Rome; yet Rome was a proud, pagan city. The

church and her envoys were equally in bad repute. Her excellencies were unknown, and her beauties, as dimly seen through the fogs of ignorance and prejudice, were unappreciated. But the religion of Calvary shall be honored at Rome—there shall be a church in the “household of Cæsar.” That great pagan empire shall yield to the cross, and her proud capital shall be the radiating point of light.

It is fit, then, that the prince of the apostles should go there—that his puissant arm should wield the sword of the Spirit amidst those giant powers of darkness—that his voice should be heard in the forum, and his eloquence plead in the palace of Cæsar. But how can this be? God had a way—*Paul* must be arrested in the midst of his successful mission in Asia Minor. This seemed a sore evil—no one could supply his place there. But the great Husbandman had need of him in another part of his vineyard. He must be arrested—brought before a Roman tribunal—be accused—allowed an *appeal* to Cæsar—and to Cæsar *he must go*.

But he goes, though in chains, the ambassador of heaven, the messenger of Christianity, to the capital of the empire, and to the palace of the monarch. He goes at the expense of a pagan government, in a government ship, under governmental protection, and for the express purpose of making a *defence* which shall lay a necessity on him to preach Christ and him crucified before the imperial court.

All this is providential. On this highest summit of earthly power, Paul kindled a fire whose light soon shone to the remotest bounds of the Roman empire.

4. *The dispersion of the Jews* was another providential interposition which contributed immensely to the wide and rapid spread of the gospel. Jerusalem had been divinely appointed the radiating point of Christianity. The gospel must *first* be preached at Jerusalem; then to the mongrel tribes of Samaria; and thence, chiefly through the instrumentality of Jews, to the remotest parts of the earth. But the Jews were a people proverbially averse to mingling with other nations; and how shall *they* become the messengers of salvation to a perishing world?



A signal providence here interposed: Jerusalem is besieged by a Roman army; her mighty ramparts are broken down; her palaces demolished; her gorgeous temple laid in ruins. The nation is disbanded, and the Jewish church is no more. The fold broken up, the sheep are scattered. They spread themselves over the plains of Asia, even to the confines of the Chinese sea. They wander over the hills, and settle down in the valleys of Europe; nor does the broad Atlantic arrest their progress to the new world. Wherever dispersed, they bear testimony to the truth of Christianity. Whether in Kamtschatka, on the torrid sands of Africa, on the Columbia or the Ganges, the Jew is everywhere a Jew—and the *peculiarities* which make him such, make him everywhere a preacher of righteousness. The bare fact of his dispersion was a living and palpable illustration of God's truth. If not a direct preacher of righteousness, he was at least verifying the predictions of a long line of prophets, and confirming the testimony of all former ages. Nothing so abundantly favored the propagation of the gospel as the dispersion of the Jews: "Through their fall salvation is come to the Gentiles." Their rejection was the *occasion* and the means of a wider and a richer diffusion of the gospel.

Indeed, at every step of the progress of Christianity we meet a wonder-working Providence opening and preparing the way for the kingdom of God among the nations of the earth.

5. *The extent and character of the Roman Empire*, at this time, affords another notable instance. In the construction of that vast empire, God had, for near forty centuries, been preparing a stupendous machinery for the triumph of the truth over the superstition and ignorance, the learning and philosophy of the whole earth. It was the grand concentration of all that was good, and much that was bad, in the great monarchies which had gone before it. It was, indeed, a magnificent structure; in extent, covering nearly the whole known world, and in political, intellectual, and moral height, overtopping all that had gone before it. The mighty monarchies which had gone before, were schools and vast workshops in which

to prepare materials out of which to build Rome. In political wisdom and the science of government, in the arts and sciences, in civilization and refinement, Rome drew much from the ever instructive past. In point of religion, too, she had gained much. Having adopted the mythologies of her predecessors, the lapse of time had shown her their inefficacy and nothingness; and, consequently, long before the coming of Christ, *the state of religion* was little more than the ridicule of the philosopher, the policy of the magistrate, and the mere habit of superstition with the populace; and, of consequence, in a state as favorable as may well be conceived for the introduction and rapid spread of a new religion.

Such, in a word, was the character, the extent, and facilities of communication possessed by the Roman Empire, as admirably to fit her to act the conspicuous part in the spread of the gospel for which Providence had prepared her.

A nod from the Roman throne made the world tremble. What started with a Roman influence reached the boundaries of that vast empire.\* When, therefore, Paul brought the religion of Jesus into the forum and the palace, into the schools of philosophy, and the chief places of learning, a blow was struck which vibrated through every nerve of that vast body politic. And we need not be surprised at the triumphant declaration of the great apostle to the Gentiles, that, in less than half a century after the resurrection, "verily their sound had gone into all the earth, and their words to the ends of the world."

The universality and consolidation of the Roman Empire remarkably favored such a result. Narrow nationalities had fallen. Rome was the world. When Christianity became the national religion, it, in a sense, became the religion of the world. The observant reader of Gib-

\* Of the peculiar facilities afforded by the Roman Empire for the universal spread of the gospel, take, for an example, her *national roads and posts*. From Rome to Scotland on the west, and to Jerusalem on the east, a distance of four thousand Roman miles—and from the imperial capital through the heart of every province, there extended a national road by which even the remotest provinces were accessible. This furnished facilities before unknown for the communication of knowledge and the propagation of Christianity. To open and improve the facilities for intercommunication, is among the first measures for effecting, or for advancing the civilization of any country. Modern Europe received its first lessons here from the Saracens of the twelfth and following centuries.

hon cannot have overlooked the singular fact, that not only every new conquest added new dominion to Christianity, but every *defeat*. The conquerors of Rome almost invariably embraced the religion of the conquered. The strong arm of Jehovah made the Roman monarchy a mighty engine in the advancement of his truth.

Under its benign auspices the Saviour was born. Augustus Cæsar, the first Roman Emperor, began his reign about twenty-four years before this event. The Roman Empire had now just reached its culminating point. Augustus was the emperor of the *heathen world*. Never before had Satan's kingdom attained to so gigantic a height in point of power, wealth, and learning. This was consummated but a year before the birth of Christ. Augustus having subdued his last enemy, the world was hushed into universal peace—a befitting time for the advent of the Prince of Peace. The church was, at that time, brought exceedingly low—her enemies raised to the greatest height of glory and power—the four winds of heaven were stayed, and God's anointed came.

Thus did God magnify the power of his church, and display the omnipotency of his truth, by bringing them in near connection with the prince of the power of the air when he was at the point of his greatest glory, and then overruling the honor and might of the enemy, to the furtherance of his own eternal scheme of mercy. The great worldly aggrandizement of the Roman Empire was, in a remarkable degree, made to subserve the rising cause of Christianity.

6. Unroll the map of history where you please, and you will meet, portrayed before you, the wonder-working Hand stretched out to protect his people, and to overrule men and events to the praise of his name, and the furtherance of his gracious plans.

The emperor, Antoninus, a persecutor of the Christian church, is warring with a barbarous people in Germany. His army is perishing with heat and thirst, and the enemy near. Being informed of a Christian legion in his army, who were said to obtain what they desired by their prayers, the emperor commanded them to call on their God for assistance. The entire legion fell on their knees

and besought the Lord for rain. Suddenly the sky was overcast—a terrific storm of thunder and lightning burst on their enemies. They were panic-struck and completely routed, while a copious shower afforded the imperial troops ample refreshment. The heart of the emperor is turned to favor the new sect. The Christian's God and the gospel is known and honored in the high places of imperial Rome.

A similar purpose was achieved at a later period by the conversion of the emperor Philip.

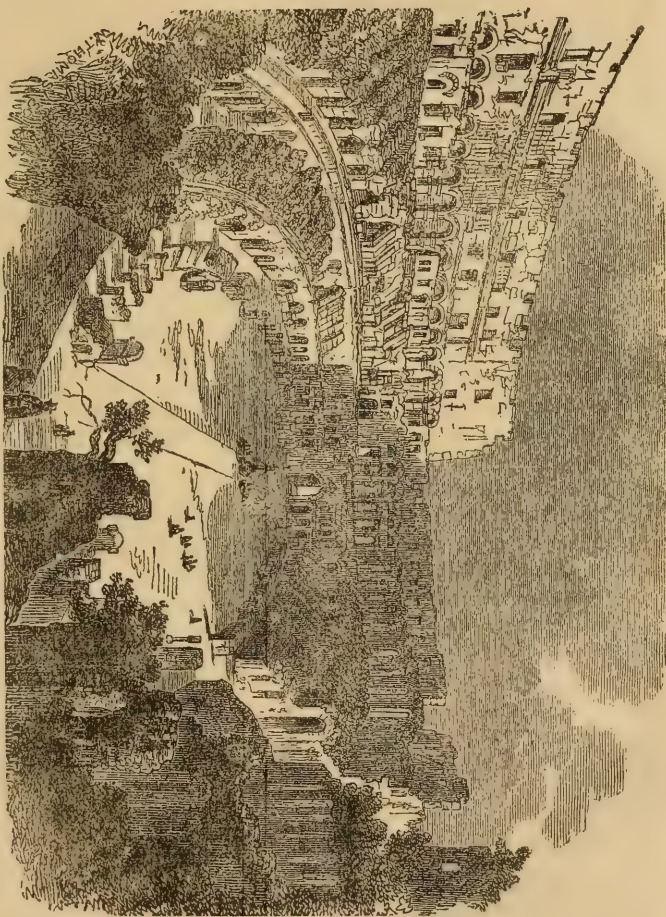
There is light in Rome, while yet the British Isle is covered with pagan darkness. Caractacus, with his family and his father Briennus, is carried prisoner of war to Rome. They embrace the Christian faith, and, after seven years, return to their native island, accompanied by three Christian preachers, one a Jew, who introduced the religion of Calvary, in the first century. The mission, sent at a later period by Gregory the great, was a child of the same Providence. Walking, one day, in the market-place, he saw some fine youths, of florid complexion, bound with cords and exposed to sale as slaves. Deeply interested in their behalf, he inquired whence they came. Being informed they were natives of Britain, and pagans, he gave his spirit no rest till a mission had been dispatched to that idolatrous island.

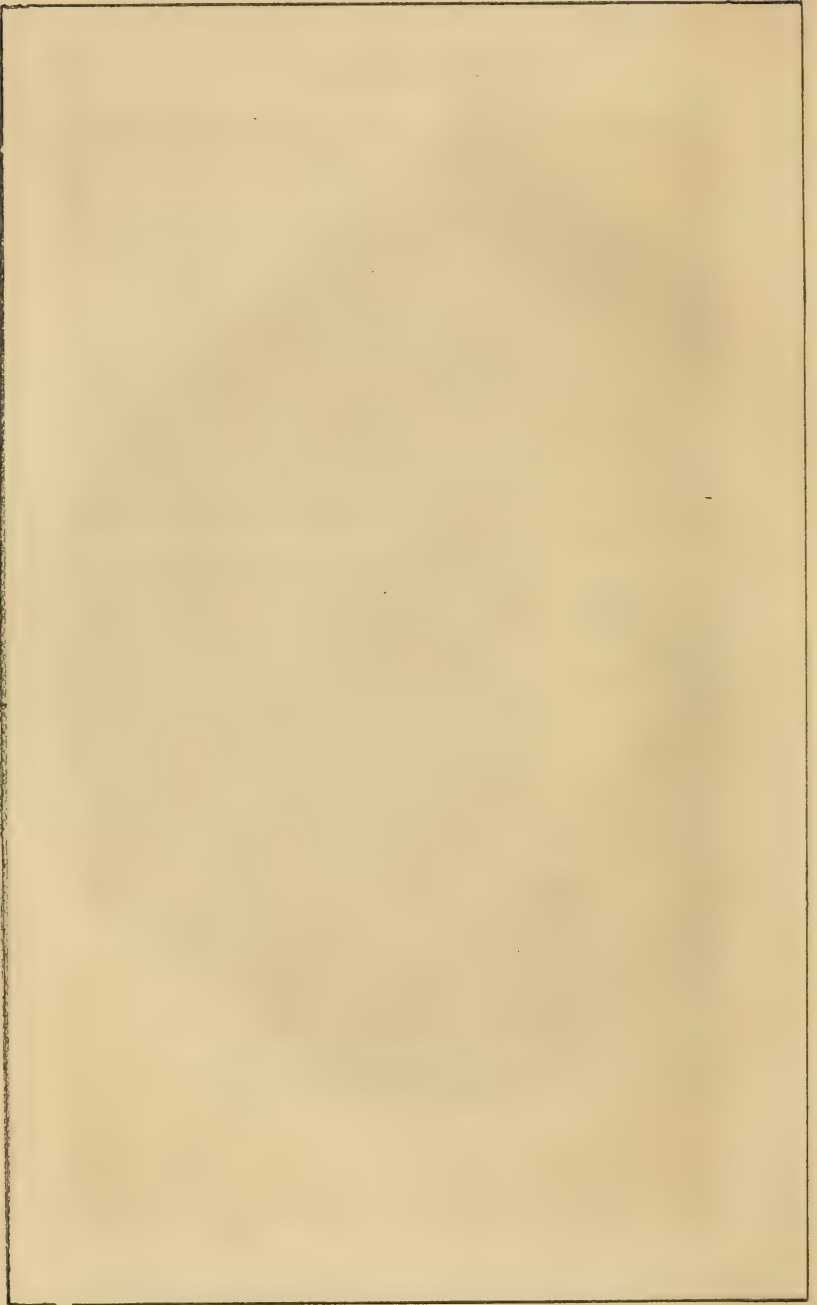
When, in the reign of the emperor Philip, the church had rest, and her ministers had quiet and comfort at home, and the apostolic and missionary spirit was declining, yet a wide and effectual door was open to the heathen—Providence had a resource little thought of: *Barbarian invaders carry away among their captives several Christian bishops*, who, contrary to their expectations, are forced to become missionaries and preachers in foreign lands, and are the instruments of the conversion of many, who had otherwise died in the region and shadow of death.

In a little town on the gulf of Nicomedia lived an obscure inn-keeper. Constantius, a Roman ambassador, returning from the court of Persia, lodges in the inn—becomes enamored of Helena, the inn-keeper's daughter—marries her, and the son of their union they call *Constantine*. Constantius becomes a distinguished Roman gen



THE COLOSSEUM AT ROME





eral, and is at length honored with the purple—divorces Helena, the wife of obscure parentage, and leaves her son to humiliation and disgrace. But he was a chosen vessel. He signalized his valor in war, and in peace showed himself worthy to be the son of a Roman Emperor. His father dies, and the army constrain him to accept the imperial crown. On his way to Rome he encounters his formidable rivals. Rallying for battle, he sees (he says,) in the air a cross, on which was written, BY THIS CONQUER. He becomes a Christian—makes a cross the standard of his army, under which he fought and conquered. He becomes the patron of the Christian church, and the royal defender of the faith.

By exalting to the imperial dignity a decidedly Christian prince, God makes bare his arm more conspicuously in the eyes of the nations.

The church had been withering under ten cruel persecutions. Long, dark, and fearful had been her night. The morning dawned; she hailed Constantine as her deliverer. "The four winds of the earth" were restrained that they should "not blow on the earth, nor on the sea, nor on any green tree." The church had rest. Nothing that imperial power and princely munificence could do was wanting, to abolish idolatry, to erect churches, and to extend the dominions of Christianity. The Goths and Germans, the Iberians and Armenians, the refined Persian and the rude Abyssinian, the dwellers in India and Ethiopia, received, under the gracious reign of Constantine, the ambassadors of peace and pardon, and were gathered into the fold of the good Shepherd.

The danger now lay on the side of prosperity—and on this rock the newly launched vessel struck. Nevertheless, her extension and unparalleled prosperity was an act of a wise and gracious Providence in the elevation of this Christian prince.

Nothing can be more intensely interesting than the phasis of Providence at this particular epoch. While the gigantic fabric of pagan Rome is falling to decay—while the huge image of her greatness and glory is crumbling to ruins, another kingdom is rising in all the beauty and vigor of youth, deriving strength from every opposi-

tion, towering above every human difficulty, bidding defiance to the gorgeous array of Roman power and Roman paganism, and soon waving the triumphant banner of the cross over the ruins of imperial Rome. A mighty hand was at work, as surely and irresistibly undermining, and removing out of the way, the huge colossus of Rome, as he was, with the same onward and resistless step, rearing up that kingdom which should never end.

There seemed inwrought, in the mind of the Roman army and the Roman world, the impression that Constantine was a signal instrument, in the hands of God, to establish the empire of Christianity throughout the earth—that “his commission was no less special than that of Moses, Joshua, or Gideon.”

A Tyrian merchant, in the 4th century, visits Abyssinia with two lads. Meropius is attacked by the natives, and murdered. The boys, Frumentius and Edesius, are spared, presented to the king, and taken under his patronage. In due time Frumentius is made prime minister, and uses the advantages of his station to introduce Christianity. A church is established in that pagan land, of which he is afterwards constituted Bishop. And, what is a matter of no little interest, Christianity has lived in that country till the present day, a bulwark against the assaults of the Moslems, or the stratagems and cruelties of popery. How great a matter a little fire kindleth!

The *Iberians*, a pagan people bordering on the Black sea, take captive in war a Christian female of great piety. They soon learn to respect, then to revere her holy deportment—and the more, on account of some remarkable answers to her prayers. Hence she was brought to the notice of the king, which led, eventually, to the conversion of the king and queen, and to the introduction by them of Christian teachers to instruct their people. Thus another portion of the great desert was inclosed in the garden of the Lord, through the gracious interposition of an Almighty Providence.

Again, the sister of the king of the Bulgarians, a Slavonic people, is, in the ninth century, carried captive to Constantinople—hears and embraces the truth of the gospel; returning home, spares no pains to turn her brother



the king, from the vanity of his idols ; but apparently to no effect, till a pestilence invades his dominions, when he is persuaded to pray to the God of the Christians. The plague is removed—the king embraces Christianity, and sends to Constantinople for missionaries to teach his people :—and another nation is added to the territory of Christianity.

Thus did the “vine brought out of Egypt,” which had taken deep root on the hills of Judah, spread its branches eastward and westward, till its songs of praise were sung on the Ganges and the Chinese sea, and echoed back from the mountain-tops of the farthest known west. In all its leading features, in all its grand aggressive movements and rich acquisitions, we trace the mighty, overruling hand of Providence. Christian *missions* did but *follow*, at a respectful distance, this magnificent agency of Heaven. Missions overcame their thousands, providential interpositions their tens of thousands. He that sat upon the white horse, who is called Faithful and True, whose name is the word of God, rode forth victoriously to the conquest of the world. The Christian church is the favorite child of an ever-watchful Providence.

In the further prosecution of the subject, the agency of Providence will be illustrated by means of a variety of historical events, connected, directly or indirectly, with the history of the church : such as the art of printing and paper-making. The invention of the mariner’s compass. The discovery and first settlement of America. The opening to Christian nations of India and the East by the Cape of Good Hope. The reformation of the sixteenth century. The expulsion of the Moors from Spain. Transfer of India to protestant hands. The destruction of the Spanish invincible armada. Philip II., and Holland. The gun-powder plot. The usurpation of Cromwell. The hand of God in the origin and progress of modern missions. And the present condition of the world as prepared by Providence for the universal spread of the gospel.

Such a view of history, it is believed, will magnify in the reader’s mind the *great moral enterprise* which God, through his providence, is achieving in our world ; and conduct to the conclusion that *Christianity has, from the beginning, had an onward progress.*

She has seen days of darkness, of persecution, of apparent retrogression, and sometimes has seemed almost extinct. She has had her nights, long and gloomy—her winters, protracted and dreary. But is the night less conducive to man's comfort and prosperity, or the earth's fertility, than the day? In the morning man goes forth, in the dew of his youth, fresh to his labor; and the earth, smiling through pearl-drop tears, appears in fresher beauty and vigor than before. Or is the winter a blank—or a retrograde move in nature? It is a vicissitude that has its uses in the economy of the great whole, no less salutary and promotive of the great good, than the freshness of spring, or the maturity of summer, or the full sheaf of autumn.

The dark days of the church have been days of *preparation*. When eclipsed as to worldly prosperity—when crushed beneath the foot of despotism, or bleeding from the hand of persecution, she has been gathering strength and preparing for a new display of her beauties, and for a wider extension of her territories. A thousand years with the Lord is but as one day. Time is but a moment to eternity. The few generations of depression in Egypt, when the people of God were learning obedience, and gathering strength for their first exhibition as a nation and a church, was but a brief season to prepare for their future prosperity and glory. The night of a thousand years which preceded the morning of the glorious Reformation, and the more glorious events which were to follow, was no more than the necessary preparatory season for that onward movement of the church. A complete revolution was to transpire in the political affairs of the world—the ecclesiastical world was to be turned upside down—and the social relations of man to be changed. A thousand years was not a long time in which to effect such changes—changes, every one of which looked forward to the extension and establishment of the church.

The kingdom of heaven is like unto *leaven* which a woman took and hid in three measures of meal, till the whole was leavened. It matters not in what part of the meal it is put, or that the quantity of leaven is small, or that it is lost sight of in the mass. It works and fer-

ments, and pervades the whole mass. Yet no marked *effect* is visible till the process is complete.

Such is the process and the progress of Christianity. The apostles cast the leaven into the corrupt mass of humanity. The fermentation began and has never ceased, and shall never cease till the whole immense mass of this corrupt world shall be leavened. It has been a steady silent, irresistible process—always onward, though not always visible, and sometimes, seemingly, retrograde. It is pervading the whole lump, yet no marked effect shall appear till the process shall be complete. Kingdoms rise and fall—moral earthquakes shake the earth—commotions, unaccountable and terrific, follow on the heels of commotions—the leaven of Christianity seems lost in the fearful and general fermentation—the sun is darkened, the moon is covered in sackcloth, the stars fall from heaven—all human affairs are thrown into perturbation, and Christianity is, from time to time, scouted from the habitations of men; yet all this is but the silent, invisible, onward, restless workings of the leaven cast over the world from the hill of Calvary. Every revolution, every commotion, war, oppression, persecution, famine, pestilence, the wrath of man, and the rage of the elements, are, under the mighty hand of God, but parts of the great fermenting process, which the world is undergoing from the leaven of Christianity.

Seasons of unpropitious appearances are, oftentimes, seasons of the most decided advancement—especially are they seasons of preparation for some onward and glorious progress. Above all these contending elements of human strife, sits serenely the Majesty of Heaven, guiding them all to the furtherance of his cause.

We may very justly regard the present advanced condition of the world, in the science of government, in philosophy and general learning, in social, national and scientific improvements, in the arts, in morality and religion, as a state of things providentially induced, to prepare the world for that yet more advanced condition which we denominate the millennium. We believe the world must, morally, socially, and politically, undergo very great changes before it will become a fit habitation for

*that* Christianity which shall bless the earth in the days of her millennial glory. But these changes are not the work of a generation, but of centuries. And where is the century, or the year in any century, in which this work has not been going forward—and going forward as fast as, in the nature of things, and in consistency with the mode of the Divine working, could be?

The science of government is, necessarily, a science of slow progress. An entire century scarcely affords time for a single experiment; and this experiment may be a failure, or, at most, may develop but a little progress towards the right. Half a score of centuries is but a moderate period in which to gather up the fragments of good which may have resulted from a series of experiments of this kind, and to form them into one. Modern liberty, though yet scarcely advanced beyond the gristle, is the growth of more than a thousand years. Indeed, she lay in embryo nearly that period before she saw daylight.

And so it is in the formation and growth of other great features which shall characterize the period of Christianity's consummation on earth. Human improvement is the growth of centuries.

It was needful, too, that, first of all, the *disease*, to be removed by the healing waters of Bethesda, should be *known*, and its evil be fully developed—that sin should have time to mature and bring forth its bitter fruits, and exhibit its hatefulness and ruin—that Satan should be allowed first to show what *he* can make of this earth and its resources, before the rightful Proprietor shall come, and by his all-pervading providence reduce confusion to order, bring light out of darkness, and good out of evil.

Are we not right, then, in the suggestion that Christianity has, from the beginning, had an *onward progress*? When seemingly overwhelmed in the commotions of political revolutions—when seemingly crushed beneath the ponderous foot of persecution, her real progress has not been arrested. These have been as the grinding of the corn, preparing it for the action of the *leaven*—the breaking to pieces, and the removing out of the way, the things that shall be removed, and the establishing of those things which shall abide forever.



## CHAPTER II.

Art of Printing—Paper-making—Mariner's Compass. The Discovery of America, & precisely the right time: a new field for Christianity. First settlement. Romanists None but Puritan seed takes deep root here. Character of the first settlers. Geographical position. Capabilities and resources of America. Language, Intelligence, Political supremacy. Coal. Steam. A cloud.

*"Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."*—Psalms lxxx. 8—11.

THE next great event by which Providence most signally lengthened the cords and strengthened the stakes of his spiritual Israel, was the DISCOVERY OF AMERICA.

While this will be allowed to engross our attention in the present chapter, I must briefly notice a few preliminary steps by which Providence has wrought, and is still working, wonders in carrying on the work of human redemption. I refer to the *invention of the art of printing, of paper-making, and the mariner's compass*, and to the rise of correct views of astronomy.

These, in the hands of God, have wrought marvels in the extension and establishment of the true religion.

When, in the evolutions of time, the period had arrived that God would employ the agency of the press to extend and perpetuate his truth, the first crude idea of the process of printing is, divinely no doubt, suggested to a human mind. And how natural, yet purely providential it was.

A man of Harlem, a town in Holland, four centuries ago, (1430,) named Laurentius or Lawrence Koster, is amusing himself in cutting some letters on the smooth bark of a tree. It occurs to him to transfer an impression

of these letters on paper. He thus impressed two or three lines as a specimen for the amusement of his children. Here was the whole art. An apparently accidental circumstance gave him the needed *hint*—from which his mind was sent out on the adventurous wings of invention—contriving a suitable ink—cutting whole pages of letters on blocks of wood, and transferring them thence on paper.

Other minds were now put on the same track, and soon the theory of printing was so far made a practical art, that copies of the Bible were multiplied with such facility that the entire book was offered for sale, in Paris, for sixty crowns. The number and uniformity of the copies excited no small agitation and astonishment. The vender was thought a magician, and, but for his timely escape, would have been executed for witchcraft.

There is not, perhaps, in the hands of Providence another so powerful an engine as the press for diffusing a knowledge of God and his law, and for carrying out the Divine purposes of mercy towards our world. Books are mighty things, whether for good or evil. And the art which multiplies and perpetuates books by tens of thousands daily, is an art of vast efficiency—capable of doing more to enlighten, reform, and bless the world, than any other. In *this* view, we cannot too devoutly admire the providential agency in the invention of the art of printing. But what is more especially to our present purpose is the fact, that the invention of an art of such importance in extending the boundaries of truth and *perpetuating its conquests*, should be made at this *identical time*, (at the period of the general revival of learning in Europe and throughout Christendom,) and that the precious grant should be made to *Christianity*—and not only be early confided to Christian hands, no doubt pre-eminently for the propagation of religion, but the same Providence has kept it, even to the present day, almost exclusively the companion and handmaid of Christianity. And if we contemplate the power of the press, not only in the present and the past, but in the yet more important part it is destined to act in the spread of gospel truth, we shall

admire anew the wonder-working hand; God working all things after the counsel of his own will.

The influence of the art of printing, upon the condition of the world, can scarcely be exaggerated or exhausted; 'its influence upon all arts and all science—upon every physical, intellectual and moral resource—every social and religious interest—upon the intelligence and freedom, the refinement and happiness of mankind—upon all mind and all matter.'"

A few years before the invention of the art of printing the same inventive Providence gave birth to the *science of navigation*. There was navigation before, but till the discovery of the *polarity* of the magnet and the application of its properties, navigation was a mere coasting affair.

The discovery was as simple as providential: some curious persons were amusing themselves by making swim, in a basin of water, a loadstone suspended on a piece of cork. When left at liberty they observed it pointed to the north. The discovery of this simple fact soon threw a new aspect over the whole world. Oceans, hitherto unknown and pathless, became a highway for the nations. Nations hitherto isolated, were brought into neighborhood. The wide realms of the ocean were now subjected to the dominion of man. Without this discovery the mariner had been still feeling his way along his native shore, afraid to launch out beyond the length of his line; America had probably remained unknown, the islands of the sea undiscovered; and all the world has gained, and vastly more that it shall gain from international communication, from commerce, from immensely increased facilities for advancing learning, civilization, freedom, the science of government and religion, would be wanting. Without the mariner's compass, the work of the missionary and the Bible would be confined within the narrow limits of a coasting voyage or a land journey.

When, therefore, the time approached that God would advance, by mightier strides than before, the work of civilization and Christianity, he discovered the nations one to another, through the agency of the mariner's compass, and put into the hands of his people the thou-

sand facilities which have followed in the wake of this one providential discovery.

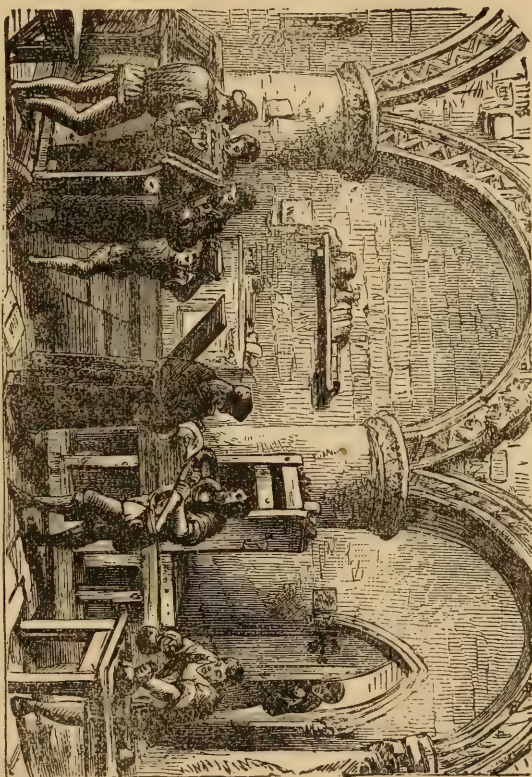
But I proceed to the topic which is chiefly to occupy the present chapter.

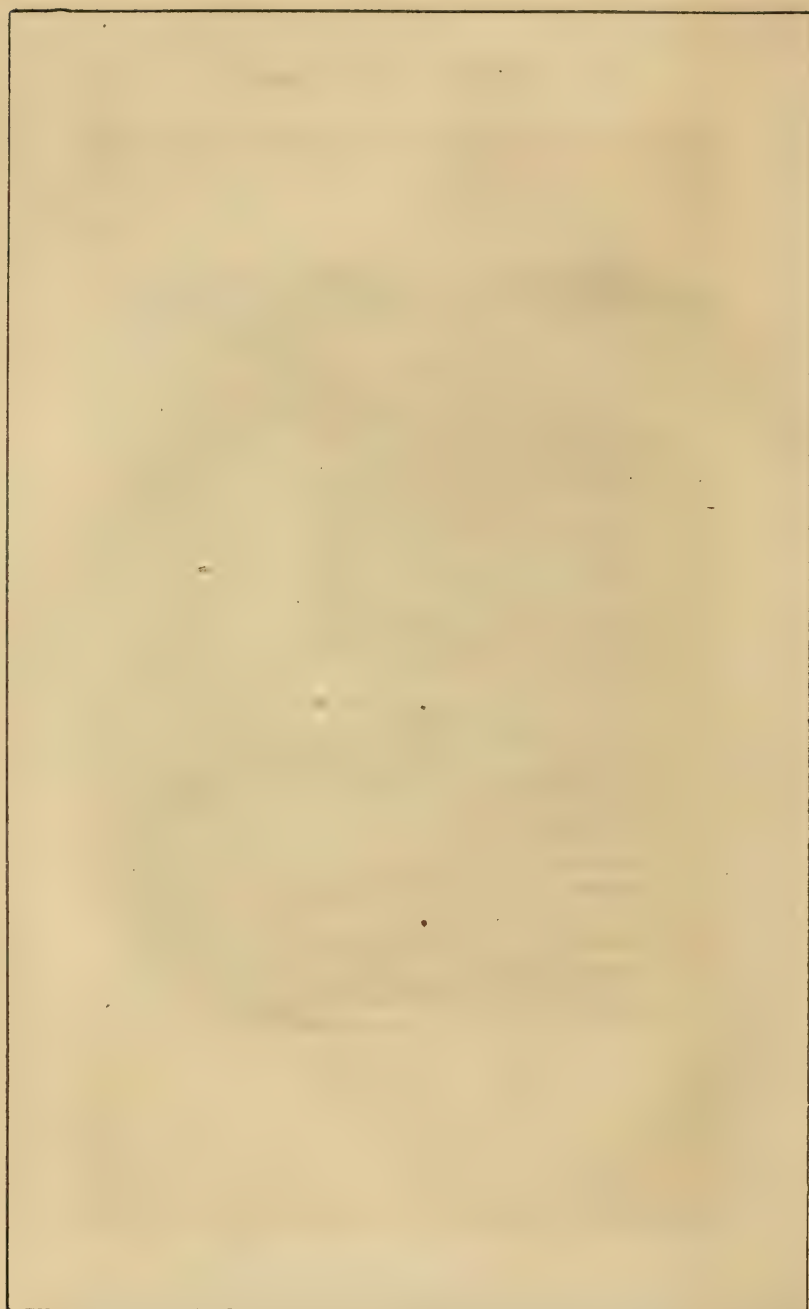
*The Hand of God as discernible in the discovery and first settlement of America.*

The time had arrived when God would give enlargement to Zion. For this purpose he had reserved a large and noble continent—a land fitted, by its mighty rivers and lofty mountains, its vast prairies and inexhaustible mineral productions, to be a theatre for more extensive and grand developments of the scheme of redemption than had ever yet transpired. The old world had ceased to be a fit arena on which the divine purposes connected with the church should be carried out. Despotism had so choked the rising germ of liberty, that no fair hope remained that she should there ever come to any considerable maturity. Ecclesiastical domination had so monopolized and trampled down religious rights and freedom, that it seemed vain to expect that religion, pure and undefiled, should, on such a soil, flourish, spreading her branches in all her native beauty and grandeur, and bringing forth her golden fruits. So sickly has she already become, that she could not stand, except as propped up by the civil power; and so impotent as too often to be the sport of every changing wind of politics. And the institutions of *caste*—the usurpations of privileged orders, had so disorganized the natural order of society, so broken up social relations which God and nature approved, and introduced in their stead the most unnatural divisions in society, as to make the social institutions of Europe unsuited to that free and rapid progress of the truth which the divine purpose now contemplated. These had become thorns and briars to the rising growth of genuine piety. Religion can thrive and expand itself in all its native luxuriance, only in the atmosphere of political freedom and religious tolerance, and where social rights are not systematically invaded, and social intercourse trammelled by aristocratic pride. It is the nature of our religion to bind heart to heart, to make all one in Christ. Free, unbounded, disinterested benevolence is its genius



FIRST EXPERIMENTS IN PRINTING.





It is a kingdom above all the kingdoms of the earth, incorporating its subjects into a society of its own peculiar kind. They acknowledge one Lord, one faith, one baptism by the Holy Ghost.

If social relations had become so deranged, or unnaturally modified in the old world as no longer to afford a congenial soil to the growth of Christianity; if the prevailing customs, maxims, principles, and habits of thinking, had become such as to preclude the expectation that religion would there flourish in all her loveliness and vigor; and if Despotism, religious and civil, stood up in array against its onward march and speedy victory, we see reason why God should transplant his choice vine into a soil unoccupied by such noxious plants, and more favorable to its growth and security. Such a soil was found in America, unoccupied, and where "the vine brought out of Egypt" might take deep root, "that the hills might be covered with the shadow of it, and the boughs thereof be like the goodly cedars; that she should send out her boughs unto the sea, and her branches unto the river."

Here, somewhat analogous to the re-commencement of religious institutions after the flood, the church was, as it were, re-established; here, again, an opportunity afforded to remove the "hay, wood and stubble," on which the former building had been reared, and to build anew on the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone.

Contemplate, then, the discovery of America, as one of those leading acts of Providence for the propagation and establishment of the truth. When God would enlarge the theatre on which to display the riches of his grace, he caused a spirit of bold adventure to move upon the face of the stagnant waters of Europe, which found no rest till it brought forth a new world. I am not here to dilate on the glory of this discovery, or the magnitude of many of its results. It had *political and commercial* bearings more magnificent than could then have been conceived, or than are at this late period understood by us. These, however, were no more than the incidental advantages of the main design of this event. America was now added to the known domains of the world. *to*

*make room for the church*, and to become in its turn a fountain, from which should go forth streams of salvation to the ends of the earth. This I conceive to be *the design* of Providence in this discovery.

The particulars which here demand our attention, are the *time* of the discovery; the *manner* of the first settlement of this country; the *character* of the first colonists and the *geographical position and capabilities* of America. These all distinctly indicate the hand of God, and our future destinies in reference to the church.

1. The discovery of this country happened *at the precise time* when the exigencies of the church demanded a new and enlarged field for her better protection, and for the more glorious development of her excellencies. When America had become sufficiently known and prepared to receive her precious charge, the reformation had done its work, and yet the church was but partially emancipated from the bondage of papal corruption. The reformed church of England and of Europe was, at that period, as far advanced, perhaps, towards the primitive simplicity and purity of the gospel, as could reasonably be expected on the *soil* where the principles of the reformation were laboring to take root. That soil was already pre-occupied and overrun with a growth hostile to those principles. Though manumitted from the dark cells and galling chains of Romanism, religion found herself but ill at ease in her new relations. She was still laced tight in the stays of forms and liturgies, and compelled to move stiffly about among mitred heads and princely dignitaries—to wear the gewgaws of honor, or shine in the baubles of vanity. Though hailed once more as the daughter of liberty, she neither breathed freely, nor moved untrammelled, nor, unencumbered, stretched forth her hand to wield mightily the sword of the spirit, to overcome principalities and powers, and to dispense her celestial gifts, till man shall be happy and the world free.

It was at such a time that the “woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” having long, and in various ways, been persecuted by the great red dragon, of ‘seven heads and ten horns, and seven crowns on his



heads," had given to her the two wings of a great eagle, that she might fly into the *wilderness*, where she had a place prepared of God, that they should feed her there a thousand, two hundred and three score days. And here, free, strong, lofty as the eagle, (our national banner,) she lives, and breathes, and moves, stable as our everlasting hills, extensively diffused as our far-reaching rivers, and free as our mountain air. Once it were enough that a persecuted church should find refuge in the straightened valleys of Piedmont and Languedock; now she must have the valleys of the Connecticut, the Hudson, the Ohio, the Mississippi, and all the lofty hills and the rich vales that stretch out, in their varied beauty and luxuriance, from the Atlantic to the Pacific.

Thus did God open an asylum for his oppressed people precisely at the time they needed it.\* And thus, with a mighty hand, did he establish his church in this new world.

2. There were, too, many things connected with the *first settlement* of this country, which indicate the grand design of Providence in its discovery. Follow his footsteps for a moment and you will see it.

The leading design was, no doubt, a *religious* one—else why should the King of nations, who setteth up one and pulleth down another, have given preference to those arrangements which show religion and his church to have been the chief objects of his regard and agency. That it was so, a few facts will testify:

It is known that the first discoverers of this continent were *Roman Catholics*. America was taken possession of and made subject to Catholic governments. Bearing in mind this fact, you will, with the greater pleasure, follow the wonder-working Hand which overturned and overturned till this once Roman Catholic country has been wrested, piece-meal, (as the wants of the reformed religion have required,) from the domination of Rome and the ghostly tyranny of the Pope, and given into the hands of Protestants, and made the strong hold of the

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\* "The Mahammedans," says M. Oelsner, "would have discovered America even centuries before Columbus, had not their fleet been wrecked in a tempest, after clearing the straits of Gibraltar.—*Foster, vol. II. p. 237.*

doctrines of the reformation. Nearly the whole of North America has already been transferred. Nor is this all. It was not enough that it should become a *Protestant* country. It should grow up into a nation under the *still more* benign influences of Protestantism reformed. New England was to be the nursery, and Puritanism the spirit that should pervade this new world.

And what a singular train of providences brought about so important, yet so unlikely an event. Nothing seemed more probable at one time, than that FRANCE would be the owner of New England—that these hills and valleys, now so healthful in moral vigor, would have languished under the crucifix and the mitred priest, and groaned beneath the heavy rod of the Roman pontiff. And New England might have been as notorious as a fountain of abominations and papal sorceries, as she now is as a radiating point of light, and intellectual and spiritual life. But mark the hand of God here.

New England was early an object of desire with the French. As early as the year 1605, De Mont “explored and claimed for France, the rivers, the coasts and bays of New England.” But the decree had gone out that the beast of Rome should never pollute this land of promise, and it could not be revoked. The hostile savages first prevent their settlement. Yet they yield not their purpose. Thrice in the following year was the attempt renewed, and twice were they driven back by adverse winds, and the third time wrecked at sea. Again did Pourtrincourt attempt the same enterprise, but was, in like manner, compelled to abandon the project. It was not so written. This was the land of promise which God would give to the people of his own choice. Hither he would transplant the “vine” which he had brought out of Egypt. Here it should take root and send out its boughs unto the sea, and its branches unto the river.\*

At a still later period, a French armament of forty ships of war, under the Duke D’Anville, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia, for this purpose. In the meantime, the

pious people, apprised of their danger, had appointed a day of fasting and prayer, to be observed in all the churches. While Mr. Prince was officiating in Old South Church, Boston, on this fast day, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose (the day, till then, had been perfectly clear,) so violently, as to cause the clattering of the windows. The reverend gentleman paused in his prayer, and looking around on the congregation with a countenance of hope, he again commenced, and with great devotional ardor, supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The duke and his principal general committed suicide—many died with disease, and thousands were drowned. A small remnant returned to France, without health, and spiritless, and the enterprise was abandoned forever.

It is worthy of remark, how God made *room* for his people before he brought them here. He drove out the heathen before them. A pestilence raged just before the arrival of the Pilgrims, which swept off vast numbers of the Indians. And the newly arrived were preserved from absolute starvation by the *very corn* which the Indians had buried for their winter's provisions.

And here we may note another providence: none but *Puritan* feet should tread this virgin soil, and occupy the portion God had chosen for his own heritage. Before the arrival of the Pilgrims, a grant had been given and a colony established in New England, called new Plymouth. But this did not prosper. A new and modified patent was then granted to Lord Lenox and the Marquis of Buckingham. But no permanent settlement was made. The hierarchy of England should not have the possession. They to whom the Court of Heaven had granted it, had not yet come. It was reserved for the Puritans. Here should be nurtured, in the cradle of hardships, and perils from the savages, and from the wilderness, and sufferings manifold and grievous, a spirit which should nerve the moral muscles of the soul, and rear up a soldiery of

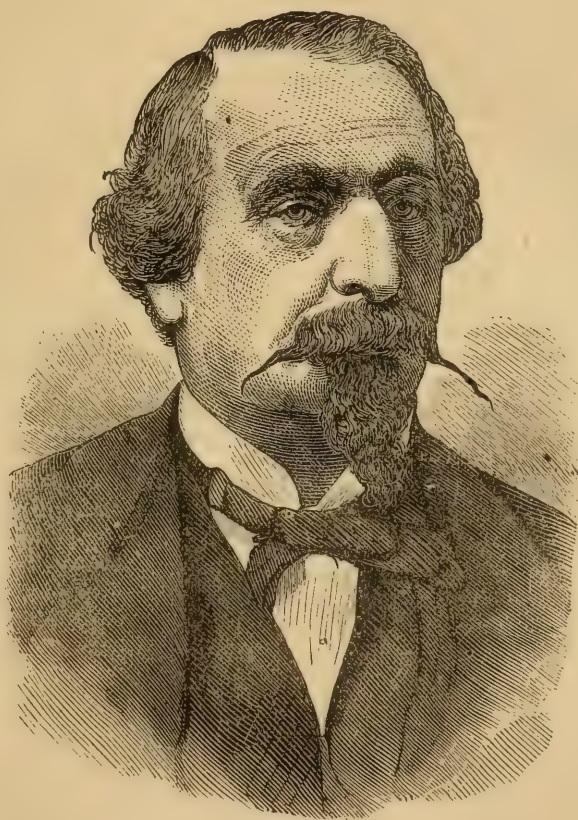
the cross made of sturdier stuff, and animated by a purer spirit than the world had before known.

"Had New England," says the historian of those times, "been colonized immediately on the discovery of the American continent, the old English institutions would have been planted under the powerful influence of the Roman Catholic religion. Had the settlement been made under Elizabeth, it would have been before the activity of the popular mind in religion had conducted to a corresponding activity of mind in politics. The Pilgrims were Englishmen, protestants, exiles for religion, men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that which was imposed by religion, or might be created by the public will."

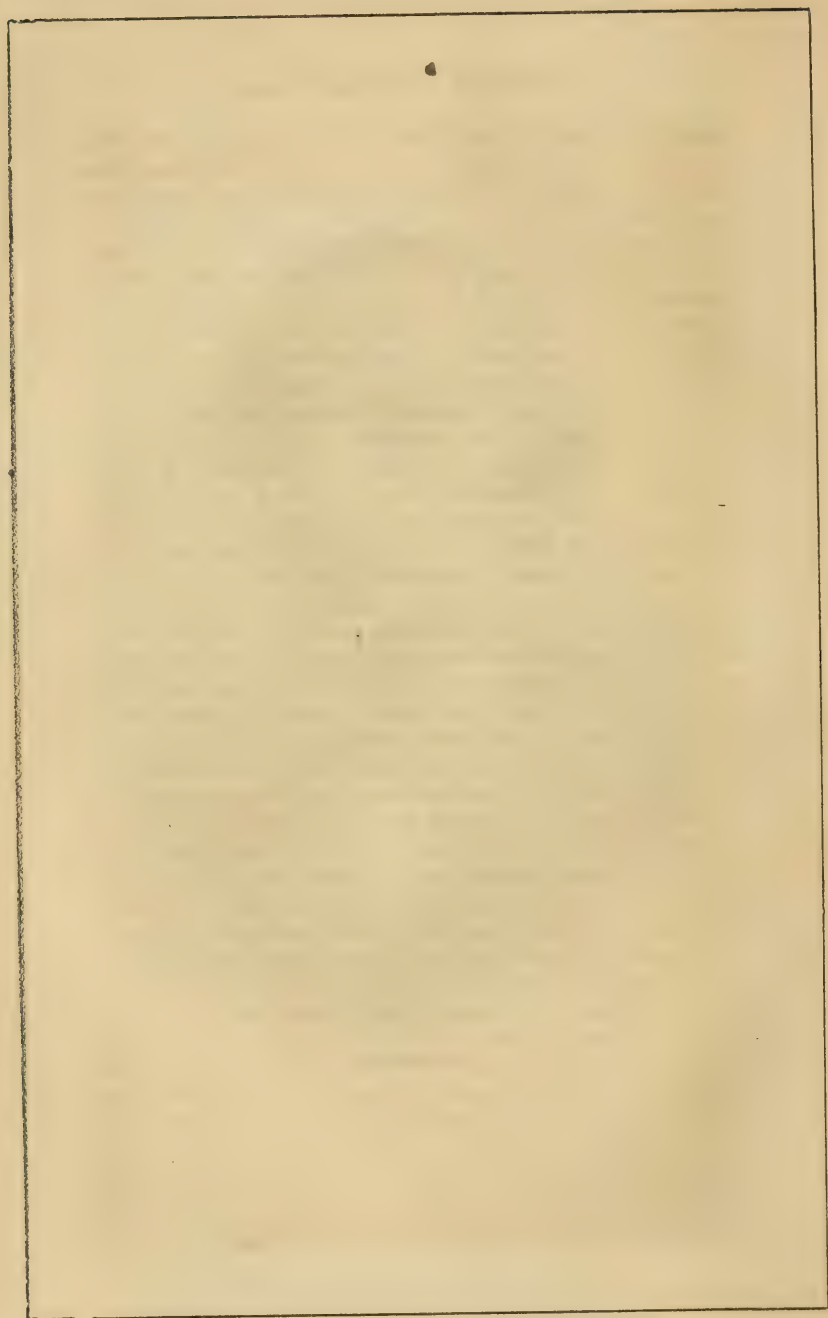
"America opened as a field of adventure just at the time when mind began to assume its independence and religion its vitality."

This continent seemed signalized from the first as the asylum of *freedom*. Nothing else would thrive here. Ecclesiastical domination and political despotism were often transplanted hither, and nourished by all the kindly influences of wealth and nobility; they basked for a time in the sunshine of the court and the king, yet they were exotics, and never thrived. While it was yet the spring-time of Puritanism, its institutions taking root and sending up its thrifty germs, and giving promise of a sturdy growth, those strange vines already begun to look sear, and give no doubtful tokens of a stunted existence and a premature decay. Read the records of the first settlement of several of the colonies to this country—especially one in Massachusetts and another in Virginia, where strenuous attempts were made to introduce the peculiar institutions of the old world, and you will not fail to observe the singular fact that all such attempts were abortive. Providence had decreed this should be the land of toleration and freedom. The colonies which were not founded on such principles, either failed of success, or did not prosper till leavened with the good leaven of Puritanism—clearly indicating that Providence designed this to be a theatre for the more perfect development of his





**NAPOLÉON III.**



grace to man. It was Religion that built up the first nation in this wilderness, and it is only our *moral* pre-eminence and prospects that distinguish us from other nations.\*

3. *The character of the first colonists.* There is perhaps nothing in which the hand of God is so conspicuous towards America, as in the *selection of the materials* with which to rear the superstructure of religion and government in this new world. God had been preparing these materials nearly three centuries. Wickliff was the father of the Puritans; and from him followed a succession of dauntless advocates for the emancipation of the human mind from the power of despotism. The mighty spirits that rose at the time of the reformation were but the pupils of their predecessors. The principles so boldly proclaimed by Luther, and so logically and judiciously sustained by Calvin, were the principles, matured and more fully developed, of Huss and Jerome—of many a revolving mind in England and on the continent. Puritanism is the reformation reformed. The principles which led to the settlement of New England, and which pervaded her colonies, and became the only principles on which Heaven would smile throughout this wide continent, are but the principles of the reformation matured and advanced. Those extraordinary characters, who, for religion's sake, braved dangers incredible, endured sacrifices that seemed not endurable, and periled all things in these western wilds, were Heaven's chosen agents, to prepare a new and a wider field for the display of what Christianity *can* do to bless the world. Europe had been sifted, and her finest wheat taken to sow in this American soil. Her hills and dales had been again and again ransacked, to collect the choice few who should found a new state, and plant a new church. The Pilgrims were the best men, selected from the best portion of the best nation on the face of the earth. May we not, then, indulge the delightful hope that God has purposes of yet

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\* The first colony in North America, save Mexico, was a Protestant colony, planted by Caspar de Coligni, as a city of Refuge for Protestants. It was destroyed expressly as Protestant. Thus was North America baptized by Jesuit priests with Protestant blood; yet despite all the machinations of Rome, God has confirmed the covenant and made this and the asylum and home of Protestantism.—*Bancroft*, vol. I., pp. 61, 73.

more moral grandeur to fulfill, in connection with this country?

Indeed, this idea seems to have been coupled with the earliest conceptions in the mind of Columbus, concerning an American continent. That great navigator is said to have been a diligent and devout student of the prophecies, and was actuated, in no small degree, in his adventures westward, "by the hopes he cherished of extending here the kingdom of Christ." And in the mind of his royal patroness, (Isabella of Arragon,) the conversion of the heathen to Christianity, was an object "paramount to all the rest."\*

It was a signal providence that prepared such materials in the heart of England and in the bosom of the English church, preserved them and proved them in the furnace of affliction, while in their own land, and during their exile in Holland, and in their journeyings on the deep, and, finally, collected them on the iron bound coasts of New England, and formed them into one living temple, fitly joined together, furnished and beautified as a *model* building for generations yet to come.

The longer the world stands, the more profoundly will be revered the character of our Pilgrim fathers, and the more religiously shall we admire the Divine agency which so controlled events, that one of the first settlements in the new world should be composed of *such characters*, and should so soon gain a pre-eminence over all the other colonies, and so soon, too, and in all after time, exercise a controlling influence on the destinies of the whole country and of the world. For the institutions of this country, both civil and religious, were cast in the mould of Puritanism. Had any other of the colonies been allowed to stand in this relation to the whole, how different would have been the cast of American liberty and religion! As it was, men of the most unbending integrity and untiring industry; men humble and unobtrusive; yet courageous and immovable at the post of duty; yielding when wrong, yet inflexible when right; plain and frugal, yet intelligent and liberal; men who

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\* Prescott's Ferdinand and Isabella, vol. II. p. 496.



had been nurtured in the school of persecution, and suffered the loss of all things, that they might breathe the uncontaminated air of freedom; men who hated oppression, abhorred ignorance and vice—who were, in their very souls, *republicans* and *Christians*—these were the men, chosen out by sovereign Wisdom, to control the destinies of the new world. And they have done it. The enterprise and intelligence, the undying love of liberty, the religious spirit—I may say, the population of our puritan colonies, have spread themselves over the whole continent. And what is worthy of special remark, these only prosper in our country. You look in vain over the wide expanse of our territory to find thrift and prosperity, temporal or spiritual, except under the auspices of a Puritan influence. Who people our wide western domains, and plant there the institutions of learning and religion? Who found our colleges and seminaries, publish our books, teach our youth, sustain our benevolent enterprises, and go to pagan lands to make wretchedness smile, and ignorance speak wisdom? By whose skill and industry rolls the railroad car over the length and breadth of our land, and whiten the ocean with canvas? *Who*, if not the sons of the Pilgrims, nerved with the spirit of the Pilgrims? Tell me in what proportion, in any section of our country, the people are leavened with the leaven imported in the May-flower, and I can tell you in what proportion they are an enterprising, prosperous, moral and religious people. *Time* shall expire, before the immeasurable influences of Puritanism on the destinies of our country and the world shall cease to act.

Massachusetts and Mexico furnish a forcible illustration of our idea. Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augustan age; the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, and the great and good Isabella. Massachusetts was settled by the poor Pilgrims of Plymouth, who carried with them nothing but their own hardy virtues and indomitable energy. Mexico, with a rich soil, and adapted to the production of every thing

which grows out of the earth, and possessing every metal used by man—Massachusetts, with a sterile soil and uncongenial climate, and no single article of transportation but ice and rock. How have these blessings, profusely given by Providence, been improved on the one hand, and obstacles overcome on the other? What is now the respective condition of the two countries? In productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness and continually increasing prosperity; in letters, arts, morals, religion,—in every thing which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. And Mexico—what is she?\*

But who ordered all the circumstances which brought about an event so unexpected, yet so influential as *such* a settlement of America? And for what purpose—if not that he might here plant the glory of Lebanon and the excellency of Carmel and Sharon? Here he “prepared room before it, and caused it to take deep root.”

4. Again, we discover the wonder-working hand of Providence in the *geographical position and resources* of our country, as indicating her future destinies in reference to the church and the world.

There is much worthy of notice in our *geographical position*. This gives us peculiar advantages. We are separated, by the expanse of a wide ocean, from every principal nation on the face of the earth. We may live at peace with all. The old world may be convulsed—Europe and Asia be deluged in blood, yet not a clarion of war be heard west of the Atlantic, or a river tinged in all our wide domains. Here we may live safe from all those upheavings of revolution, which have, and which will continue to overturn and overturn, till the great fountains of error and despotism be broken up, and free institutions be planted on their ruins. Here we may direct all our energies, mental, physical, or moral, to the consummating of those stupendous plans of Providence in reference to this country. Far removed from the

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\* See Waddy Thompson's Mexico.

lands where errors in religion and politics had become stereotyped in habit, and interwoven in the very warp and woof of social relations, we lack no opportunity in which to try the great experiment of Liberty. Such are our local advantages—such our institutions, that we may, unlike the people of any other nation, advance learning, establish and propagate religion, and subserve the general interests of the church. Religion exists here untrammelled, free as the air we breathe, or the water we drink. This makes our nation more suitable than any other to become a fountain from which shall go out streams of salvation to the ends of the earth.

But a yet more remarkable feature is to be found in the *capabilities* of our country, to become a mighty instrument in the hands of God for the universal spread of Christianity.

I have referred to our facilities in free institutions, and freedom from the trammels of ecclesiastical organizations. The American church, if she will go forth in the vigor and simplicity of herself, would be like a young man prepared to run a race. She is admirably constituted to be Heaven's almoner to the nations. Pure Christianity is republican. The American soil is peculiarly adapted to produce that enterprise, freedom and simplicity, suited to extend religion and its thousand blessings to the ends of the earth. No church in the world is so constituted that it may put forth so great a moral power. We have only to employ the rare facilities of our position, to make us the most efficient instrument in the conversion of the world.

But I referred more especially to the *resources* here prepared by Providence, for the accomplishment of the work in question—resources in territory, in soil, in population *prospectively*; in wealth and language; in learning and enterprise; and in the *power of steam*.

The present territory of the United States is equal to that of all Europe, exclusive of Russia. It is more than six times larger than Great Britain and France together; and as large as China and Hindoostan united.

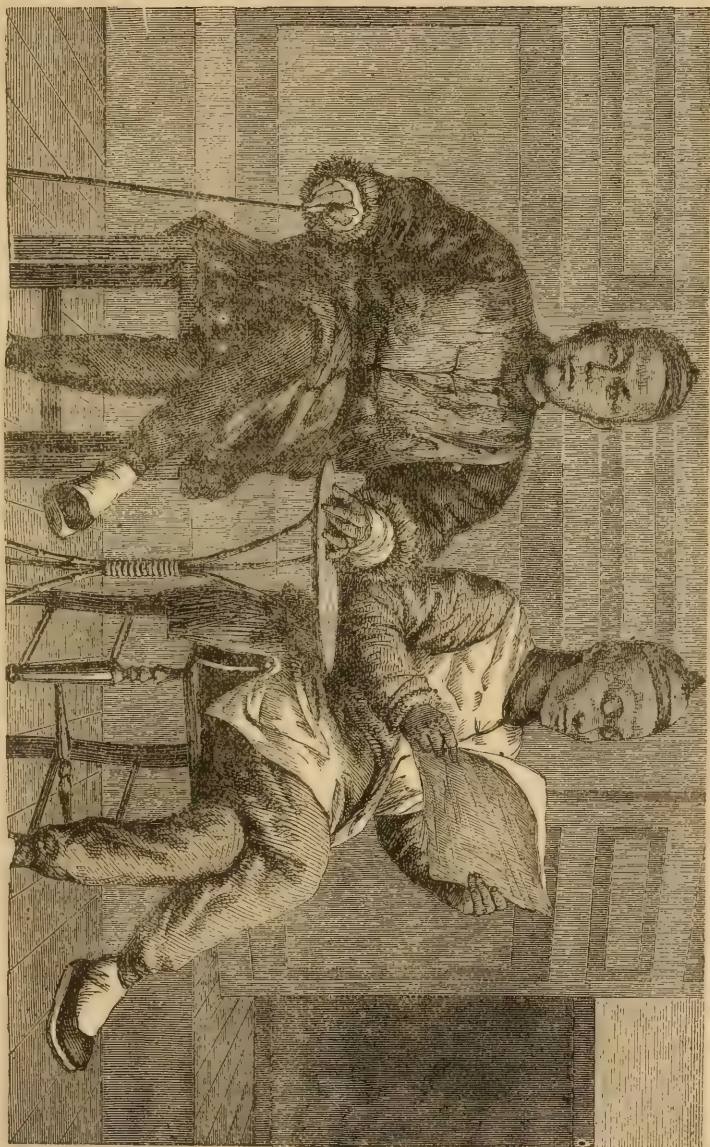
And if we admit that our soil is not surpassed in fertility by any other, or our climate in salubrity, there

seems nothing to hinder America becoming as populous as any other portion of the world. Suppose it to reach the present ratio of population in Europe—110 to the square mile—and there would teem on our vast territories a population of 220 millions. Or should the density equal that of China—150 to the square mile—our population would be 300 millions. That the soil of the United States is capable of supporting this number there can be no doubt. A European writer of credit has asserted that the “resources of the American continent, if fully developed, would afford sustenance to 3,600 millions of inhabitants, or four times the present population of the globe”—and that the actual population will not fall short of 2,000 millions—giving to the United States 270 millions.

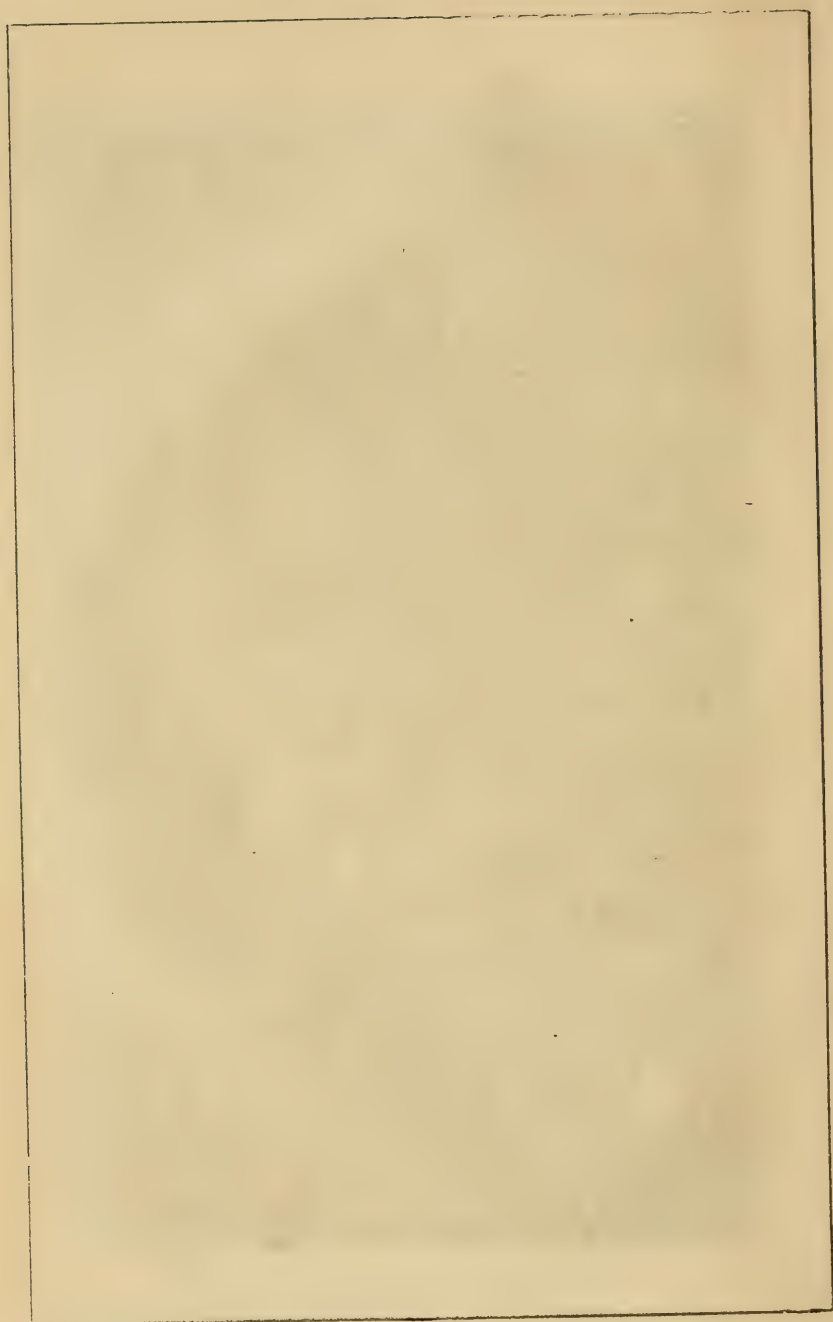
Nor is this merely what *may* be. The present rapid increase of our population is actually swelling our numbers into these enormous dimensions. “And what is more surprising,” says the writer just quoted, “there is every probability that this prodigious population will be in existence within three or four centuries. The imagination is lost in contemplating a state of things which will make so great and rapid a change in the condition of the world. We almost fancy it a dream; yet the result is based on principles quite as certain as those which govern men in their ordinary pursuits.”\*

Our population is found to double every 23 years—say, for safety’s sake, 25 years—and we have to look forward only 100 years, and our present ratio of increase gives us 288 millions; or 125 years, and we have on our soil 576 millions; or 150 years, and we number more than the present population of the globe. Indeed, to take the result of 100 years (288 millions) as the ultimatum of increase to which the resources of our soil will allow our population to advance, and what a host have we here for the moral conquest of the world. And suppose this enormous population to be what, under the peculiar smiles of Heaven, they ought to be; and what, in the singular dealings of God, they were designed to be; and what, under the quickening and transforming power of the





CHINESE BANKERS OF SAN FRANCISCO



Holy Ghost, they would be, and how grand their prospective influence on the regeneration of the world! Portray in your mind a nation of 288 millions, imbued with the principles of Puritan integrity, enterprise, decision, self-denial, and benevolence; her civil institutions so modeled as to leave Religion free as our mountain air, to invigorate the plants of virtue here, or to waft its blessings over the arid sands of Africa, or the snow-top mountains of Tartary; her social relations unshackled by the iron chains of custom and caste; her religion no longer laced in the stays of needless rites, liturgies, prelacy, or state interference; the public mind enlightened by an efficient system of common education; or you may, if you please, contemplate our nation as peculiarly fitted to bring to bear on the nations the *power of the press*, or to facilitate the world's deliverance by the unlimited scope of our navigation—from whatever point you look, you will find, in this land of the Pilgrims, resources laid up in store, by which Providence may, in his own set time, revolutionize the world.

What means this curtailing of distances—this facility of intercourse between the remotest points of our own country and of the world, if He that worketh all things after the counsel of his own will, be not about to use it for the furtherance of the cause which is as the apple of his eye? If the introduction of the Greek classics into Europe, drew aside the veil of the dark ages, and the invention of paper-making and of printing perpetuated the advantages of the Reformation, may we not expect that the application of the *power of steam* is destined to subserve a scarcely less important end, in the conversion of the world?

To appreciate the force of this, we need to contemplate in the same view, three collateral facts: *the extensive prevalence of the English language*, and its treasures of religious knowledge; the present *supremacy*, on the political arena, of *the nations who speak this language*, and the singular distribution of these immense deposits of *coal*, which are to supply the power to print and distribute books, and to convey them, by whom “knowledge shall increase,” over the broad world.

Ours is the language of the arts and sciences, of trade and commerce, of civilization and religious liberty. It is the language of Protestantism—I had almost said, of piety. It is a store-house of the varied knowledge which brings a nation within the pale of civilization and Christianity. As a vehicle of our institutions and principles of civil and religious liberty, it is “belting the earth,” pushing east and west, and extending over the five great geographical divisions of the world, giving no doubtful presage that, with its extraordinary resources for ameliorating the condition of man, it will soon become universal. Already it is the language of the Bible. More copies of the sacred Scriptures have been published in the English language, than in all other tongues combined. And the annual issues in this language, at the present time, beyond all doubt, far surpass those of all the world besides. So prevalent is this language already become, as to betoken that it may soon become the language of international communication for the world.\* This fact, connected with the next, that *the two nations speaking this language have, within a few years past, gained the most extraordinary ascendancy*, holding in their hands nearly all the maritime commerce and naval power of the world, giving tone to national opinion and feeling, and sitting as arbiters among the nations, dictating terms of peace and war, and extending their empire over the nations of the East, holds out a glorious presage of the part *America* is destined to act in the subjugation of the world to Christ. I say *America*, believing that

“Westward the star of empire takes its way.  
The four first acts already past,  
A fifth shall close the drama of the day  
Time’s noblest offspring is the last.”

If it be a fact (and history proves it,) that wealth,

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\* The New York Observer recently acknowledged the receipt of the following foreign papers published in English:

Three published at Hong Kong and Canton, China.  
Ten or twelve in Hindoostan and the British East Indies.  
Four in Rome, (Italy,) and about the Mediterranean.  
Four in Liberia and South Africa.  
Twelve or thirteen in Australia and the Sandwich Islands.  
Four in Oregon, California and Northern Mexico.  
Six or seven in Southern Mexico.



power, science, literature, all follow in the train of numbers, general intelligence and freedom, we may expect that America will ere long become the metropolis of civilization, and the grand depository of the vast resources which Providence has prepared for the salvation of the world. The same causes which transferred the "sceptre of civilization" and the crown of knowledge from the banks of the Nile and the Euphrates, must, at no distant day, bear them onward to the valley of the Mississippi.

But we must not overlook our *third* fact: the singular distribution of *coal deposits*.

Coal, like the English language, like freedom, general intelligence, or piety, is *protestant*. In vain do you search the world over to find any considerable deposit of this agent, except where the English language is spoken, or where the protestant religion is professed. Hence the *power of steam*—as the power of the press and of common education, three mighty transformers of nations—has been given to the people of God for the noblest of purposes.

"Steam," says the London Quarterly, "is the acknowledged new element of advancement by which this age is distinguished from all which have preceded it. By its magic power, distance is set at nought; and the productions of the antipodes are brought rapidly together. Coal must, therefore, henceforth be the motor and metor of all commercial nations. Without it no modern people can become great, either in manufactures or the *naval art*."

As an illustration of this, if the digression may be allowed, the mighty transformations that are this day taking place in the countries about the Mediterranean, especially among the Turks, where lives the presiding genius of Moslemism might be adduced. The paddle wheels of European intelligence and enterprise, are there daily breaking up the stagnant waters of oriental superstition, ignorance and despotism. Not a steamer plows the waters from the pillars of Hercules to the sea of Japan, that goes not as a herald of civilization and Christianity to those benighted nations.

And another fact. the English Steam Navigation

Company is furrowing the broad Pacific amidst its thousand Islands, and along the western main of America. And, what is yet more in point, extensive beds of coal have been found on the western coasts of both North and South America, and also on the Atlantic side of the Isthmus of Panama; deposits stored away by the hand of the Great Disposer, ready, at the time of need, to generate a power that shall, at Heaven's bidding, convert the whole Pacific into one great highway for the nations to pass over.\*

Yet, while indulging these pleasant anticipations, I have not lost sight of the clouds that at times darken our atmosphere. When I speak of the tremendous power of the press for good, I am aware of its abuse. When I speak of American enterprise and zeal, I am not unmindful that we can scarcely, for any length of time, prosecute any good cause without making it a hobby, and riding it so far and so fast, as to cripple it for life, if not to kill it. We are not always satisfied in pursuing plans of benevolence and reform, till we have driven ourselves, and all about us, into a swamp from which we can neither extricate ourselves nor be extricated. And when I speak of the stern principles which originated the first settlement of this country, and of the admirable institutions of our forefathers, and of our high pretensions to freedom, intelligence and piety, I bear in mind that we have proved ourselves unworthy our noble inheritance, and recreant to our good professions. But I would look beyond these clouds, which ever and anon intercept our vision, to those better things reserved for the second Israel. Trials and calamities may even cover our land with gloom; and so gross, indeed, have been our national sins, and so heaven-provoking our ingratitude, and our perversion of heaven's richest gifts, that we may experience the divine rebuke, sore as death, yet the counsels of God shall not come to nought. He shall not, in vain, prepare such munitions of war, and provide such vast

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\* The late discovery of immense beds of coal on Vancouver's Island deserves a more special notice. In the new contemplated route to the Indies, across the American continent and the Pacific, we are beginning to see the *reasons* why these vast deposits were placed there, and *why* they are brought to light just at this time.

resources for his work, and then not make them effectual in the subjugation of the world to his beloved Son.

In the review of this subject, the mind naturally recurs to the great Disposer of events—what a display here of his sovereignty—of his power, wisdom and goodness—how incomprehensible his plans—how inflexible his determination to sustain and carry forward his cause—how infinitely foolish is all resistance. Such reflections are befitting as we read the providential history of our country. Yet we ought here especially to bear in mind,

1. *To what a rich inheritance we are born.* One of Heaven's richest blessings, is a religious parentage. This is a patrimony more precious than fine gold. Our national parentage was eminently religious. The difference between a people starting into existence from barbarism and ignorance, or amidst all the propitious circumstances which smiled on the first settlement of this country, is vast beyond calculation. We were born to a rich inheritance—to an undying love of liberty—to toleration—to a high state of intelligence—to the sternest principles of morality—to the unwavering practice of virtue. We ought, therefore, to be the most religious, free, happy, bevevolent people on the face of the earth.

2. *Our responsibilities and duties correspond with our privileges.* God expects much of us. He has made us a full fountain, that we may send forth copious streams to fertilize the desert around. He has embodied in our nation a moral power, and put into our hands a machinery, which, if kept in operation, will not fail to make its power felt to the ends of the earth, till all nations shall be subjugated to Prince Immanuel.

3. America is the land of magnificent *experiments*—the land in which should be developed new principles and forms of government—a new social condition, and an advanced condition of the church—popular government, equal rights and a free church. Columbus added a new province to the world, new territory for civilization and religion to expand upon—and new domains on which should flourish a freer government and purer church than was practicable in the old world. Here God is solving certain great problems: can the church support herself?

Can a people govern themselves? Can society exist without caste? In the great republic of North America, these experiments, which, in the old world, have resulted in so indifferent success, have been in successful progress three quarters of a century, and we hazard little, it is believed, in predicting their complete success. In no country have the ends for which governments are constituted, been better realized, or the designs of religion been more nobly carried out, yet the power of governing lies in the hands of the people, and the support and extension of religion is dependent on free contributions.

4. *The tremendous guilt of our dereliction in duty.* After all that God has done to make us *such* a nation—such a one as he has need of to win over the nations to himself, if we hold ourselves aloof from his great plans of mercy towards our world, and refuse the honor he would confer upon us, in making us the instruments of his will, we must expect he will withdraw from us the light of his countenance, and choose others more worthy of his favor. How ought we, then, to fear lest we displease God by our apathy, and be left to drink the cup of his indignation for our manifold sins.

5. The immense immigration to our country at the present time, is filling a page in the providential history of America, not to be overlooked. Had such immigrations taken place at any former period of our history, they would have ruined us. Every receding wave of the Atlantic, returns freighted with a new cargo of foreign population. This heterogeneous mass now amounts to near half a million annually. At no former period could our young and forming institutions have sustained the shock of so huge a mass. What would have crushed the sapling, may not harm the sturdy oak. Perhaps we cannot meet unharmed the shock now: certainly not, unless our institutions are founded deep and firm in the basis of everlasting truth, and stand as a rock amidst the rolling waves. We do, however, indulge the hope that such is now the maturity and stability of our civil and religious institutions, that we may, with safety to ourselves, and great benefit to the surplus population of the old world, open wide our arms and receive them to our bosom



And now that we are prepared to receive them, of oppression, famine, pestilence and revolution, conjoin to eject immense masses from Europe to seek an asylum in this new world.

We cannot here too profoundly admire the wisdom of that Providence, which has hitherto delayed the full tide of immigration till we were able to bear it. What fearful responsibilities has God laid upon us! What wisdom and virtue is needed in our national counsels; what faith, and holiness, and prayer, in the church! Millions of the papal world are, like an overwhelming tide, rolling in upon us, to be enlightened, elevated, Christianized, and taught the privileges and prerogatives of freemen.



ARABS—PYRAMIDS.

## CHAPTER III

**THE REFORMATION.**—General remarks—state of Europe and the world. The Crusades—their cause and effect. Revival of Greek literature in Europe. The Arabs Daring spirit of inquiry. Bold spirit of adventure. Columbus. The Cabota Charles V. Henry VIII. Francis I. Leo X. Rise of liberty. Feudalism. Distribution of political power.

*"All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?"—Daniel iv. 35.*

How have the mighty wheels of Providence rolled on, crushing beneath them all that opposeth, and bearing aloft, far above the stormy atmosphere of earth, the precious interests of Zion! How have the *inhabitants of the earth*, the great, the noble, the wise, been *reputed as nothing*, while the sovereign Lord *has done according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say to him, What doest thou?*

The next event selected by which to illustrate our general subject, is *the Reformation of the sixteenth century*. This is another of those great instrumentalities, cradled in the fifteenth century, which Providence employed, on the breaking away of the darkness of the dark ages, for the honor and enlargement of his church.

We should view this extraordinary event from three points: Its causes and preliminary steps: The great transaction itself: Some of its general results.

No attempt will be made to furnish a history of the Reformation, or to gauge the vast dimensions of its influence on the world. I present it only as a magnificent scheme of Providence for the advancement of his church.

1. *Causes and preliminary steps.* That we may have some just idea of the origin and real character of the Reformation, we shall needs take a brief survey of the civil, moral and religious condition of Europe and of the world, previous to this notable event.

You cannot, without astonishment, read the history of those times. It would seem as if man had then yielded up the native dignity of manhood, and consented to prostitute the nobility of immortal mind to the meanest purposes of ignorance, superstition, and crime. The history of the dark ages may be written in a word—it was an INTELLECTUAL THRALDOM. The lamp of intelligence had been extinguished amidst the floods of barbarism, which swept, wave after wave, over the Romish church and empire. Hence that general corruption of religion which disgraced the church, and made the church disgrace the world—hence the vile brood of superstitions which over-

ran and spoiled the fair heritage of God, and the disgusting combinations of vice and crime which invaded the very temple of the church, not sparing the altar.

Religion finds no rest in the bosom of ignorance. Cradle her there, and she pines and dies; or, rather, instead of being the bird of paradise, fledged with angels' wings, and borne aloft with the eagle's strength, and plumed with a seraph's beauty, she becomes the loathsome reptile of superstition, without form or comeliness, without soul or spirit.

A night of a thousand years had brooded over the earth. It was long and tempestuous, as if the light of moral day were extinguished forever, and the king of darkness had begun his final reign. Only here and there, over the wide expanse, glimmered the light of science, and the lamp of religion burnt but dimly amidst the general desolation. Despotism, religious and civil, crushed the energies of the immortal mind, and iniquity, like a flood deep and broad, submerged all Europe. Nearly all the learning that did exist, was confined to the clergy; and yet they were so profoundly ignorant as to afford a subject of universal reproach and ridicule. In a council held in 992, it was asserted there was scarcely a person in Rome itself who knew the first elements of letters. In Spain, not one priest in a thousand could address a common letter of salutation to a friend. In England, not a priest south of the Thames understood the common prayers, or could translate a sentence of Latin into his mother tongue. Learning was almost extinct. Its flickering lamp scarcely emitted a ray of light.

And, as might be expected, this long and dreary night of ignorance generated a loathsome brood of superstitions. Controversies were settled by *ordeal*. The accused person was made to prove his innocence by holding, with impunity, red-hot iron, or plunging the arm into boiling fluids, or walking, unharmed, on burning coals, or on red-hot plowshares. Nothing can surpass the wild fanaticisms of that period. To such a height did the phrenzy for a crusade to the Holy Land rise, that in one instance, (1211,) an army of ninety thousand, mostly children, and commanded by a child, set out from Ger-



many for the purpose of recovering the Holy Land from Infidels. Again we meet with the "Brethren of the white caps," dealing out vengeance and blood, in honor of the peaceful Lady of Loretto. Next arises a *Jehu*, who thinks he can in no way serve God so acceptably as by leading an immense rabble on a crusade against the clergy, monasteries, and the Jews, plundering, massacring, butchering wherever they went; and all this, of course, for religion's sake. And as yet more characteristic of those times, and of the misguided zeal of unenlightened piety, rose the *Flagellants*. This religious contagion, not, as usual, confined to the populace, spread among every rank, age, and sex. Immense crowds marched, two by two, in procession along the streets and public roads, mingling groans and dolorous hymns with the sounds of leathern whips, which they applied without mercy to their own naked backs. The *Bianchi* wandered from city to city, and from province to province, bearing before them a huge crucifix, and with their faces covered and bent towards the ground, crying, "*miseri cordia*," "*misericordia*;" and what is not to be overlooked in these phrenzied religionists as identifying them with modern fanatics, a prominent article in their creed was, that all who did not join their craft and act as absurdly as themselves, were branded as heretics and enemies.

The legendary tales of those days are too absurd to repeat, and, to save humanity a blush, we fain hope they did not gain any very general credence, even in those degenerate times. They show how faint the light of intellect may shine, and how groveling man may become.

I mention but one more instance, which more strikingly illustrates the extreme debasement into which the human mind had fallen, and the hopeless corruption of the church. I allude to *indulgences*. The doctrine of penance had long been taught in the church. Salvation was of *works*. But it did not sufficiently subserve the interests of a mercenary priesthood, that the poor delinquent should go through five, ten, or twenty years of penance, or submit to some barbarous austerity. An ex-

pedient was devised, more agreeable to the penitent, more profitable to the priest.

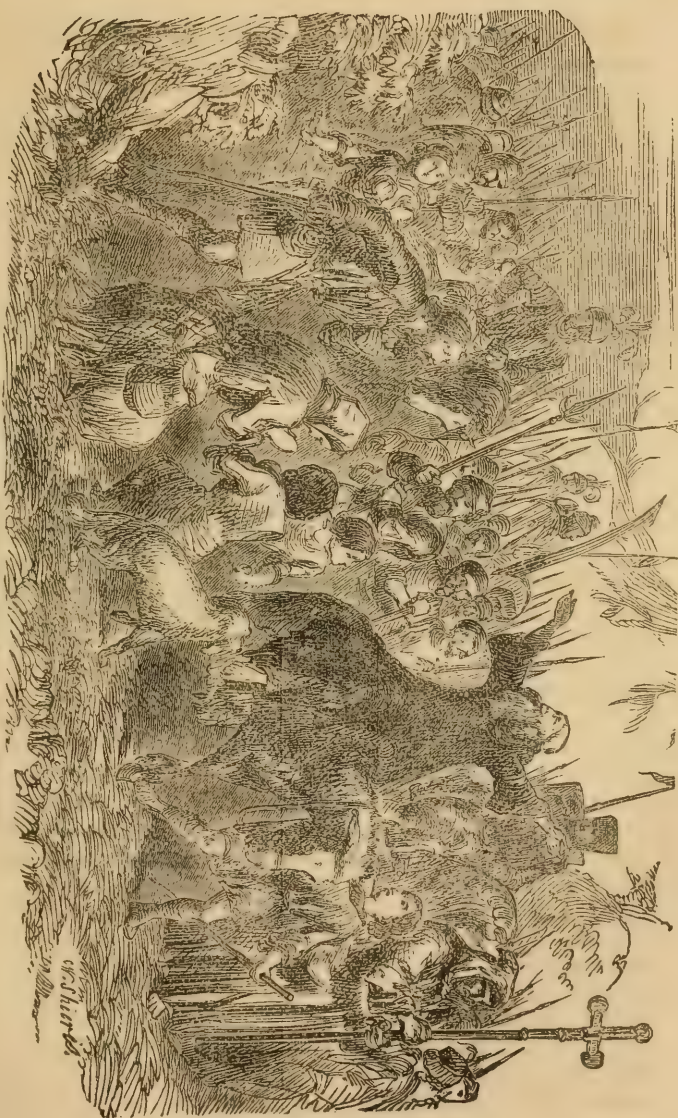
It was at length discovered that the sacrifice of Christ did much more than to reconcile God to man. It accumulated an inexhaustible *treasury of merit* in the church, left at the disposal of the Pope! and that this accumulation is increased by the supererogatory merits of the saints, the reward of works over and above the obligations of duty.

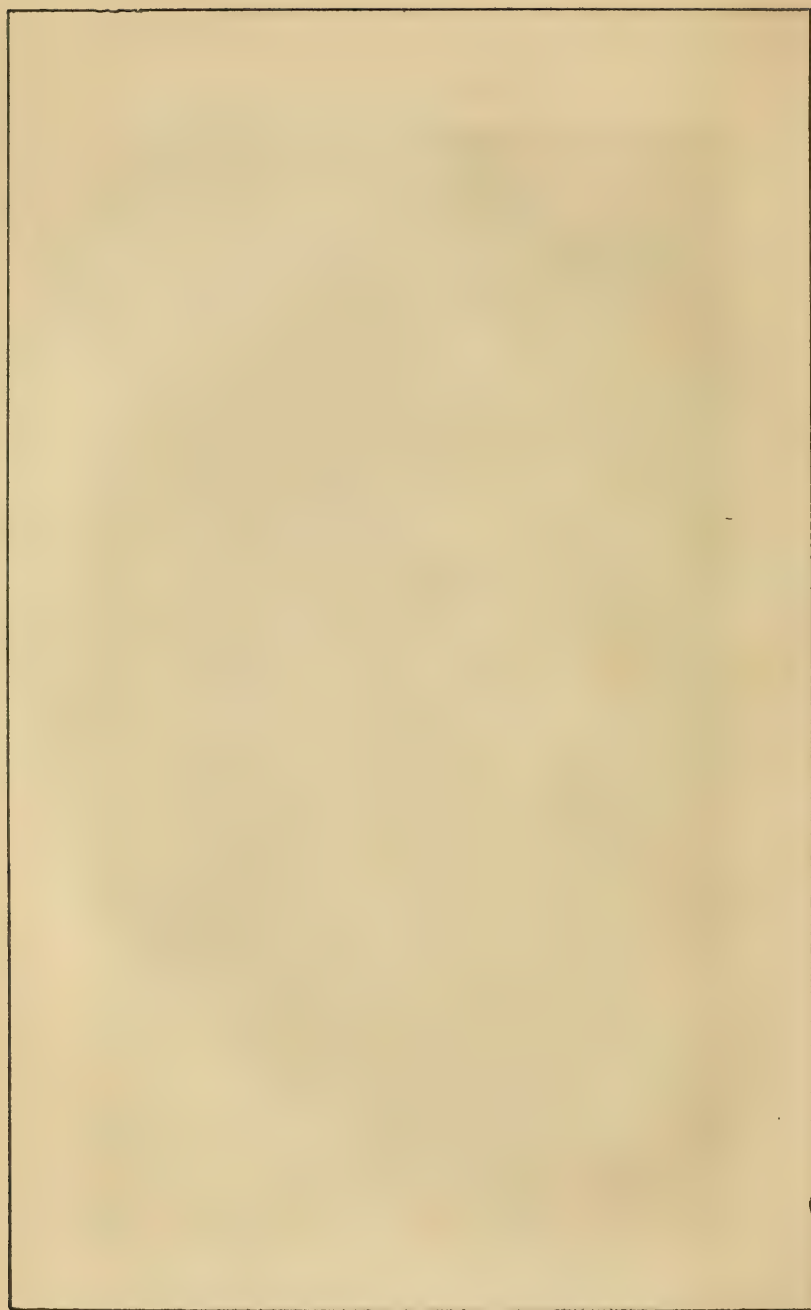
It now only remained to label every sin with its *price*, and to add purgatory to the dominions of the Pope. Then the proclamation:—perjury, robbery, murder, incest, any thing you please! if you will pay the price. Mendicants, friars, priests, bishops, now traverse the country, proclaiming an eternal amnesty with heaven, provided the Pope's coffers be filled, and his hirelings be well paid. Money now became the key which alone could open heaven and none could shut, or shut hell and none could open. The most scandalous sins which, according to the orthodoxy of more ancient Romanism, would have cost years of penance, might now be committed for a few shillings. This was an *improvement* of the thirteenth century!

The influence of this system on public morals cannot be mistaken. Virtue was scouted from the earth—at least she sought a hiding place in the caves and dens of obscurity. And no marvel that the clergy were indelicately idle, haughty, avaricious, and dissolute; and the common people sunk in turpitude still lower. Churches were filled with relics, the pulpit occupied by worthless priests, and the world, to all appearance, abandoned to the empire of sin.

Nor was the *civil* condition of the world more promising. Despotism had bound all nations fast in iron chains, and there was none to deliver. The Papacy in the west, and Moslemism in the east, had hushed to sleep the last throbbings of liberty. The Pope set his iron heel on the necks of kings, and made emperors hold his stirrup while he mounted his horse. The dark curtain of despotism was drawn around the world; yet, during the long and dismal night, ever and anon a gleam of light

PETER THE HERMIT PRESENTING TO THE CRUSADERS







breaks above the horizon—a morning star amidst the sable drapery of the East. Expectant piety hopes the day is breaking; and knowledge, long benighted, and freedom, sorely oppressed, inspire the hope of speedy relief. But in a moment, all is overcast. A cloud, darker than before, gathers about the eastern sky.

The first considerable event that moved these stagnant waters of ignorance and sin, was the quixotic expeditions of European nations to the East, called the *Crusades*. To the dormant mind of Europe, these were as if a burning mountain were cast into the sea. They produced some light, more smoke, and much convulsion. They broke the spell of slavery, which had for more than six centuries manacled the human mind. Here was struck the death blow to mental despotism—here the work of emancipation begun, though in its details, strength and beauty, it was not completed for some centuries. Now men begun again to launch forth on the untried ocean of thought; and, unskilled as they were, and unfurnished with chart, rudder, and compass, no wonder some foundered. But we must look upon this great drama a little more particularly.

Deluded by the idea that the end of the world was near, and burning with enthusiasm to deliver from the profane tread of infidels the land where the Prince of Life lived, taught, suffered, and died, and where still was the Holy Sepulchre; and, indignant at the recital of the oppressions and cruelties inflicted on Christian pilgrims, all Europe was roused to raise the banners of the cross, and march to the rescue of the holy hill of Zion, and in vindication of the Holy Virgin. All sorts of motives, ambition, avarice, love of adventure; the promise of exemption from debts, taxes, and punishment for crimes; religious zeal and bigotry, and the confident hope of heaven, stirred up the people of all ranks, ages, and sexes, to embark their lives and fortunes in these holy expeditions. Princes hoped to enlarge the boundaries of their empire, and add new stars to their crowns; priests and popes hoped to reach farther and to extend wider the arms of their ghostly dominion; and all classes hoped, by some means, to further their own interests, or minister to their gratifi-

cation. Six millions of souls, following the *ignis-fatuus* of an overheated imagination, were, from time to time, led out of Europe to mark their pathway to the East with blood, or to whiten the hills and valleys of Palestine with their bones.

Though visionary in the extreme, and prodigal of life and treasure, and unsuccessful in their professed object, yet, from all this confusion came order, from all this darkness, light, and from the most miserable combination of evil, was educed a lasting good. The fountains of the great deep were now broken up, the stagnations of ignorance and corruption which had for centuries choked and poisoned all that attempted to live, and breathe, and move in them, began to heave and give signs of such coming commotion as must, ere long, purify their putrid waters.

A spirit of enterprise from this time nerved the arm of every nation in Europe. A highway was opened to the nations of the East. The barbarity and ignorance of Europe were brought into comparison with the greater intelligence, wealth, and civilization of Asia. The boundaries of men's ideas were greatly enlarged. They saw in the advanced condition of the Orientals, the advantages which the arts and sciences, industry and civilization, give a people. In these they discovered the main spring of national greatness, and of social and individual comfort and prosperity. They formed new commercial relations; acquired new ideas of agriculture—the handicrafts of industry were plied to minister to the new demands which an acquaintance with the East had created. They lost, too, amidst Asiatic associations, many of the superstitions and prejudices which had so long kept the mind of Europe in bondage, and acquired new views in all the economy of life. And strange, if, on their return, they did not profit by the new habits and information they had acquired.

Here we date the early dawn of the day that should soon rise upon the nations. Ever and anon the darkness broke away, and light gleamed above the horizon. Learning began to revive; colleges and universities were founded: an acquaintance with the East had introduced

into Europe the Greek classics, which fixed a new era in its literature, as well as worked wonders in the progress of its civilization. For the Greek language had, for centuries, been the language of history, of the arts and sciences, of civilization and religion. Philo and Josephus chose to embalm the chronicles of their times in the Grecian tongue, that they might thus speak to more of the world's population than in any other language. And when Socrates and Aristotle reasoned and wrote in their mother tongue, they reasoned and wrote for the civilization and elevation of Europe, fifteen centuries afterwards. And when Alexander pushed his conquests eastward, and settled Greek colonies near the confines of India, (in Bactria,) he opened the way, through Christian churches planted in Bactria, for the introduction of the gospel, centuries after, in Tartary and China.

The introduction of Greek literature into Europe did much to draw aside the veil of the dark ages. By this means the society, the ethics, the improvements of ancient Greece, were now disinterred from the dust of ages, and transmitted, reanimated and nourished on the soil of modern Europe.

And what, in the history of Providence, should not be here overlooked, the Arabs, the determined foes of Christianity, were used as the instruments of preserving and transmitting that knowledge which, finally, became the regenerator of Europe. They were made to subserve the purposes of the truth, up to a certain point, when the privilege was transferred to worthier hands. At the period of which I am speaking, it seemed altogether probable that learning and the arts, the power of knowledge and the press, would be transmitted to future ages through the followers of the false prophet. For it was through them that learning revived, and the inventions and discoveries, which so effectually wield the destinies of the world, were divulged.

In less than a century after the Saracens first turned their hostile spears against their foreign enemies, (the Greeks, at the battle of Muta, in 630,) their empire exceeded in extent the greatest monarchies of ancient times. The successors of the prophet were the most

powerful and absolute sovereigns on the earth. Their caliphs exercised a most unlimited and undefined prerogative—reigned over numerous nations, from Gibraltar to the Chinese sea, two hundred days' journey from east to west. And, what is no less extraordinary, within about the same period, after the barbarous act of Omar, which consigned to the flames the splendid library of Alexandria, (640,) the world became indebted to the Saracens in respect to literature and science—though it was nearly two centuries more before they attained to their Augustan age.

The court of the caliph became the resort of poets, philosophers, and mathematicians, from every country, and from every creed. Literary relics of the conquered countries were brought to the foot of the throne—hundreds of camels were seen entering Bagdad, loaded with volumes of Greek, Hebrew, and Persian literature, translated by the most skillful interpreters into the Arabic language. Masters, instructors, translators, commentators, formed the court at Bagdad. Schools, academies, and libraries were established in every considerable town, and colleges were munificently endowed. It was the glory of every city to collect treasures of literature and science throughout the Moslem dominions, whether in Asia, Africa, or Europe. Grammar, eloquence and poetry were cultivated with great care. So were metaphysics, philosophy, political economy, geography, astronomy, and the natural sciences. Botany and chemistry were cultivated with ardor and success. The Arabs particularly excelled in architecture. The revenue of kingdoms were expended in public buildings and fine arts; painting, sculpture, and music, shared largely in their regards. And in nothing did they more excel than in agriculture and metallurgy. They were the depositories of science in the dark ages, and the restorers of letters to Europe.

Had not this course of things been arrested—had not a mandate from the skies uttered the decree, that the Arabian should no longer rule in the empire of letters, how different would have been the destiny of our race! Instead of the full-orbed day of the Sun of Righteousness, casting his benignant rays on our seminaries of learning,



they would have grown up under the pale and sickly hues of the crescent. The power of science and the arts, printing and paper-making, the mariner's compass and the spirit of foreign discovery, and the power of steam, (all Arabian in their origin,) would have been devoted to the propagation and establishment of Mohammedanism. The press had been a monopoly of the Arabian imposture, and the Ganges and Euphrates, the Red sea and the Caspian, illumined only by the moon-light of Islam, would have been the channels through which the world's commerce would have flowed into Mohammedan emporiums.

But He that controlleth all events, would not have it so. These mighty engines of reformation and advancement should nerve the arm of truth; the press be the handmaid of Christianity, to establish and embalm its doctrines and precepts on the enduring page; and the control which men should gain over the elements, to facilitate labor, contract distances, and bring out the resources of nature, be the handmaid of the Cross. Otherwise, Christianity had been the twin sister of barbarism; and Moslemism and Idolatry had been nurtured under the favoring influences of learning, civilization, and the art of printing. It is worthy of remark, that the press, up to the present day, has been confined almost exclusively within the precincts of Christianity.

And not only has Providence so interposed as to consign to the hands of civilization and Christianity, almost the exclusive monopoly of the press, but, under the guidance of the same unerring Wisdom, the *future* literature, as well as the society and government of the Gentile nations, is likely to descend to them through the purest Christianity. While science and literature are cultivated and honored by Christian nations, they are stationary or retrograde among Pagans and Mohammedans. This is giving Christianity immense advantages. For nearly the entire supply of books, schools, and the means of education, are furnished through Christian missions. Almost the only book of the convert from heathenism, is the Bible, or a religious book. Who but the Christian missionary, form alphabets, construct grammars and dictionaries for Pagan nations, and thus form the basis of their

literature, and guide their untutored minds in all matters of education, government and religion? In these things, how admirable the orderings of Providence. Christianity at once takes possession of the strong holds of society, and gives promise of permanency. For there is all the difference of civilization and barbarism, of religion and infidelity, in the kind of literature a people have. If supplied by the enlightened mind, the pure heart, and the liberal hand of Christianity, it will be as a fountain of living waters.

Another providential feature of the period now under review, was a *spirit of bold inquiry*.

As the time for the world's emancipation from the thralldom of the dark ages drew near, there was a singular boldness for overstepping the wonted boundaries of thought. Ignorance and superstition had so narrowed the compass of men's ideas, that it had become a crime, —at least a heresy, for one to *think further* than his fathers had done. It is exceedingly interesting to trace the progress of the human mind from the eleventh to the sixteenth century. The inundation of the Roman empire, by northern barbarians, as completely extinguished the lamp of learning, as the light of religion. The dark ages were the winter season of the human mind. Though not annihilated, its activities were repressed, and it lay in a torpid state, awaiting its resuscitation on the return of spring. There seemed written on the furled banners of the returning crusaders, "Lo, the winter is past." Mind was uncaged. The holy wars had given to its domains an enchanting extension. The social sphere was enlarged, and, on every side, an opening field for all sorts of activity.

Mind was now roused from its long sleep. Popery and despotism could not much longer enslave it. There now arose, for the carrying out of providential schemes, great and glorious, a class of bold thinkers, who quailed not before the thunders of the Vatican, nor recoiled to investigate maxims, doctrines or practices, because venerable for age, or disdained truth, because fresh with novelty.

Years before Columbus launched his adventurous bark

on the pathless Atlantic, or Martin Luther shook the foundations of Rome, there was a rousing up of the dormant mind of Europe, and a bold demand for *truth*. Fiction, romance, legends of saints, cloisters and ghosts could no longer suffice. Schools of learning,—the minds of the first scholars in Christendom were seized with an unworled mania for investigation. And not only the universities and chief seminaries of learning, but the same spirit had crept into tribunals of justice, and halls of legislation, had looked into the windows of palaces, and seized on the minds of nobles and princes. Not only divines of the most profound erudition, but philosophers and eminent scholars of noble blood, as Reuchlin and Ulrich de Hutten, employed all their learning and wit to free the church and the world from the bondage of ignorance and superstition.

And, as coeval and co-extensive with this spirit of inquiry, Providence created an unaccountable *spirit for bold adventure*, which equally presaged some notable revolution near. The flames of a restless ambition burned. There was an irrepressible desire of *enterprise*. The bold and adventurous spirit of Columbus, of the Cabots, of Amerigo Vespucci, of Charles V., Francis I., Henry VIII., Leo X., was widely diffused through Europe. Spain, Portugal, Genoa, France and England, were struggling, who should first whiten an unknown sea with their canvas, or reach farthest the arms of conquest. Dormant energies were aroused. *Discovery* was the mania of the day. And no wonder that an expectation, bordering on certainty, was entertained, that some great change was at hand.

Nor were the movements of Providence less conspicuous at this time, on the *great political arena*. The wide domains of Christendom were crushed beneath the foot of the Pope. But the decree had gone out that the power of despotism should be broken.

Modern liberty, paradoxical as it may seem, is the offspring of *Feudalism*. As a strange, yet comely vine, it sprung up and grew for a time in the rugged villas of feudal barons. The process was this: The feudal system broke into pieces the before unbroken empire of

despotism; and though the feudal lords were despots in their little domains, yet each clan or tribe was independent one of another, and the germ of a half-civilized, half-barbarous liberty, was all this time taking root in a rugged soil, ready to be transplanted where it should grow more stately and gracefully, and bear a better and more abundant fruit. When this tree, or rather *shrub*, had flourished as long as it could on feudal ground, the Hand that ever protects all on earth, which pleases Him, broke down the system that first gave it birth, yet saved his chosen plant from the common ruin.

The crusades struck the death-blow to the feudal system, and opened the way in Europe for the successful struggle of Liberty. This was the grand *transition* state from Despotism to Monarchy.

In England, Liberty, long oppressed and abused, rose amidst the troubled waters of King John's tyranny, and they called her Magna Charta,—the keystone of English liberty, the bulwark of constitutional law. This noble monument of indignant popular freedom against royal usurpation, bears date 1215.

Next, the light of smothered liberty is seen gleaming up over the sable empire of Spain. It rises in Arragon as early as 1283. An instrument called the "General Privilege," is granted by Peter III., in response to the popular clamor for liberty, containing a series of provisions against arbitrary power, more full and satisfactory, as a basis of liberty, than the great Charter of England. And had we time to trace the connection, we might institute the inquiry, how far might this rising genius of liberty in Arragon have infused its spirit into Columbus and his adventurous cotemporaries, and induced the patronage he received from the throne? Or what connection had this with the conquest of Grenada, and the expulsion of the Moors? Or with the discovery of the great East by the Cape of Good Hope?—three nearly simultaneous events, and each big with the destiny of the Church and the world.

The same leaven is at work in *Germany*. The Emperor becomes elective; checks are imposed on his power, all matters of moment are referred to the States Gen-



eral. Switzerland achieves her freedom in the beginning of the fourteenth century. Indeed, "free cities," small republics, spring up in all parts of Europe, and, as in the early ages of mankind, the world was indebted to *cities* for civilization and political institutions, so again modern liberty was cradled in the bosom of the free cities of Europe. "It was not the monarchies, it was not the courts of the great princes,—it was the cities of northern Italy, which opened the way for the progress of improvement, and lighted the torch of modern civilization."

Thus was Providence *politically* shaping the world for the reception of Christianity, under the renovated form of the Reformation.

And here we must not overlook the singular *distribution of political power*, at the *time* of the Reformation. That the power might appear of God, and not of man, Providence gave this to four of the mightiest monarchs that ever wielded a sceptre. Henry VIII., was on the throne of England; Francis I., on that of France; Charles V., Emperor of the kingdoms of Germany and Spain; and Pope Leo X., the most powerful, politic and sagacious of the Popes, occupied the chair of St. Peter, and reached his sceptre over all the monarchs of Europe. But God employed none of them. And when they would have pounced upon, and torn to pieces the Daniel of Heaven's election, God shut the mouths of these lions, that they should not harm a hair of his head.

But I pursue the subject no further at present. Let us pause and reflect; and we shall review this great transaction with increased admiration of the power and wisdom of God. In carrying out his vast plans, *all the inhabitants of the earth are reputed as nothing before him*; he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou? Who, then, would not fear thee, O God? Who would not adore thee in the temple of thy power, and revere thee in thy matchless wisdom, and praise thee in thy unspeakable goodness? How much reason has the saint to rejoice! Standing on the eternal rock, he is safe.

How much reason 'has the sinner to tremble! He stands, he trifles beneath the rock that shall grind him to powder.

"Be wise to-day, 'tis madness to defer"

## CHAPTER IV.

**THE REFORMATION.** Europe clamors for reform. Causes. Abuses. Boniface VIII. The Great Schism. Infallibility. Bad moral character of Popes—Alexander VI. Leo X. Elector of Saxony. Early Reformers. Waldenses—Nestorians. The Reformation a necessary effect—a child of Providence. Martin Luther; his origin, early education, history. Finds the Bible. His conversion. Luther the preacher—the Theological Professor—at Rome. "Pilate's staircase." Compelled to be a Reformer. His coadjutors. Opposition. Results.

*"All the inhabitants of the earth are reputed as nothing."*

THE last chapter closed while yet speaking of the *causes* of the Reformation of the sixteenth century. These causes were numerous and multifarious. The crusades had broken up the stagnations of despotism—learning had revived—the art of printing was discovered—an adventurous spirit of discovery and conquest was abroad; the science of navigation, made abundantly practical by the invention of the mariner's compass, brought the nations of the earth into neighborhood and acquaintance. There was, too, a bold spirit of inquiry among philosophers, divines, and every class of the literati, which demanded reform. The inspiration of poetry breathed it. The spirit of the age boldly demanded immortal mind should be free. Mind is like the irrepressible spirit of liberty. You cannot chain it; you cannot imprison it. Though for a time it may be reserved in chains of darkness, the day of emancipation must come, hastened on by the very galling of its chains, and the gloominess of its prison.

The Reformation has been very justly denominated "a vast effort of the human mind to achieve its freedom."

Though its *religious* bearings were immense on the destinies of the world, it was more than a religious reform. It was an *intellectual* revolution.

The most shameful abuses in the church, the degeneracy of the clergy not excepting popes, and the abused common-sense of the people, clamored for reform. The long repressed spirit of liberty, smothered beneath the rubbish of ignorance and superstition, yet now beginning to labor in her dark caverns, and to make all Europe heave, fearfully demanded, by her oft-repeated irruptions, that the foot of Rome should no longer crush the world. *Causes* were at work which made the Reformation necessary as an *effect*. The world was prepared for it. Expectation was on the alert. The profoundest talents of the age were laboring to produce it. Suppressed, exiled, outraged piety began to emerge from her hiding places, to rise in the strength and beauty of her own dignity, and with a holy indignation to assert, and, in the name of Heaven, to demand, freedom for the sons of God. So clamorous, indeed, had Europe become for reform, that the pope, the clergy and a corrupt church were constrained to acknowledge its necessity. Accordingly, the Council of Constance, assembled by the emperor, (1414,) attempted to lop off some of the monstrous excrescences of the church. Yet this same council consigned to the flames John Huss, the pious and learned reformer, of Bohemia. Though frustrated in the attempt at ecclesiastical reformation, and deadly opposed to the popular reform of Wicklif, Huss and Jerome, and though reform was re-attempted with no better success seventeen years later, in the Council of Basle, yet much was gained to the general cause of liberty and religion. The necessity and feasibility of reform had been freely discussed in the high places of the church and of the empire, and though opposed and ostensibly arrested by the strong arm of Rome, facts were revealed, abuses exposed, principles established, which emboldened the potentates of Europe to proclaim against the usurpations of the Vatican. In France and Germany the famous Pragmatic Sanction of 1438 was made a law of the state, authorizing the *election of Bishops*, and the reform of the principal abuses of the church

But, in further tracing out providential arrangements as at work, *ecclesiastically*, in bringing affairs to the desired crisis, we must go back a little.

The remarkable fourteenth century, signalized as the generator of new ideas, new schemes and activities, opened in the darkest days of the Papal church. The "mystery of iniquity" was now consummated—Popery had found its acme. Boniface VIII. now occupied the papal chair. In arrogance, in spiritual pride, oppression and blasphemy, he was surpassed by none who had preceded him. He claimed that, as "vicar of Jesus Christ, he had power to govern kings with a rod of iron, and to dash them in pieces as a potter's vessel." Though he exalted himself above all that is called God, and spoke great swelling words of vanity, yet his end was nigh, and his judgment did not tarry. Taken prisoner by an emissary of France, and treated with indignity and rudeness, he dies in the extremity of his rage and mortification. Says the historian, (Sismondi,) "His eyes were haggard; his mouth white with foam; he gnashed his teeth in silence. He passed the day without nourishment, and the night without repose; and when he found that his strength was failing, and his end was nigh, he removed all his attendants, that there might be no witness to his final feebleness and parting struggle. After some interval, his domestics burst into the room, and beheld his body stretched on the bed, stiff and cold. The staff which he carried bore the marks of his teeth, and was covered with foam; his white locks were stained with blood; and his head was so closely wrapped in the counterpane, that he was believed to have anticipated his impending death by violence and suffocation."

Thus died the pretended vicerent of God, the pattern of saints, the Head of the Church, and the almoner of Heaven's righteousness to dying men.

From this hour the strong arm of Popery was weakened. The power of the church was much diminished by the removal of the Poppedom from Rome to Avignon in France, and still more by the "Great Schism of the West," which occurred in 1378, and continued half a century. There were now two rival popes, and at one



time *three*, "assailing each other with excommunications, maledictions and all sorts of hostile measures"—not a little impairing their respective claims to *infallibility*, bringing into disrepute their ghostly characters, and effectually preparing the way for the abolition of their spiritual usurpation.

These things, together with *the bad moral character* of the clergy, from the Pope to the most beggarly mendicant—their affluence, avarice and luxury, had prepared the minds of the people to embrace the first opportunity to throw off the yoke of Rome. This consummation was rapidly hastened by the disgusting profligacy of Alexander VI. and the restless ambition and cruelty of Julius II. History rarely affords a specimen of so worthless a character as that of Pope Alexander. His youth was spent in profligacy and crime; he obtained the pontifical chair by the most shameless bribery; his palace, while Pope, was disgraced by family feuds and bloodshed; by bachanalian entertainments and licentious revelry; by farces and indecent songs; and his death was compassed by the poison which he had prepared for one of his rich cardinals. Such was the Pope in 1492, on the very eve of the Reformation.

Stations of dignity and trust were filled by men raised from obscurity and ignorance; or by sons of noblemen, and not unfrequently by mere children. A child of five years old was made Archbishop of Rheims, and the see of Narbonne was purchased for a boy of ten years. Nor was the papal chair itself exempt from the same disgraceful sacrilege. Rome was one vast scene of debauchery, in which the most powerful families in Italy contended for the pre-eminence. Benedict IX. was a boy brought up in profligacy—was made Pope at twelve years old, and remained in the practice of the scandalous sins of his youth.

Such abuses, crimes and usurpations, such despotism and corruption at the fountain head of the church, roused the indignation of princes and people not yet sunk below where the voice of a virtuous indignation reaches, and hastened on the Reformation. And mitred heads, and fulminating bulls, and all the array of the Scarlet Beast

could not silence the clamor. God was in it, confounding the wisdom of the wise, and giving understanding to babes.

It has not failed to arrest the attention of historians that Leo X., though a man of consummate skill and policy in the management of public affairs, prompt, energetic, provident; yet, in reference to Luther and the rising Reformation, he seemed bereft of his wisdom and accustomed energy, while they who were undermining his throne, and plucking the ghostly crown from his head, were endued with uncommon sagacity. In his attempts to crush Luther, and suppress the Reformation, nothing is so prominent as his hesitation, delays and mistakes. In the mean time the good work was gaining ground; the host of the Reformed receiving daily accessions; the ball set in motion by an unseen Hand had gathered a power and velocity which kings and popes could not arrest.

Here I would just notice another providence: it is the raising up and rightly disposing the heart of the *Elector of Saxony*. God fitted and used this noble prince for two great purposes: first, he gave him a controlling influence among the electors of the Emperor, which the Pope, deeply interested as he was in the election, could not afford to lose; as he would, should he displease the Elector, by proclaiming his bull of excommunication against Luther: and, secondly, God gave his servant Luther a safe shelter beneath the wings of this excellent Prince.

But there were other causes of the Reformation. We return, that we may again approach the great phenomenon of the sixteenth century through another series of providential arrangements.

Dark as the dark ages were, the lamp of truth and pure religion was never suffered to be extinguished. Indeed, from the earliest corruptions of Christianity, God has not left himself without a succession of witnesses. In the sixth century lived Vigilantius, the vehement remonstrant against relics, the invocation of saints, lighted candles in churches, vows of celibacy, pilgrimages, nocturnal watchings, fastings, prayers for the dead, and all the mummeries which had at that early period crept into the church. In the ninth century, Claudius, the pious Bishop

of Turin, called the first Protestant Reformer, bore a noble testimony to the truth. Peter of Bruges, Henry of Lausanne, and Arnold of Brescia, raised their voices amidst the general corruption, and in various ways and with various success pleaded for reform.\* So did also the learned and fearless Bishop of Lincoln, Greathead, in the thirteenth century, and the excellent *Thomas Bradwardine*, Archbishop of Canterbury, and the noble Fitzralph, Archbishop of Armagh, whose light from time to time made visible the surrounding darkness. Nor may we pass unnoticed a noble band of confessors and witnesses for the truth, among whom we find the indefatigable Peter Pruys, Henry the Italian, Marsilius of Padua, John of Garduno, who was condemned by the Pope, 1330, and the learned, dauntless and persecuted Barengarius, who, after having withstood the storm of papal rage to a good old age, closed his testimony in 1088. These were some of the lights which shone amidst the darkness of the middle ages, and by which an ever watchful Providence preserved his truth from the general ruin.†

These, however, were but the casual outbreakings of pent up fires that should soon burst out and burn with an unquenchable flame. These were the lesser lights—the precursors of the approaching morning. At length the morning star arose. Wicklif appeared; the arm of Providence, to pave the way for a glorious onward march of the work of redemption; guilty of daring to think out of the beaten track of the dark ages; guilty of questioning the arrogant claims of a haughty, avaricious, corrupt priesthood, and guilty of publishing to the world the living oracles of God, and teaching the people their right and duty to read them. By his writings and lectures in the University of Oxford; by his public instructions as pastor at Lutterworth, and his translation of the Scriptures for the first time into English, he laid an immovable

\* The fiery zeal of Arnold knew no bounds till he had carried the war of reform into Rome itself, and kindled a fire in the very seat of St. Peter, but which in its turn kindled a fire about him, in which he perished, and his party (the Arnoldists,) was suppressed.

† The following are some of the sects, or Christian communities which stood up for the truth, when the whole world had gone wandering after the Beast: The *Novitians*, *Donatists*, *Paulicians*, *Cahari*, *Puritans*, *Waldenses*, *Petrobrusians*, *Henricians*, *Arnoldists*, *Paterines* in Italy.

foundation for the reform of the church. The leaven so effectually wrought in the University, as to merit the charge of heresy from Archbishop Arundel: "Oxford" says he, "is a vine that bringeth forth wild and sour grapes, which being eaten by the fathers, the children's teeth are set on edge; so that the whole province of Canterbury is tainted with a novel and damnable heresy:" an honorable testimony to the fidelity and influence of Wicklif. He had many zealous friends among the nobility, and even in the royal family; which no doubt served as a shield to ward off the fiery darts of papal vengeance, and left our reformer to die a quiet death in the retirement of Lutterworth.

The impression produced by Wicklif's character and labors, was tremendous on all ranks and ages. It was as the letting out of many waters. Mountains could not hedge it in, seas could not limit it. No sooner was this new light extinguished by popish virulence in England than it begun to burn with redoubled splendor in Bohemia on the continent. Europe caught the light, and the cloud that had so long hung over Christendom began to scatter.

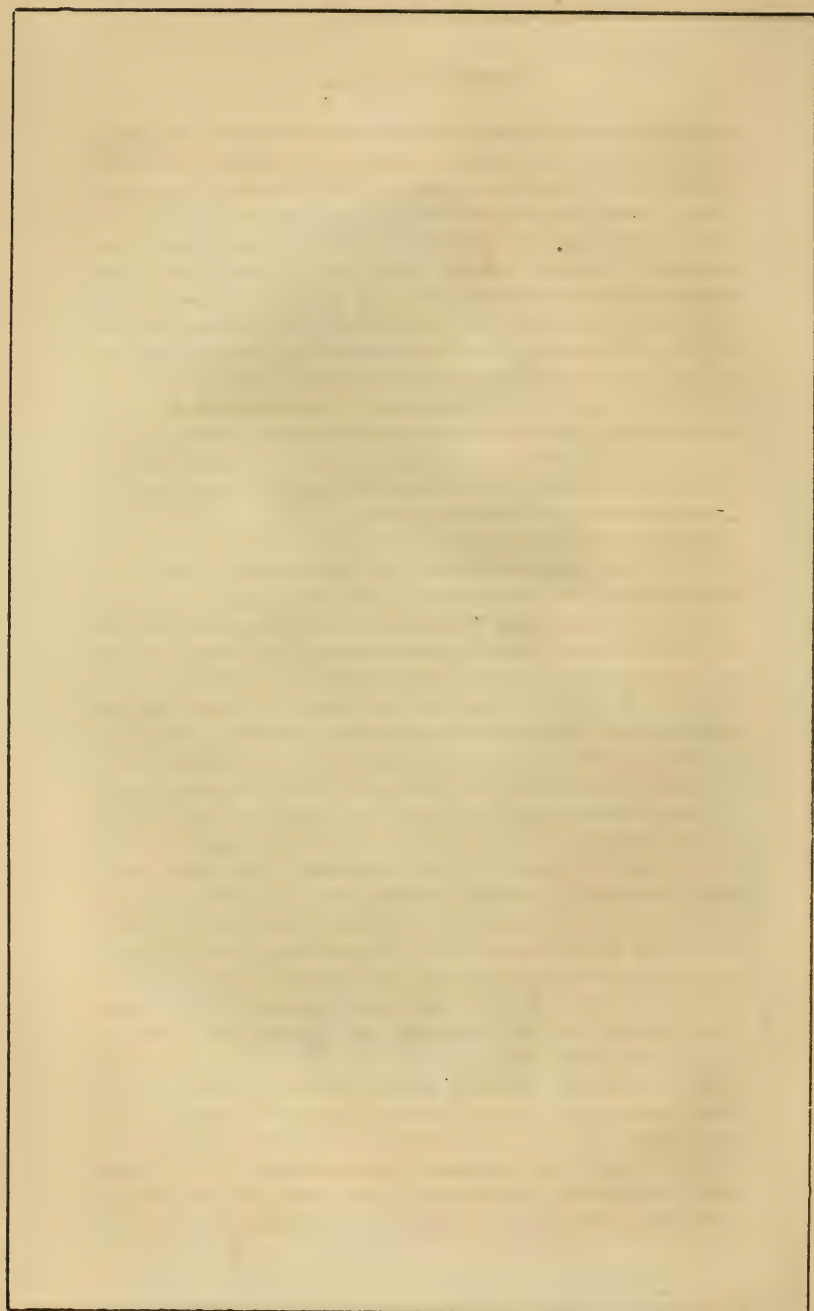
And here again mark the finger of Providence: Queen Anne, the wife of Richard II., of England, *a native of Bohemia*, having herself embraced the doctrines of Wicklif, became, through her attendants, the instrument of circulating the books of the reformer in Bohemia. Who can doubt "whether she did not come to the kingdom for such a time as this." God called her to the throne of England, that, having learned the truth there, she might introduce it, with a royal sanction, in her own native land. Huss and Jerome of Prague, by this means caught the fire of the English reformer, raised the banners of reformation, and ceased not, till a glorious martyrdom put out their lamp, to devote their great learning and their immense influence in defence of abused truth.

The execution of Huss as a heretic, furnishes a just though melancholy picture of the times of those early reformers. John Huss was Professor of Divinity in the University of Prague, and pastor of the church in that city; a man as renowned for the purity and excellency





JOHN HUSS.



of his Christian character, as for his profound learning and uncommon eloquence. But his light shone too bright for the age. He was charged with heresy ; arrested, thrown into prison—condemned to the stake. At the place of execution he was treated with the most barbarous indignity. Seven Bishops strip him of his sacerdotal dress—violently tear from him the insignia of his office—put on his head a cap on which three devils were painted, and the words *arch-heretic* written—burn his books before his eyes. In the meantime the fires of death are kindled. The undaunted martyr commends his spirit to Jesus, and, serene and joyful in the prospect of a glorious immortality, his happy spirit rises from the flames of wicked foes to the bosom of flaming seraphim, who adore and burn in the presence of the eternal throne.

But this was not enough : with savage fury his executioners beat down the stake, and demolished with clubs and pokers all that remained of his half consumed body. His heart, untouched by the fire, they roast on a spit, and his cloak and other garments are also committed to the flames, that not a memento might remain to his friends. Yea, more, they not only remove the ashes, but they scoop out the earth where he was burnt, to the depth of four feet, and throw the whole into the Rhine. But they could not extinguish the light of the Reformation.

From this new starting point the wheels of Providence gathered strength, and rolled on the more rapidly as they approached the goal. From the flames that consumed these martyrs to the truth, there rose a light which shone throughout all Germany. A spirit of inquiry was roused in schools and universities, in the minds of the common people and among the nobility, which could not be repressed. Though often smothered in blood, it gathered strength—the surface heaved, the internal fires burned till the irruption came.

But I shall do palpable injustice not to notice some *whole communities* which, during Zion's long and dreary night, kept their fires burning and their lamps trimmed, ready to meet the returning bridegroom. They were found among the mountains of the Alps ; in the valleys of Piedmont and Languedock ; in England, and over a

great part of Europe—known by the generic name of Lollards, yet denominated Waldenses, Albigenses, Cathari, Huguenots, from the valleys in which they resided, or from some distinguished leader. They had not bowed the knee to Baal—had endured persecutions such as make humanity blush—had trial of cruel mockings and scourgings—of bonds and imprisonments—were stoned, sawn asunder—tempted—slain—wandered about in sheep skins and goat skins, afflicted and tormented. They wandered in deserts and mountains, in dens and caves of the earth. Since the scenes which transpired on Calvary 1800 years ago, there has not been written so black a page of man's history. Yet their light shone, and guided many an earth-worn pilgrim heavenward. And when the morning dawned—when the strong voice of Wicklif, repeating but in louder notes the strains of Claudius, Bradwardine, and Berenger, proclaimed the approaching day—and the louder, and yet louder peals of Huss and Jerome, Reuchlin and Hutten, broke in upon the stillness of the night, these pious souls, (of whom the world was not worthy,) these dwellers in the rocks and caves of the earth were watching every prognostication of the morning, and joyfully hailed the rising light. And no sooner were the banners of the Reformation unfurled, than they, as tried and loyal subjects, came to the help of the Lord.

And during the same period, and for centuries since, the *Nestorians* have borne witness to the truth, and kept alive the fire of true religion in the East, in circumstances not very dissimilar from the Waldenses of the West. When dark clouds settled down on the whole land, there was light in *Goshen*—light amid the mountains of Kurdistan. And as now light returns upon the dark regions of Asia, do we not find them as ready to welcome the rising morning as were the dwellers among the Alps? The church has already been vastly indebted to the *Nestorians* in the work of propagating the gospel. Never has she had more valiant and successful Missionaries, and that, too, under circumstances the most unpropitious. Their missions form the connecting link between the missions of primitive Christianity and modern missions.



In the dark ages, (from the sixth to the fifteenth century,) we find their indefatigable missionaries among the rude, migratory tribes of Tartary, among the priest-ridden millions of India, and the supercilious natives of China. We find them, too, among the barbarous nations about the Caspian sea. In the tenth century, a Mogul Prince and 200,000 of his subjects, were converted to Christianity. Their Prince was the celebrated PRESTER JOHN. In 877, they had erected churches in all eastern Asia.

But without pursuing this line of providential development further, what presage have we here that Zion's King was about to introduce a new dispensation of his grace! He had fitted a thousand minds for the accomplishment of his purposes. Kings, emperors, councils, the literati, philosophers, poets, the church herself, all in their turn attempted a reform, and failed. Yet each did a work, and hastened a result. It was written in the records of Heaven that this should not be done by "might nor by power." The noble, the wise and mighty, should be set at nought—Goliath be overcome by the shepherd and his sling. The BIBLE should be the weapon by which to overcome the principalities and powers of sin, to demolish the strong-holds of the adversary, and to dislodge from their high places the unclean birds of the sanctuary: the Bible be the regenerator of the living temple, which should rebuild the sacred altar, and restore its fine gold. Hence the towering genius of Reuchlin, (the patron and teacher of the great Melancthon,) and the masterly mind of Erasmus, were now, by the hand of Providence, brought on the stage, the one to give Europe a translation of the Old Testament, and the other of the New, and both to employ their profound learning in defence of the truth.

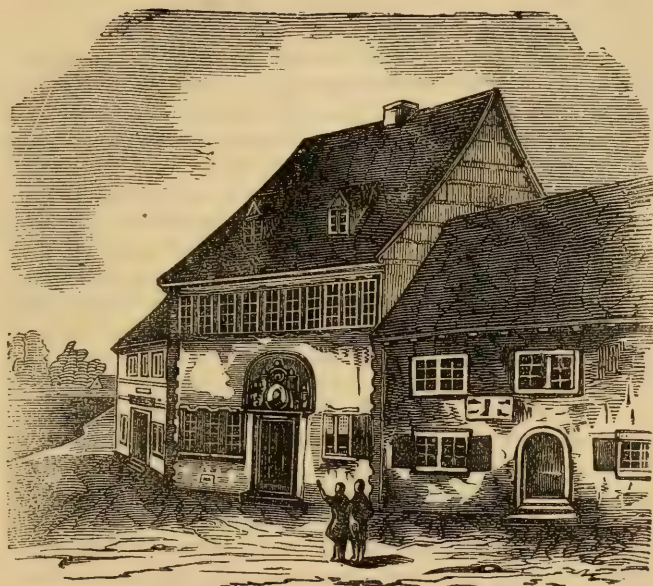
The sagacious eye of the world's wisdom could not but have seen that mighty events were struggling in the womb of Providence. The Reformation was a necessary *consequence* of what preceded. Internal fires were burning, the earth heaving, and soon they must find vent. Had not the irruption been in Germany, it must soon have been elsewhere. Had not Luther led, it must ere long have been conducted by another.

Thus did the mighty hand of God order every circumstance—remove obstacles, provide instrumentalities for the work, displaying in all the different series of events which preceded the Reformation, and which, under God, were the causes of it, the stately steppings of Providence towards some magnificent result. Let us, therefore briefly survey

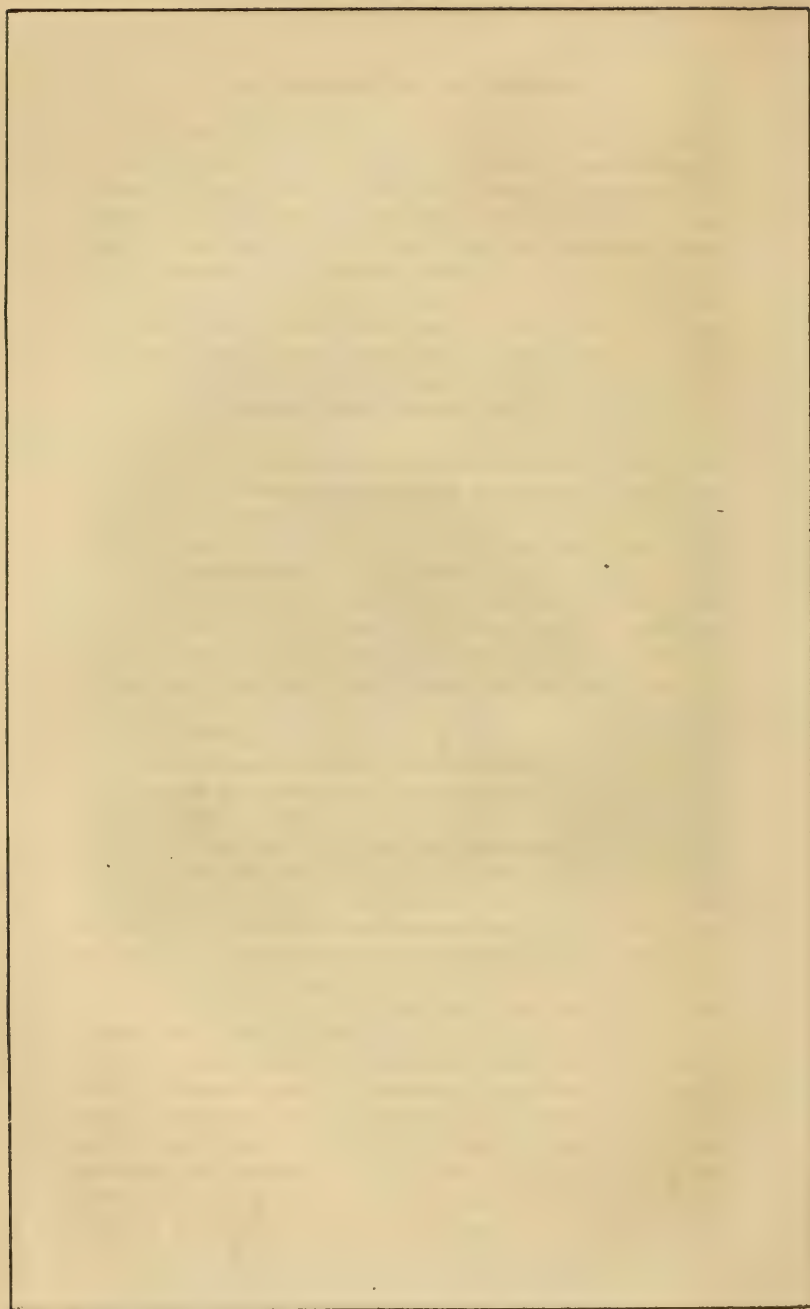
2. *The great transaction itself.* The Reformation was a great event—an event of great men, of great things and great results; and the more closely it is scrutinized, the more it will appear to be the work of God. It is not my design to speak of the Reformation as a matter of *History*, but as a child of Providence. Were we to trace it in its *progress*, as we have in its preliminary steps, we should everywhere discern the finger of God. I shall rather speak of certain *characteristic acts* of the great drama, than of the drama itself. The whole is too large a field.

From whatever point you view the Reformation, you find it the child of Providence. Look at the *men* who were called to be its conductors; or to the formidable *opposition* it had to encounter; or to its *results*, and you everywhere trace the footsteps of God.

When God is about to do a great work he first *prepares his instruments*. He selects and qualifies the men by whom he will accomplish his purposes. So he did, as we have seen, when he was about to enlarge the boundaries of his church by adding to its domains the American continent. The bold spirit of adventure which characterized the latter part of the fifteenth century, was an electric shock to all Europe—as if an earthquake had shaken the world, and raised from the midst of the ocean a great continent. Hence such men as Columbus, the Cabots, Gaspar Cortereal and Verrazzani. So, when He would cut the cord that bound this infant nation to her mother and wean her from her mother's milk, and remove her from the tuition of aristocrats and church dignitaries, God raised up for the purpose such men as Franklin Hancock, Lee, Adams and Jefferson, and nerved the arm of our immortal Washington. And so it has been in all the great outbreakings that have convulsed the



HOUSE WHERE LUTHER WAS BORN.





world to make way for the church. He prepared his instruments.

It has been observed that great men appear in *constellations*. The truth is, they appear when, in providence, great occasions call for them. Great men are not only made *by* the times, but are endowed and moulded by the hand of God *for* the times. But nowhere do we find so marked a providence in the preparation of instruments as in the case of the Reformation. The leaders were all mighty men. Each was a host. Yet of all these mighties, Martin Luther was the mightiest.

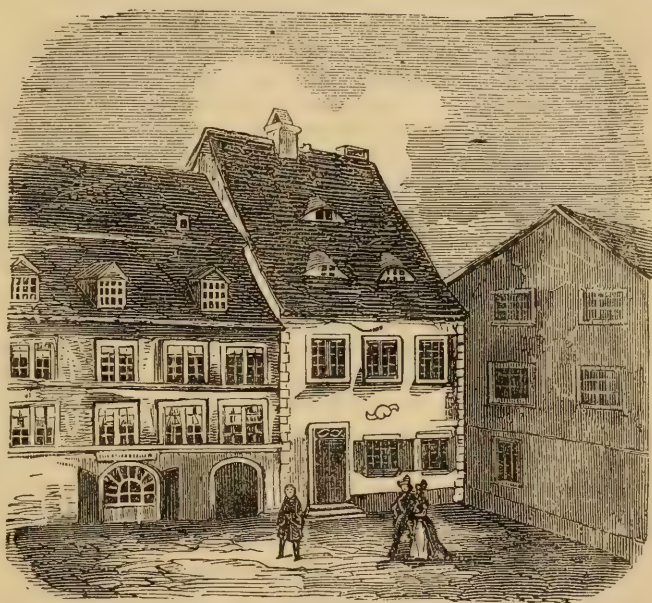
But whence these giants, who, if they raise their voice, the earth trembleth—who shake the seven hills of Rome, and on their ruins rear a superstructure which reached to the heavens? Were they the scions of royalty—the sons of wisdom or of might? No. Martin Luther was taken from the cottage of a poor miner. Melancthon, the profound theologian and elegant scholar of the Reformation, was found in an armorer's workshop. Zuinglius was sought out by Him who knoweth the path which "the vulture's eye hath not seen," in a shepherd's hut among the Alps.

The history of Martin Luther is substantially the history of the Reformation. Would we come at once at the real genius of that great revolution, we must follow up the history of its controlling genius, from the time that little Martin was gathering sticks with his poor mother at the mines in Mansfeld, till he occupied the chair of Theology at Wittenburg, and was the most powerful and popular preacher of the day; or till he faced, single-handed and alone, the ravening beast of Rome at the Diet of Worms. Such as God made the instrument, such was the work.

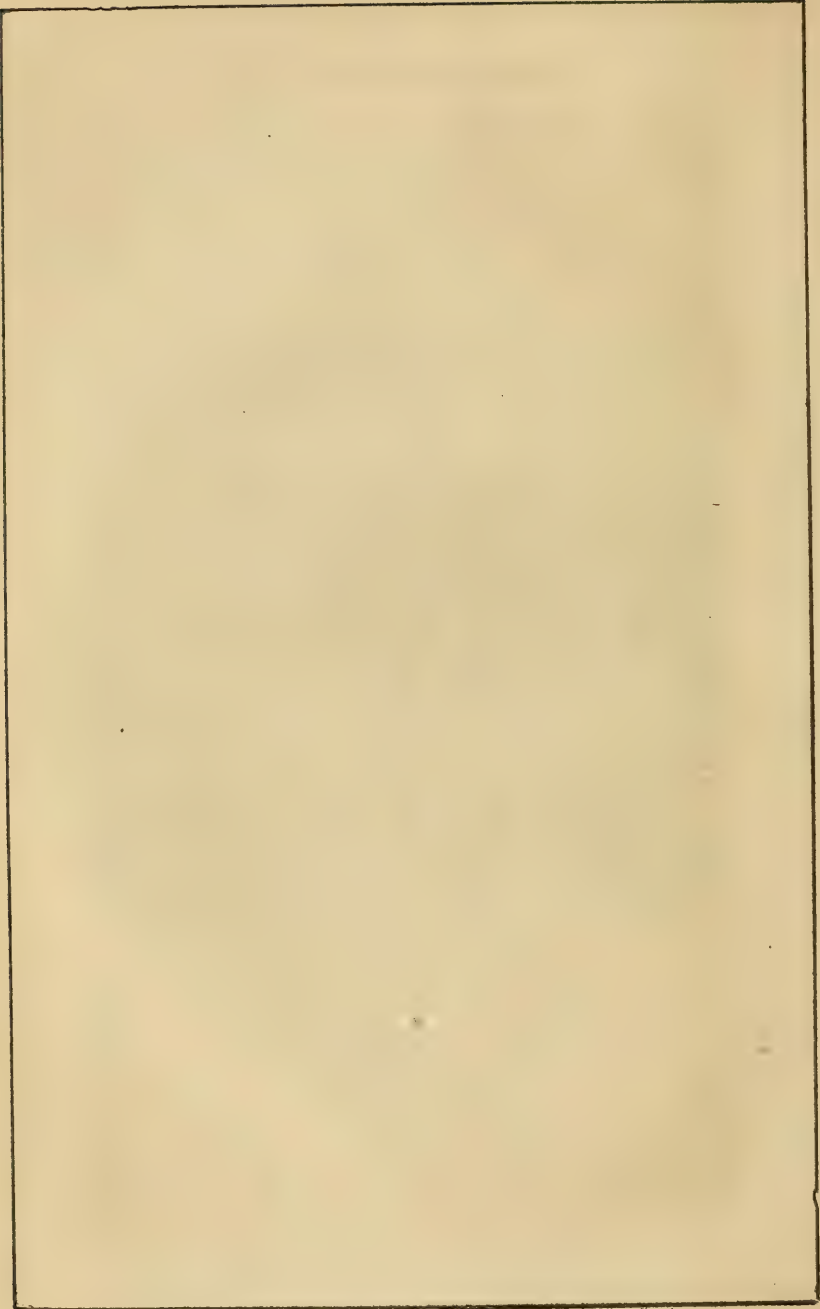
Though pinchingly poor, John Luther, the wood-cutter and the miner, resolved to educate young Martin. Thence forward mark his course. First, he was submitted to strict discipline and religious instruction under the roof of his parents. How much he was indebted to this, and how much the world, is not difficult to conceive. At an early age he is sent to school in the neighborhood of the mines. A new light had already broken in upon

the world, and the honest miner of Mansfeld determined that his son should share in its benefits. At the age of fourteen, we find him at the school of the Franciscans at Magdeburg, yet so poor that he was obliged to occupy his play-hours in begging his bread by singing. Here he first heard Andrew Proles with great zeal, preaching the necessity of reforming religion and the church. Next he is at Eisenach, still poor, yet persevering, and notwithstanding these, to common minds, insuperable difficulties, our young reformer made rapid strides in his studies, outstripping all his fellows.

We come now to the *second* link of the providential chain: While begging his bread as a singing boy at Eisenach, he was often overwhelmed with grief, and ready to despond. "One day in particular, after having been repulsed from three houses, he was about to return fasting to his lodging, when, having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections. Must he for the want of bread give up his studies, and return to the mines of Mansfeld?" Suddenly a door opens, a woman appears on the threshold—it is the wife of Conrad Cotta, called "the pious Shunamite" of Eisenach. Touched with the pitiless condition of the boy, she henceforth becomes his patroness, his guardian angel, and from this time the darkness from his horizon began to clear away. Soon we find him a distinguished scholar in the University of Erfurth, his genius universally admired, his progress in knowledge wonderful. It now began to be predicted of him that he would one day shake the world. The honors of the University thicken upon him. He applies himself to the study of the law, where he aspires to the highest honors of civic life. But God willed not so. He is one day in the Library of the University, where he is wont to spend his leisure moments. As he opens volume after volume, a strange book at length attracts his attention. Though he had been two years in the University, and was now twenty years old, he had seen nothing like it before. It is the *Bible*. He reads and reads again, and would give a world for a Bible. Here is the *third* link



HOUSE WHERE LUTHER DIED.





Here lay hid the spark that should electrify the world—the golden egg of the Reformation.

But where next do we find our distinguished scholar—our doctor of philosophy—our humble reader of the Bible? Strange contrast! He is an Augustine monk, cloistered in gloomy walls; the companion of idle monks; doorkeeper, sweeper, common servant and beggar for the cloister. But what brought him here? He had read the Bible—was bowed to the ground as a sinner—and while in this state of mind he was literally smitten to the earth by a thunderbolt. This was the *fourth* link of the providential chain.

From this hour he resolved to be God's. But how could he serve God but in a cloister? The world was no place for him. He *must* be holy; he will therefore *work* out his salvation in the menial services and solitude of monastic life. But the hand of God was in this. It was the school of Providence to discipline him for his future work. Here, too, he must learn the great lesson (justification by faith) which should revolutionize the church and the world; here receive the sword that should demolish the mighty fabric of Romish superstition, and separate from the chaotic mass of a corrupt religion, the church reformed. And where, in accordance with the genius of the age, could this be learned but in a convent? From his youth up, Luther had believed in the power of monastic life *to change the heart*. He must, as he bitterly did, learn its entire inefficacy.

When he had learned this, when he was slain by the law, and lay, as supposed, literally dead upon the floor, a good "Ananias" appeared to raise him up and to conduct him to the peace-speaking blood of Jesus, and, in Christ's stead, to tell him *what he must do*. This messenger is Staupitz, the vicar-general, who from this time becomes Luther's teacher in holiness, and his guide and patron in his glorious career of reform. This is the next link in the chain. Staupitz conducted him to Christ; gave him a Bible; introduced him to a professor's chair in the University of Wittenburg, and to the friendship of the Elector of Saxony, and brought out the reluctant Monk as a public preacher; and, in a word, was the hand

of Providence to conduct Luther forward to the great result of the Reformation.

Nor was it enough that Luther should serve a three years' apprenticeship in a convent. He must *go to Rome*—must trace up the corrupt stream to its fountain—must see what Romanism is at the seat of the Beast. His embassy to Rome was the next great providential movement which marked the early life of Luther. Here he beheld with his own eyes, the abominations of desolation standing in the place where they ought not. Though he had more than suspected the corruption of the *church*, he still retained a profound veneration for Rome. He thought of Rome as the seat of all holiness; the deep and broad well from which were drawn all the waters of salvation. Nothing but personal observation could cure him of this error. He found Rome the seat of abominations, the fountain of moral corruption. The profligacy, levity, idleness, and luxury of the priests, shocked him. He turned away from Rome in utter disgust and indignation. Nor was this all he learnt at Rome. It was here God instructed him more thoroughly in the perfect way. While performing some of the severe penances of the church, (as, for example, creeping on his knees up "Pilate's staircase,") he had a *practical* lesson of the inefficacy of *works*; and the doctrine of *justification by faith*, seemed revealed to him as in a voice of thunder. And now was he prepared, on his return, to echo this voice from heaven till the very foundations of Rome should tremble.

Soon after this, Luther was made Theological Professor, or Doctor of the Scriptures. There was, in reference to the *oath* he was now required to take, another of those marked interpositions of Providence, to push him on in his work as a reformer. He was required to "*swear to defend the truth of the gospel with all his might.*" This though it had often been taken as a mere matter of *form*, was now received in good earnest. Luther now felt himself commissioned by the University, by his Prince, and in the name of the Emperor, and by Rome herself, to be the fearless herald of the truth. He *must* now, in

obedience to the highest authority on earth and of Heaven, be a *Reformer*.\*

Thus did the Hand of God resuscitate a *long and shamefully abused oath*, and snatch it from the hands of profanation, and arm it with a power that none could gain-say or resist.

Already has enough been said to develop the genius of the Reformation. I am not to give a history of it. It was the child of Providence—begotten, nourished, matured by the plastic hand of Heaven. Were we to follow Luther from his first putting forth his "Theses" for public discussion, till he laid down his armor at the dread summons of death, the head and leader of a great reformed church, we should see him in the act of accomplishing only what we have seen the hand of God preparing him for. He was raised up, fitted and protected for this self same work.†

Or were we to trace the history of his great coadjutors in the work, such as Calvin, Melancthon, Reuchlin, Hutten, Erasmus, Spalatin, Staupitz, Martin Pollich, Zuingle, or the other giants of those days, we should discover, in proportion as God deigned to use them, respectively, in the execution of his great plan, the hand of God, fitting each to his respective place, assigning each his work, and nerveing the muscles of his soul for the great combat.

Nor will it weaken our conviction that the Reformation was a stupendous act of Providence for the advancement of the true church and the spread of the true religion, if we notice the *opposition* it had to encounter, or on its final *results*.

Both as to character and amount, this opposition was such as no earthly power could resist. The advantage was all against the Reformers. The errors, vices, super-

\* D' Aubigne's History of the Reformation.

† Not a few instances in his personal history illustrate the Divine care of him. Determined to cut him off by stratagem, at a period when his popularity precluded the use of force, the Cardinal Legate and Pope's Nuncio, invited the great Reformer and his chief Saxon friends to a dinner; when, according to previous arrangement, the Pope's representative should propose the exchange of the usual glass of wine, and that a deadly poison should be infused into the portion designed for Luther. The pompous Cardinal requested "the honor of drinking the learned and illustrious Doctor's health." The Cardinal's attendant presented the two glasses. But Luther's glass, as he raised it to his mouth, fell into his plate, and discovered the murderous potion. Thus the Hand of an ever watchful Providence delivered his chosen one from the snare of the fowler.

stitutions, impositions or crimes which they attacked, were nurtured in the very bosom of the church, and could challenge the authority of the highest powers in church or state; while the Reformers were without power, either civil or ecclesiastical, the sons of obscurity, sought out, fitted, and distinguished in the work by a special Providence. Like the first disciples, they stood against the world.

3. And the *results* are too well known to need to be made a subject of extended remark. It was a revolution that has cast a new aspect over the whole world. It is under the shadow of the wings of the reformed church, that civilization has spread and prospered; that the printing-press has flourished and shed forth its leaves for the healing of the nations—that learning has prospered; the arts been cultivated and the sciences made to subserve the purposes of common life; that enterprise has put forth its multifarious energies in the promotion of commerce, discovery, manufactures, and in the various forms of philanthropy and benevolence; that the true science of government is better understood, and considerable advancement made in the principles of freedom; a broad and immovable basis laid for free institutions; and religion, pure and undefiled, has ventured to appear not only outside the cloister, or the sequestered valley, but on the wide arena of the world, in the face of Popes and inquisitors, in the face of nobles and kings, and boldly to assert its primeval claim to the earth. It was one of those vast movements of Providence, which, like angels' visits, are few and far between. It was one of those great deliverances, when Heaven deigns to interpose and give enlargement to Israel.

We cannot review this vast transaction without increased admiration of an ever-working, ever-watchful Providence, working all things after the counsel of his own will, with none to stay his hand, or say unto Him, what doest thou.

In concluding what I have to say on the Reformation, I may be indulged in one general remark: *How grand and magnificent, then, must that work be which can so intensely engage the mind of the eternal God!* Such is the



work of Redemption. The unwearied hand of Providence has always been engaged, preparing for some *future* development of the glory of the body of Christ, which is the church. From Adam to Christ, the lines of Providence were all converging to the *Incarnation*. Every change and revolution was so shaped as to be preparatory to the advent of the Messiah. That first grand mark of consummation being reached, the next principal point of concentration is the *Millenium*, or the complete development of grace, and its victory over sin. Ever since Christ offered up the great sacrifice for sin, the whole energy of Providence has been engaged to mature the great plan and gather in its fruits.

Ride forth, then, victorious King, from conquering to conquer, till the kingdoms of this world become the kingdom of our Lord and of his Christ.

## CHAPTER V.

*Japheth in the tents of Shem*: or, the Hand of God, as seen in the opening a way to India by the way of the Cape of Good Hope. The posterity of Japheth. The Portuguese empire in the East—its extent and extinction. Designs of Providence in opening India to Europe—not silks and satins, but to illustrate the evil of Idolatry, and the inefficacy of false religions and philosophy to reform men. The power of true religion.

*"God shall enlarge Japheth, and he shall dwell in the tents of Shem."*—Gen. ix. 27.

A REMARKABLE prophecy, and remarkably fulfilled. God has enlarged Japheth by giving his descendants, for a dwelling place, all Europe, Asia Minor, America, many of the islands of the sea, and the northern portions of Asia. Japheth has peopled half the globe. Besides his original possessions, and much gained by colonizing, he has greatly extended his dominions by *conquest*. The Greeks, the Romans, the English, have, successively,

"dwelt in the tents of Shem." At the present time, the offspring of Japheth, the English chiefly, wield the sceptre over scarcely less than two hundred millions of the seed of Shem. This is worthy of remark, especially in connection with the fact, that Christianity has hitherto been confined, almost exclusively, to the posterity of Japheth. A line, encircling on the map of the world the nations descended from Japheth, incloses nearly all the Christianity at present in the world. *Before* Christ, God committed the riches of his grace to the posterity of Shem; since, he has confined the same sacred trust to the children of Japheth.

The mind of the reader has already been directed to one of the enlargements of Japheth—the possession of the American continent. I am now prepared to speak of another, an enlargement *eastward*, the discovery of the great East, by the Cape of Good Hope—another theatre on which should be acted the great drama of human salvation.

When, in the fifteenth century, God was about to purify and enlarge his church, when the King was preparing for a glorious onward march of the truth by providing resources, men, means, and all sorts of facilities, an enlargement of *territory* was by no means the least providential desideratum. The church would soon need room; new provinces, new continents, whither to transplant the "vine" of Calvary. But God never lacks expedients. A spirit of bold adventure moves again over the face of the deep, and not only a *new continent* arises beyond the dark waves of the great Western sea, but, nearly at the same time, an *old continent*, scarcely more known, emerges from the thick darkness of paganism in the far East.

We have seen the church reformed and renovated, armed and strengthened for some grand onset upon the nations. And we have seen the field already opened *westward*, wide enough, and promising enough to engage all her reserved energies. But should the star of Bethlehem, now just emerging from the darkness of the past centuries, shine only westward? Should the vast regions, peopled by so many myriads of immortals, and once

cheered by the "star of the East," forever lie under the darkness of Paganism? The good pleasure of Heaven is here, as always, indicated by the stately steppings of Providence

While the Reformation is yet developing in Europe, and its energies are being matured for an onward movement, just the time when mind is beginning to assume its independence, and religion its vitality, all the wealth, and wickedness, and woe, of the East, with its teeming millions of deathless souls, are being laid open to the ameliorating process of reformed Christianity. It shall be our business to trace the *manner* in which this has been done; and to mark the hand of God as he has compassed such a result. It is not ours, however, to stop here to deplore, as we might, *man's delinquency*, as a reason why these vast and populous regions have not, since having been made accessible, been *sooner* Christianized and blessed, but rather to admire *God's efficiency* in introducing them to the West, and giving them into the hands of Christian nations at this particular time.

The adventurous spirit of the fifteenth century made known and accessible to the Christian world all the rich and populous countries of southern and eastern Asia, from the river Indus to the island of Japan. And it is not a little remarkable that the efforts which the Portuguese and Spaniards made to drive the Moors from their peninsula, were the beginning of these discoveries. As, from time to time, they pursued those native foes of the cross, back to Africa, and coasted about its shores, taking revenge for the long series of outrages they had suffered from the Moors, they so improved their maritime skill, and roused the enterprise of both monarch and people, that soon they are found pushing their adventurous barks southward, in attempts to find a south point to Africa. And, after many fruitless struggles, Dias finally doubled the Cape of Good Hope, in 1486, but made no important discoveries. This was reserved for Vasco de Gama, twelve years later. He visited India, formed commercial relations, and laid the foundation for an empire

Thus, while the territory of Mohammedanism was narrowing in Europe, and the progress of the Moors in

arts, sciences, and civilization, was forever arrested, vast dominions were added to Christendom, at least prospectively, in the East, as had been in the West. And though, for the present, uncultivated and unproductive, they are capable, under proper culture, of yielding an abundant harvest.

The Portuguese were soon in possession of a magnificent empire. Its extent, opulence, and the splendor with which it was conducted, has scarcely a rival in the history of nations. It stretched over one hundred degrees of longitude, from the Red sea to Japan, embracing the south of Persia, India, Birmah, China, and the numerous islands of the Indian archipelago. Not less than half the entire population of the globe were thus thrown into the arms of a nominally Christian nation.

But the sceptre of this vast empire soon passes away, first to the Dutch, and then to the English. The French became competitors, playing no inconsiderable part in the game for Oriental kingdoms. But they were of Rome, and Rome should not rule there. Protestant England has, at length, become almost the sole owner of the once magnificent empire of the Portuguese. From the Red sea to Japan she has no rival.

Much has been written on the commercial and territorial importance of India. The discoveries of De Gama were very justly regarded as commencing a new era in the world; and history will never overlook the undoubted benefits of the new relations which were, from this time, formed between the West and the East. Yet the sagacity of the world has lost sight of the chief design of Providence in these discoveries. Was it simply that Europe might be "replenished from the East," and "please herself in the children of strangers," that the immense territories of India were laid at her feet? Was it for silks and satins, for luxuries and gewgaws—for no higher objects than wealth and territorial aggrandizement, or more extensive commercial relations, that the King of nations made Europe master of Asia?

These are the things the world has so much admired in the nearer connection of Europe and Asia. History, eloquence, poetry, have wondered at these mere *incidents*



in the great scheme of Providence, overlooking the chief design, which we believe to be, first, and for a long series of years, *to furnish a theatre on which to make certain important developments*, and to teach the church and the world *certain important lessons*; and, secondly, to extend the triumphs of the Cross over all those countries.

India affords to such as intelligently and piously watch the hand of God in his magnificent movements in the work of redemption, a subject for intense and interesting study. While developments in the progress of the church of a different character were transpiring in America—God transferring his church thither, and planting her in a more congenial soil, and giving her room to take root and grow, India was, and has continued to be, the theatre of developments not less interesting. She has stood for centuries the teacher of nations. On that theatre, God has all this time been teaching.

1. *The evil of Idolatry.* In the great mental and religious revolution of the sixteenth century, God was preparing the sacramental host for a more formidable onset against the foes of Immanuel. On the one hand, he had allowed the enemy to intrench himself in the strong-holds of the earth. The wealth, learning, philosophy, religion of the earliest civilized, and the most fertile and populous portions of the globe; their social habits, their every-day maxims, proverbs, and songs; their principles of action and habits of thinking were surrendered to the foes of the cross. Centuries had riveted the chains; and now sin stood as the strong man armed, frowning defiance on all who should question his right to the dominion of the earth. Idolatry was his strong-hold. On the other hand, the great King had come down to earth, and cleansed his temple, and enlarged the boundaries of the true Israel. The number of the faithful in Europe were vastly increased, and armed (by means of the Bible, education, the press, and the mariner's compass,) with a power before unknown. Colonies had been planted in this new Canaan, and here was maturing a rear guard, which may yet become the main army, and spread its wings eastward and westward, and become mighty to the pulling down of strong-holds. All seemed preparing

for the conflict—the church to take possession of the earth.

But mark here the way of the Lord. Centuries are permitted to elapse before these wide wastes are inclosed in the garden of our God. Not only must the church better prepared to take possession—her numbers and ability be so increased that she may supply her new allies with the needed spiritual resources, and her active benevolence and spirituality be such that her image may, with honor to herself and to her God, be stamped on the heathen world; but, on the other hand, there must needs be an exhibition of the *malady* to be healed. It must be seen what a potent foe to truth Idolatry is—a great system of infidelity, ingeniously devised in the council-chamber of hell, and fatally suited to the desires of the human heart. The church, and the world too, must see what Idolatry is, in its power to enslave and crush immortal mind; in its devices to deceive; in its malignant influences to dry up the social and benevolent affections; in its withering blight on every starting germ of civilization and learning, and in the death-blow it strikes to every thing noble and virtuous.

Hence the providential subjection of those vast regions of Idolatry to Christian nations. By this means, the church has had a fair and protracted opportunity to contemplate Idolatry in all its odious features, and, at the same time, fairly to test her own professed principles and zeal for its abolition. Providentially, Christian men, of every condition in life, and for a long series of years, have resided among those pagan nations, and enjoyed every facility to estimate the curse of Paganism, both in its bearing on this life, and the life to come. But the mere *exposure of the evil* is not all.

2. India affords a striking example of the *inefficacy of philosophy to reform man* in this life, or to save him in the next. Brahmanism and Bhoodism are refined and skillfully formed systems of Idolatry—the combined wisdom of ages. Philosophy, metaphysics, worldly wisdom, were taxed to the utmost in their production. They present a fair specimen of what human reason can do. At these systems cannot ameliorate the condition of man

here, and hold out hopes of a glorious immortality, no religion of human origin can.

But as the great experiment has been in progress some thousand years, and during the last three hundred and fifty under the eye of Christendom, what has been the result? As a remedy for the moral maladies of man has it been efficacious? Has the nation been reformed, or individuals? Has it shed a ray of light on the dark path-way to the tomb, or raised a single, cheering hope beyond the veil of the flesh? Where has it wiped the tear from sorrow's eye, or spoken peace to the troubled spirit, or supplied the wants of the needy, or opened the prison-doors to them that are bound? Where has it spread its fostering wings over the rising genius of civilization, nurtured the institutions of learning, or been the patron of virtue and morality? Three and a half centuries (since the eyes of Europe have been on India,) have surely been a sufficient time—to say nothing of the thirty or forty centuries which preceded—to test the merits of a religion. And what has been the result? It is stereotyped in the vices and superstitions, in the crimes and ignorance, in the debasement and corruption of those nations. In spite of the most scrupulous observance of rites, and the most costly austerities, they have waxed worse and worse. In their religion, there is no principle of veneration. The more religion they have, the more corrupt they are.

Nor has Mohammedanism been scarcely more successful. Incorporating more of *truth*, its votaries are not sunk so low as pagans, yet it has altogether failed of answering the end for which man needs a religion.

India has, therefore, been made a theatre from which the nations might learn the inefficacy of philosophy and man's wisdom to produce a moral reformation. And more than this: Providence has been there teaching,

3. *The inefficacy of a corrupt Christianity to renovate and bless a nation.* As far back as history reaches, the thick darkness of the East has been made visible by the faint glimmerings of the light of truth. During all her long and melancholy alienation from the true God, India has, perhaps, never been without her witnesses for the

truth. To say nothing of many relics of patriarchal religion, a large number of Jews, after the destruction of the first temple, and the conquest and captivity of the nation by Nebuchadnezzar, (588, B. C.,) yielding to the stern necessity of the conqueror's power, forsook their native land—the lovely hills and smiling valleys of Palestine and Mount Zion, whose very dust they loved, and their temple, the beauty of the whole earth, and sought an asylum amidst the idolatrous nations of India. They carried with them the writings of the Old Testament, were accompanied with more or less of their religious teachers, established their synagogue worship, and became, in all things, Jewish communities, amidst a great pagan nation. These are known by the name of *Black Jews*, in distinction from the Jerusalem or *White Jews*.

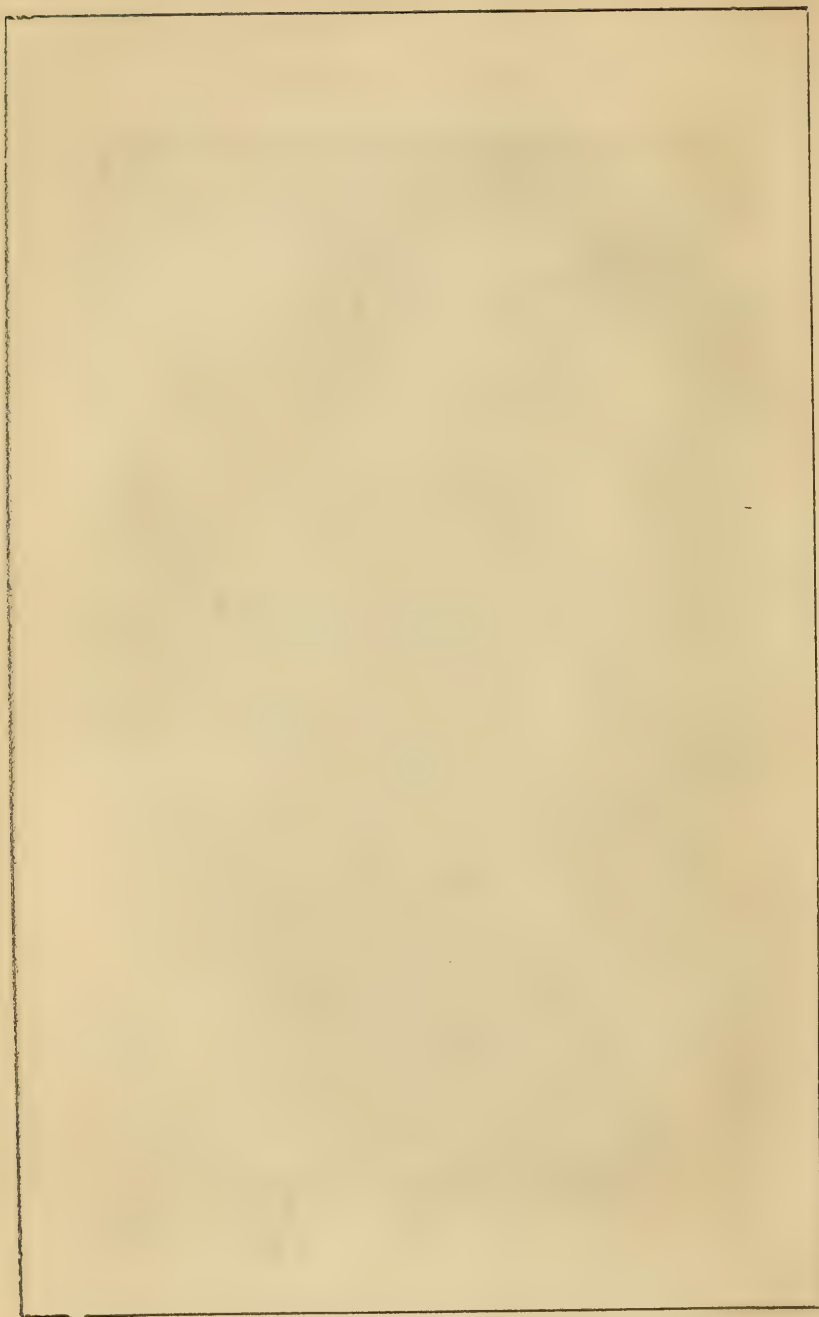
They are scattered throughout India, China, and Tartary. To Dr. Buchanan, who visited them in 1806—8, and to whom we are indebted principally for the few interesting items we have of their history, they gave a list of *sixty-five* places, where societies of Black Jews then resided, and among which a constant communication is kept up. Having been exposed to an Indian sun nearly twenty-four centuries, in complexion they are scarcely to be distinguished from the Hindoos. These voluntary exiles have, during this long period, been remarkably preserved as a monument of the ancient economy.

The Jerusalem or White Jews, for very similar reasons, bade a reluctant farewell to their native Judea, after the destruction of the *second* temple, and the overthrow of the Jewish nation by the Romans under Titus. Says a narrative preserved among them, "A numerous body of men, women, priests and Levites, departed from Jerusalem and came to this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the king, who, at that time, reigned here; and he granted them a place to dwell in, called Cranganore." Others followed them from Judea, Spain, and other places. Here they prospered a thousand years. Since that period, they have been made to participate in the bitter cup of their dispersed brethren. Dissensions within, and wars without.



VASCO DE GAMA'S ARMY





have diminished and scattered them; yet they are to be found, at this day, at Cochin, where they worship the God of their fathers, in their synagogues, every sabbath day. They have the Old Testament and many Hebrew manuscripts.

Thus has Providence, for nearly two thousand and four hundred years, preserved a succession of witnesses for the truth in the land of idols—not at the first, lights of great brilliancy, and growing more and more dim as the latter-day glory approached, and the great Light arose, but sufficient to keep alive, in the heart of a great nation of pagans, some idea of the true God.

Nor is this all: another succession of witnesses, of a still higher order, has existed there ever since the age of the apostles, in the *Syrian Christians*. Tradition reports that St. Thomas first introduced the gospel into those distant regions, and there established the Christian church. They are called, to this day, St. Thomas Christians. Like the Jewish church, just alluded to, their light shone brightest at the first, but grew dimmer as the light of the Reformation shed its healing rays on the East. So numerous and flourishing were they in the fourth century, that they were represented, in the council of Nice, (325,) by their patriarch, or archbishop.

On the arrival of Vasco de Gama, (1503,) he found more than *one hundred* flourishing Christian churches on the Malabar coast, and though sad havoc had been made by the emissaries of Rome, there were; at the time of Dr. Buchanan's visit, fifty-five churches, and about fifty thousand souls, who had not acknowledged the supremacy of the Pope. The churches, in the interior especially, would not yield to Rome, but continued to receive their bishops from Antioch, as they had done from the first. They are a branch of the *Nestorian Church*, which is, at present, exciting a laudable interest, and which, in the early ages of Christianity, was favorably known in the history of the church for the establishment of missions in India, China, and Tartary. They have the Sacred Scriptures, and other manuscripts, in the Syriac language, and use, in divine service on Lord's day, the Liturgy formerly used by the church at Antioch; and it is their honest

pride that they date their origin back to that period, and to that land, where Christianity first rose, and to that particular spot where the disciples were first called Christians.

Their former glory has departed, and they are but the shadow of what they were; yet, their light still flickers amidst the wide extended darkness of that land of death. For centuries has this light shone on the surrounding darkness, which has but ill comprehended it. These Christian communities bore a decided testimony in favor of the religion of Jesus, and, through successive generations, exerted no inconsiderable influence in refining, liberalizing, and improving the moral condition of vast multitudes of pagans. In the ordering of an eventful Providence, Christianity has had witnesses there from its origin; and systems of Idolatry have been modified to meet the advancing state of the human mind, under the benign auspices of the gospel.\*

From time to time, light has been breaking in from other quarters. The nations of Western Asia, have, from time immemorial, sustained commercial relations with India. An extensive trade was carried on through the Red Sea, and the Persian Gulf, and thence over land to the great emporiums of the West. Hence Christian travelers, merchants, civil functionaries, and various classes of adventurers, traversed these vast regions of the shadow of death. Many of these, at different periods, settled in the country; others were only sojourners. All added something to the general stock of a knowledge of Christianity—a further monument to the truth of God, in these wide fields of Idolatry. The Armenians, the Greeks, the Venetians and Genoese, each contributed a share to scatter light and truth in the East.

These were some of the agencies in operation before the discoveries of De Gama. And, what is worthy of special remark, they were effective just in proportion as they contained the *salt* of the pure religion. Their *illu-*

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\* The ideas which the Hindoos have of an Incarnation, as discovered, particularly in the history of their god, Krishna, and, perhaps, all they know of the Trinity, have been smuggled into Hindooism from Christianity.



mination was in proportion to the truth they embodied and illustrated.

But it is time to turn to what may be termed the *great effort* to convert India to the Christian faith. We have said the Portuguese established a magnificent empire in the East, embracing all the southern portions of Asia. A leading feature in their government every where, was to establish their religion, to erect churches, support priests, and convert the natives, whether by persuasion or force. Thus were the banners of the Romish religion fully, and for a long time, unfurled over more than three hundred millions of pagans. Every influence, (but light and love,) not excepting the horrors of the Inquisition, was used to swell the number of converts. Romanism has abounded in those countries. Tens of thousands of churches and priests, and millions of communicants, have represented,—rather *mis-represented* Christianity there, for three hundred years.

And what has been the result? Has not the heaven had time to work, and show what has been the efficacy of all that gorgeous array of the Romish faith and ritual, in ameliorating the temporal condition, and improving the moral state of myriads of converts to Rome? We can bear personal testimony that, in India, there has probably been nothing gained by the change. It has been little more nor less than passing from one set of rites, usages and superstitions, to another, as worthless and debasing, and from the worship of one set of images to that of another. In general, Romanism imposes less restraint on the immoral, than Hindooism.

It would, perhaps, be too much to say that India has received no good at the hands of Rome; yet we may safely say, the experiment, so long and so extensively tried, when viewed in the light of *renovating* India, has been a complete failure. Nor has its influence been but neutral. The little good it may have effected, is no compensation for the gross misrepresentation it has made of the Christian religion, and the consequent prejudice with which it has armed the Pagan mind against Christianity in any form.

Never, perhaps, has the Romish church had a more

faithful or successful missionary in the East, than the Abbe Dubois. Yet, after a residence of *thirty years*, and having made *ten thousand* converts, he leaves in despair of ever seeing any favorable *moral* change in the Hindoos, declaring that out of this immense multitude, he could recall but a single instance where he believed there was any moral renovation ; thus palpably conceding the complete impotency of Romanism, to raise, purify and bless a debased people.

Providence, on a large scale, has here furnished a practical illustration, that a spurious Christianity has not the power to renovate and raise to spiritual health and life a Pagan nation.

Another lesson designed to be taught on the broad arena of Paganism beyond the Cape, is, that nothing short of *spiritual Christianity*, can renovate the great East. What Romanism has so signally failed to do, the Bible, in the hands of the living preacher, is nobly doing. Habits and usages, inveterate and formidable, have been changed; prejudices removed, and character, individual, and in whole communities, completely transformed. Pure Christianity has shown itself omnipotent there. Already we number hundreds of thousands of Protestant Christians, in India alone, many of whom give pleasing evidence of a moral change. And nothing but increased means and men, and the smiles of Heaven, are needed to increase these successes to any extent.

We need no further guarantee that the gospel of Christ is potent enough to bring back to God, any and all those mighty nations of the East.

Such are the points which have already been illustrated through the discovery of India. But this is no more than the beginning. India, and all the countries of the East, are to be,—are already being, converted to God. What a field ! What teeming millions of immortal souls ! De Gama introduced to Europe half the population of the globe. Would we, therefore, scan the chief design of Providence, in the event of these Eastern discoveries, we must anticipate the day when all their nations, tongues and people, shall be gathered into the fold of the great Shepherd. Then shall the God of Japheth indeed dwell

in the tens of Shem, and they shall be one fold, and the great purposes of Providence be consummated in adding to the domains of the true church, all those populous territories which have so long a time lain in bondage to the prince of this world.

If we may infer the future designs of Providence, from the past and the present, we shall entertain the most stupendous expectations of what is yet to transpire on that vast theatre. At one time we saw the empire of all the East, as by magic, laid prostrate at the foot of Rome. Then, in a little time, a sudden and unexpected revolution transfers the vast possessions of the Portuguese into *Protestant* hands. From the time the Portuguese first gained a foothold in India, till their magnificent empire had passed away, and the English had supplanted them and become master of their dominions, was scarcely more than a single century. The *transfer* has supplied a marvelous chapter in the book of Providence. The ultimate design, we doubtless have not seen; yet we have seen enough to raise our admiration. It is *through Protestant England* that those great and populous nations are opened for the entrance of the gospel. British rule, and admission and protection to the missionary, are co-extensive. A word and a blow, from the little Isle in the West, and Despotism and Idolatry loose the chains with which they had for so many centuries bound their stupid victims, and more than half the population of the globe are accessible to the ambassador of the cross. The field is white for the harvest.

Obstacles have been removed. Paganism is in its dotage. Unsupported by any state alliance, or any prop, save that of abstract depravity, it can offer no formidable opposition to the introduction of Christianity. The haughty followers of the Arabian prophet, too, have been humbled, and the power of their arm broken. The Romish Inquisition there has been silenced, and many a strong-hold of the Papacy demolished. The Bible has been translated into every principal language; the press is established in almost every important position in the great field, so many radiating points of light and truth; education is doing its work, preparing the minds of hun-

dreds of thousands to receive the healing influence of the words of truth. An acquaintance has been formed with the religions, the philosophy, the languages of these Pagan nations; with their manners, customs, history, modes of thinking and reasoning. Dictionaries and grammars have been prepared, and a great variety of books. Schools have been established,—churches erected, and, indeed, an extensive apparatus is ready for the evangelical workman. Knowledge has been increased, the blessings of civilization, and the results of modern inventions and discoveries introduced, and, finally, the benign influences of Christianity have already, to a no inconsiderable extent, unfurled their banners over those lands of darkness and spiritual death. Among the 130,000,000, of India, there is scarcely a village which is not accessible to some, if not to all, the labors of the missionary.

Or were we to contemplate the *success* which has already attended the very partial endeavors which have been made to convert India, we should still more admire the Hand that doeth wonders, and look that, at no distant future, the great Gentile world shall pay their homage at the feet of their rightful Sovereign. Whole communities,—numerous, contiguous villages, as in the province of Krishnugar, South India and Ceylon, have cast away their idols, and professed allegiance to Christ.

If we may take what is, as a presage of what shall be,—if we may judge what the building shall be, by an inspection of the foundation,—the superstructure from the vast amount of materials we see in the course of preparation, we must believe Providence has a stupendous plan yet to accomplish, in connection with the East. The intelligent and pious reader of history will re-peruse the record of God's dealings towards the Gentiles of Asia,—especially will he ponder with new interest, that single act of Providence, which, in the close of the fifteenth century, opened a high-way between Europe and Asia, bringing the wants and woes of Asia to the very doors of Anglo-Saxon Christianity, to prefer their own claims for aid, and pouring the light and spiritual life of Truth, as a fertilizing river, over the vast deserts of Asia



The imperfect view which has here been taken of a subject which, of itself, cannot but interest the philosophical historian and the contemplative Christian, will, at least, leave on the mind of the reader the impression that God has some great design to accomplish, in respect to India: and it urges on every friend of humanity and of truth, the duty of following in the footsteps of Providence, and doing those things which, as a matter of means, shall carry out the magnificent plan of Him who worketh, and no man hindereth. The vast and protracted preparation indicates such a design. Three centuries and a half have elapsed in preparation. What shall the end be?

Another obvious reflection is, that *God takes time* to carry on his work. Why has India so long been consigned to waste and spiritual desolation? It has been a field for observation and experiment. Sin must have its *perfect work*. In its worst forms, it must have time and space to luxuriate,—to go to seed, and yield its noxious harvest. It must be permitted to show what it can do and *all* it can do. It must show *itself*.

Finally, God here rebukes the impatience and distrust of his people. They murmur and faint, because wickedness and oppression abound, and God does not speedily avenge the cause of his elect, and bring wickedness to an end. God takes time. In the end, all shall be put in order.

And, with the same propriety, it might be asked—why has Central and South America, some of the richest and most beautiful portions of our globe, been consigned for so long a time, to waste and spiritual desolation; been allowed to be trampled under foot, and devastated by the Papal Beast? Rome has been trying *her* experiment there, and after a fair trial for centuries, we see *what Rome can do*. She has had the training of the aborigines of those countries all to herself, with every possible natural advantage; and we do her no injustice, when we take their social, political, moral and religious condition, as a sample of the value of Romish missions, and of the transforming efficacy of Romish Christianity.

New developments are now being made on the Ameri-

can continent, in respect to India and the great East. The present "California excitement, seems to be another of the great pulsations of Providence to open a passage through the whole breadth of our continent, to form a great commercial depot and thoroughfare on the Pacific, and open a new line of communication with the whole eastern world. It is an historical fact, often admired, that what is called the "India trade," has never failed to enrich and aggrandize every western nation which has been able to secure it : and that every *route* through which this commerce and intercourse has passed, has been most signally benefited. Of the latter, the eye at once fixes on Palmyra, Balbec, Alexandria, Venice ; all owed their grandeur, wealth and importance, to the relations in which they stood to the India trade. We are yet to see whether another "Tadmor of the Desert," is not to spring up on the Pacific,—whether the stupendous bay of San Francisco is not to be the great depot of the Eastern trade,—whether a new route is not to be opened to this trade, and its advantages now be transferred *another* step westward.

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## CHAPTER VI.

God in history. The Church safe. Expulsion of the Moors from Spain. Transfer of India to Protestant hands. Philip II. and Holland. Spanish invincible Armada. The bloody Mary of England. Dr. Cole and Elizabeth Edmonds. Cromwell and Hampden to sail for America. Return of the Waldenses and Henry Arnaud. Gun powder plot. Cromwell's usurpation. Revolution of 1689. James II. and Louis XIV. Peter the Great. Rare constellation of great men.

*"The Lord's portion is his people. Jacob is the lot of his inheritance," &c.—Deut. xxxii. 9—14.*

NOTHING can exceed the tender and unremitting care of God for his people. They are termed "his portion," "his inheritance," "the apple of his eye." "He found

him in a desert land and in a waste howling wilderness, he led him about; he instructed him; he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." And what can surpass the beauty and richness of the idea that follows: "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of the kidneys of wheat; and thou didst drink the pure blood of the grape;" expressions, though highly figurative, which indicate the *exuberance* of the Divine goodness, and afford convincing proof of his never-failing care. God will honor them that honor him. They that trust in him shall lack no good thing.

That God has abundantly fulfilled such rich promises, that he has uniformly acted towards his people as his "portion," his "inheritance," the "apple of his eye," has already been illustrated. We have seen the arm of the Lord made bare to defend his inheritance in Jacob, and his hands open to supply their wants. I shall now ask you to follow me a little farther, and you shall see the same mighty arm still engaged on Zion's behalf, and the same exhaustless resources at her command. The Lord's portion is his people.

I design, at present, to direct your minds to several *historical events* which strikingly illustrate the agency of Providence in the progress and establishment of the Christian church. I can no more than select from a great variety of Providential interpositions. Indeed, I may remark at the outset, that the very *existence* of the church supposes a ceaseless interposition of the Almighty arm. It is a standing miracle, not that there should be a nominal Christianity and a large and powerful Christian church, for all this might be in perfect consistency with worldly principles; the wonder is, that a *pure evangelical* church should live in the world at all; that she has been

allowed a permanent foothold amidst the perverse generations of men. The current of the world, the tide of human affairs, has always been opposed to her. Persecutions, wave after wave, have rolled over her; yet she has stood as an immovable rock amidst the angry floods. Civil power, philosophy, history, science, poetry, fashion, custom, wit, have all in their turn been made engines to assail the impregnable fortress of Christianity. Intrigue has spared no wicked device to undermine her foundations; cruelty and unrelenting hate have poured out the vials of their wrath in the horrors of the Inquisition, or let loose the bloodhounds of war to worry out and exterminate the saints of the Most High. Heresy, infidelity, superstitions, and fanaticism, misguided zeal, unhallowed invasions on her doctrines and ordinances, and all spurious forms of Christianity have, in their turn, done what they could to prostrate the fair fabric of religion, or so to undermine confidence in her, to arrest or neutralize her benevolent influences, as to make her appear to the world of little worth. The wisdom, policy, and spirit of the world—the maxims, principles, and acts of the worldly—have done any thing but foster the vine brought out of Egypt.

And what has been the result? The church has out-rode every storm. She has passed unscathed by the lightnings of human violence. Like the oak that strikes its roots deeper, and clings to its rocky soil the more tenaciously, as the storm beats and the tempest rages, the church has been strengthened amidst the rigors of persecution, and nourished by the blood of her martyrs.

But if we descend to details, we shall be not the less gratified to discern the love of God engaged, and his omnipotent arm made bare to defend and favor his beloved Zion. I shall direct your minds to a few *historical events* which illustrate this interesting truth.

1. *The expulsion of the Moors from Spain.*

But a few years elapsed after Mohammed broached his impostures to the world, before Moslemism spread over nearly all Asia, the eastern part of Europe, and a great part of Africa. The portions of Africa adjacent to Spain early became its strong-holds. The countries now





TURKISH WARRIORS.



called Morocco and Fez were then called Mauritania, and its inhabitants Moors. They were of Arabian origin, and seem to have been an enterprising, warlike, intelligent people. They formed the channel through which the knowledge of the arts and sciences, and an acquaintance with civilization, traveled into Europe. Taking advantage of the distracted state of Spain, the Moors took possession of large portions of that country which they held near eight centuries, from 713 to 1492. Here they established a magnificent kingdom, cultivated learning, while all the rest of Europe was sunk in barbarism, and left behind them enduring monuments of their industry and skill in the arts.

We may take, as some specimen of the magnificence of the Saracen empire, the single city of Cordova ; which, in point of wealth and grandeur, was scarcely inferior to its proud rival on the banks of the Tigris. A space of twenty-four miles in length and six in breadth, along the margin of the Guadalquiver, was occupied with streets, gardens, palaces, and public edifices. For ten miles the citizens might travel by the light of the lamps along an uninterrupted extent of buildings. In the reign of Almazor, Cordova could boast of 270,000 houses, 80,000 shops, 80 public schools, 50 hospitals, 911 baths, 3,877 mosques, from the minarets of which 800,000 persons were daily summoned to prayers. The seraglio of the caliph consisted of the enormous number of 6,300 wives, concubines, and black eunuchs. The caliph was attended to the field by a guard of 12,000 horsemen, whose belts and scimitars were studded with gold. Such was Cordova : and the city of Grenada was, perhaps, equally celebrated for its wealth, luxury, and learning.

At the period of which we now speak, nothing seemed more probable than that the western world and all coming generations, should receive their learning, civilization and religion at the hands of the followers of the false prophet. The tide of human affairs now indicated that the crescent, instead of the cross, would monopolize the vast resources of knowledge, of discoveries, inventions, improvements in arts, advancement in the sciences, and of all the modern facilities for the propagation and estab-

lishment of religion which Christianity now enjoys. **Had** not the tide of Mohammedan advancement been arrested just at the time it was, (a year before the discovery of America,) in all human probability the vast advantages which now accrue to Christianity from the use of the press, the mariner's compass, the application of steam to the purposes of locomotion and the arts, and from the various rich improvements of modern days, would have been engines to propel onward the terrific car of Islam, and crush in its course every rising germ of Christianity.

But He that watches the falling sparrow, and numbers the hairs of your head, would not have it so. The mandate had gone out from the throne of the Majesty of Heaven, saying to the rolling billows of Arabia's mad fanaticism, "Thus far shalt thou come and no farther." When the imperial city of Grenada yielded to the arms of Ferdinand and Isabella, and the banners of the cross waved triumphant over the red towers of the Alhambra, the tide of Mohammedanism was turned back, and from that good hour the religion of Calvary was fledged for her immortal flight. She now began to rise from the dust of her debasement, to be seated on the "white horse," to be borne aloft and far away by the hand of her God, and through the instrumentality of the facilities which the world in its late progress has afforded, for the spread and prosperity of religion. Henceforth these facilities should be the friends and servants of Christ, and not the slaves of Mohammed.

A few more historical references will set Providential interposition in a still clearer light. God places the Moslems for eight centuries in Spain, just in the position where they might act most effectually as the handmaid of Europe, in the restoration of learning and general advancement, uses them as long as he needed, then sends them back to Africa just in time to give the empire of letters and the power of knowledge to his church. *How* their progress was arrested cannot be a matter void of interest.

In the eighth century (732) it seemed that all Europe must yield to the arms of the Moslems. From the rock



of Gibraltar to the Loire, nothing impeded their progress. Another such distance would have made England a province of the Grand Caliph: "the interpretation of the Koran had been the scholastic divinity of Oxford and Edinburgh; our cathedrals supplanted by gorgeous mosques, and our pulpits employed in demonstrating to a circumcised people the truth of the apostleship and revelations of Mohammed. Such was the destiny that seemed to impend over all Europe, from the Baltic to the Cyclades, when the standard of Islam floated over the walls of Tours." But this cloud of devouring locusts should be turned back. The hand of Providence was stretched out to arrest the progress of the conqueror, and save the church of Christ. CHARLES MARTEL was the "hammer" in the hands of Omnipotence to break the power of the foe, and save Europe, to be a field for the development of God's truth. The finger of God is here remarkable. France (Gaul) was attacked by an army of Saracens, 385,000 strong. They were met by the French, under Charles, near Toulouse. The great Abdalrahman was slain, and, "after a bloody battle, the Saracens, in the close of the evening, returned to their camp. In the disorder and despair of the night, the various tribes of Yemen and Damascus, of Africa and Spain, were provoked to *turn their arms against each other*; the remains of their host were suddenly dissolved, and each emir consulted his safety by a hasty and separate flight." So fled the Midianites, and fell on one another before Gideon and his three hundred; and the Philistines before Jonathan and his armour-bearer; and the Syrians when Israel was afar off.

Mohammedanism should not have Europe. Again, when in full tide of successful conquest, the Saracens attack Italy, sail up the Tiber, ravage the country and besiege Rome; on attempting to land, they are furiously driven back and cut to pieces. *A storm scatters one-half of their ships*, and, unable to retreat, they are either slaughtered or made prisoners. And again was Europe near falling into the hands of the Turks in the 17th century, (1683,) when John Sobieski, king of Poland, defeated them.

No one can take his position on this summit of his torical record, without feeling that he stands on a high and narrow promontory between two broad seas, the one receding and rolling back its turgid waves over the burning sands of Africa, with hollow murmurings of wounded pride and dark chagrin ; the other, placid as when the morning sun falls on the bosom of the peaceful ocean, its deep blue waves gently, though irresistibly, rolling on, and bearing the rich stores of grace and truth from land to land,

"Till, like a sea of glory,  
It spread from pole to pole."

We, after the lapse of centuries, occupy a position to appreciate the momentous and important interposition of Providence at this juncture. By turning back the tide of Mohammedanism, the way was prepared for the Reformation ; that it might extend its peaceful, purifying influences over the wide domains of Europe, and reach the arms of its benevolence over the vast territories about to be discovered, both in the East and in the West. This singular interposition was by no means overlooked at the time. The downfall of Grenada sent a thrill of joy throughout all Christendom, which echoed back in "*te deums*" from every corner of Spain and Portugal, from England, from Rome, and from the whole Christian world. Infidelity was forced to exclaim—"Behold, what hath God wrought!"

2. Another event, which carried with it momentous consequences in relation to Christianity, and challenges our admiration, *is the transfer of the immense and populous territories of Asia from their Romish masters to the hands of Protestants.*

I have alluded to a similar transfer in the early occupation of North America. The fact of the large possessions which the Portuguese gained in India, and so soon and so completely lost, is still more remarkable. From the time the Portuguese first gained a foothold in India, till their vast empire had fallen into the hands of the English, scarcely more than a single century had elapsed. The ultimate design of this transfer, doubtless, has not

yet transpired, yet we have seen enough already to excite our admiration of a wonder-working Providence. Through the influence of Protestant England, the great and populous nations of the East are open to the entrance of the gospel. The Romish Inquisition has been silenced; the powerful arm of idolatry has been broken; the haughty followers of the Arabian prophet have been humbled, and the strength of their power prostrated; knowledge has been increased, and the blessings of civilization and the results of modern inventions and discoveries have been introduced; and finally, Christianity, to no inconsiderable extent, unfurled her mild banners over those lands of darkness and spiritual death; and, prospectively, we can scarcely select an event pregnant with a richer harvest to the Christian church. In the singular, and, to all human sagacity, unexpected transfer of those idolatrous nations from Catholic to Protestant hands, we distinctly discern the finger of God. "Only a little more than a century ago it was as likely, to all appearance, that the Mogul empire, (or India,) would have passed into the hands of France, of Portugal, of Denmark, of Holland, or even of Russia, as of England. But under the jealous despotism of Russia, or the ascendancy of a Romish power, India would have been closed against the missionary." We cannot, therefore, too much admire that special Providence which has given almost the entire heathen world, India, China, Birmah, Australasia, and many of the islands of the sea, into the hands of the only Protestant nation "capable of efficiently discharging the high mission of genuine Christianity throughout the East."

3. The long and bloody war which Spain about this time waged against Holland and the Low Countries, (1559) supplies another illustration. Philip II., Emperor of Spain, was a bigoted, cruel, intolerant Catholic. Husband of Mary, the bloody queen of England, and imbued with a like spirit, he worried out the saints of the Most High, by tortures the most barbarous, and deaths the most cruel. When he had "hung and burnt" as many as fell under the cognizance of inquisitorial vigilance in Spain, Piedmont, Milan, and Calabria, he directed his

parental regard towards his German possessions. Holland and the Low Countries became the prey of this ravening wolf. Here the seeds of the Reformation had been profusely sown and taken deep root. Philip determined to exterminate the rising heresy by a blow. But mark the end of his madness. See what God brought out of it: how he made the wrath of man to praise him, and restrained the remainder.

This religious despot resorted to the most violent measures to crush the rising germs of religion and liberty in that part of his empire. He set up the Inquisition, augmented the number of Bishops, and enacted the most severe and barbarous laws against all *innovators* in matters of religion. And when a persecuted people rose to repel these invasions on all right and conscience, the Duke of Alva, of bloody memory, was sent with a powerful army to quell the *rebellion*. A protracted and sanguinary war followed—on the one side for liberty, on the other for civil and religious despotism. But was liberty crushed—was the hated heresy of the Reformation exterminated? The issue was *the establishment of one of the most powerful Protestant States in Europe, the United Provinces of the Netherlands*

Nor was this all that Providence brought out of it. Protestant England was drawn into the conflict. This led to those collisions in America, which broke the power of the Spanish yoke there, and, instead of the iron reign of Rome over all the western world, the way was prepared for the empire of liberty and Protestantism. And there was yet another issue: Philip, chagrined under his repulses in the Netherlands, determined on a grand onset upon England, which, while it should revenge on Queen Elizabeth for the aid she had lent the Hollanders in their late defence of the principles of the Reformation, should reduce England again to the domination of Rome.

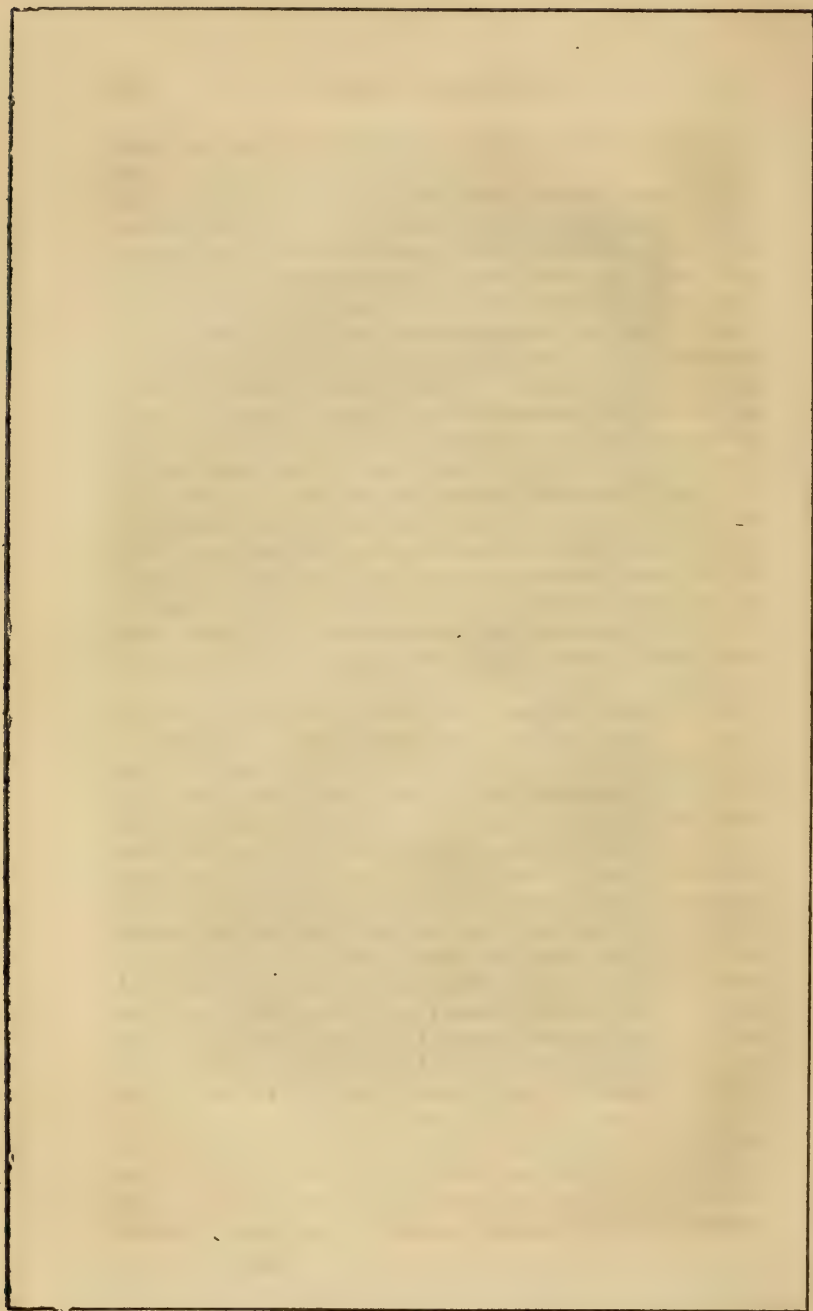
This brings us to another of those grand interpositions of Providence in behalf of his adopted cause, viz:

4. *The destruction of the Invincible Armada of Spain.* Philip meditated signal vengeance on England. For this purpose he fitted out the most formidable naval armament that ever rode on the ocean. The project was no less



DEFEAT OF THE INVINCIBLE ARMADA.





than the complete subjugation of England and the establishment of the religion of Rome throughout all Europe. The crisis of Protestantism had come. Should England—should the rising colonies of this New World—should all Europe and Asia smile under the benign auspices of the cross, or groan beneath the usurpations of Rome? The vast empire of Philip was roused to strike a fatal blow. The noise of preparation sounded in every part of his dominions. "In all the ports of Sicily, Naples, Spain, and Portugal, artizans were employed in building vessels of uncommon size and force;" naval stores collected; provisions amassed; armies levied; and plans laid for fitting out such a fleet as had never before been seen in Europe. Ministers, generals, admirals, men of every craft and name were employed in forwarding the grand design. Three years elapsed in the stupendous preparations. Who could doubt that such preparations, conducted by officers of such consummate skill, would finally be successful? Confident of success, and ostentatious of their power, they had already denominated this armament the *Invincible Armada*.

The time for the actual invasion drew near. Troops from all quarters were assembling; from Italy, Spain, Flanders, Austria, the Netherlands, and the shores of the Baltic. One general burst of enthusiasm pervaded every nook and corner of the empire. Princes, dukes, nobles, men of all ranks and conditions, equally embarked their fortunes, lives, and honors, in an enterprise so promising of wealth and glory, and so calculated to engage their religious enthusiasm. And further to cherish the general infatuation, the Pope had fulminated a fresh bull of excommunication against Elizabeth, declared her deposed, dissolved her subjects from their oath of allegiance, and granted a plenary indulgence to all who should engage in the invasion. All were elated with the highest hopes of success. And who could doubt that in a few short weeks English power would be prostrate, and English Protestantism no more? But follow on a little, and behold the Hand of Him who keepeth Israel as the apple of his eye.

This formidable armament had been consigned to the command of the Marquis of Santa Croce, a sea officer of

great reputation and experience ;—and who should dare whisper a doubt that such an armament, under such a commander, should not annihilate the Reformed Religion from the face of the earth. But mark its progress. The moment the Invincible Armada is ready for sea, the admiral *is seized with fever, and dies*. And by a singular concurrence the vice-admiral meets the same fate. The fleet is delayed. England gains time. An inexperienced admiral is appointed. The fleet sails (1588)—the next day meets a violent tempest which scatters the ships—some are sunk, and others compelled to put back into port. Again they are all at sea, and are descried approaching the shores of England, with fresh hopes in the prosecution of their enterprise. The English admiral sees the Armada, “coming full sail towards him, disposed in the form of a crecent, and stretching the distance of seven miles from the extremity of one division to that of the other.” Never had so mighty a fleet rode the ocean before, and never, perhaps, the confidence of man so positive of success. Protestantism was, in anticipation, annihilated. These vessels brought the implements of torture by which the stern heretics of England were to pay the price of their defection from Rome. The writer has seen, in Queen Elizabeth’s armory in the Tower of London, the thumb-screws, fetters, battle-axes, boarding-pikes, and the invincible banner, which were taken as spoils from the Armada.

But behold the hand of God here. Just as the lion, sure of his prey, was about to pounce on the lamb, Heaven interposes. The Lord of armies fought for his own cause. The firmness and courage of the English were less remarkable than the temerity and confusion of the enemy. The elements fought for the righteous cause. The fire, the wind and tempest were so many angels of death to the boasted *invincibility* of the Spaniards. The destruction of this vast and formidable armament was effected almost without human agency. *Deus flavit et dissipantur*

The visionary scheme of Philip vanished like the summer’s cloud. Never was a project more wisely planned. never preparations more ample, or hopes of success



raised higher. Very slight obstacles were anticipated to the landing of the entire invading army on the coasts of England; and it was confidently expected that a single battle would decide the fate of England and of Protestantism forever. Yet Heaven does not permit a single Spaniard to step foot on English soil—the invaded sustain but slight damage or loss in any way, while in a very little time the ocean is strewn with the mangled corpses of their proud invaders, and with the wrecks of their noble vessels.

We have here another of those pivots on which the destiny of evangelical religion often turns. In all human probability, from this time forward, English greatness and English influence and power in her vast empire over the world, would be engaged to uphold Rome and the Inquisition—that her coal and iron, and her skill, would forge chains to bind immortal mind over one half of the globe—that her vast enterprise would be employed in the traffick of the souls of men. But Heaven had not so decreed. The eternal King had not yet yielded his right of empire on earth. A thrill of joy and thanksgiving now pervades every resting-place of Protestantism throughout the world. God had gotten the victory. They “sing unto the Lord a new song: for the Lord hath done marvelous things for them; his right hand and his holy arm hath gotten him the victory.” The well-concerted schemes of man are confounded, his, presumptuous expectations disappointed, and the impenetrable decrees of Divine Providence in the progress of his Church, established.

A Catholic coalition of the Irish and French against England in 1796 was a very similar instance of a remarkable interposition of Providence in behalf of the Reformed Religion. A vast conspiracy had been formed in Ireland against the British government. Two hundred thousand men were in readiness for the revolt. Overtures were made to the French republic for their assistance, and assurances given on the part of the Irish that five hundred thousand fighting men could be brought into the field on the arrival of the French. Hoche, the French General, at the head of one hundred thousand troops, burned with the desire to gratify his ambition in humbling

the ancient foe of France. With twenty-five thousand of his troops he embarked for Ireland, flushed with the idea of a splendid victory. But not a Frenchman was permitted to step foot in Ireland. "A violent tempest arose immediately after the departure of the fleet; one ship of the line struck on a rock, and perished; several were damaged, and the fleet totally dispersed. Tempestuous weather continued the whole time the fleet was at sea." What escaped the violence of the elements and the attacks of the English, returned, broken and dispirited, to France. And the God of Hosts again made the winds and the waters his army by which to protect his cause from a Romish conspiracy, and to save from dismemberment a great protestant nation, which, as designed by Providence, has been used more effectually than any other nation to bring to all the tribes and kindreds of the earth a knowledge of the gospel.\*

5. I shall pass lightly over several other events which illustrate not the less strikingly the same point.

Mary, the bloody Queen of England, was a violent persecutor of the Protestants. Having brought to the block and the stake multitudes in England, Scotland and Wales, she reached forth her hand to vex them of Ireland. She had signed a commission (1588,) authorizing the persecution and annihilation of all Irish heretics, which was committed for execution to Dr. Cole, a zealous son of Rome. The doctor immediately repairs to Ireland to execute the bloody mandate of the queen. At Chester, where he is to embark, he communicates to the mayor the nature of his errand to Ireland, at the same time pointing to a box, which, to use his language, contained "that which shall lash the heretics of Ireland." The good woman in the house where they were, (Elizabeth Edmonds,) a friend of the Protestants, who had a brother in Dublin, hearing these words, was not a little troubled. Therefore, watching her opportunity, she opens the box, takes out the commission, and places in its stead a sheet of paper in which she had carefully wrapped a pack of cards, with the knave of clubs uppermost. Suspecting nothing,

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\* See Alison's History of Europe.

the doctor, the wind and the weather favoring, next day set sail for Dublin. He immediately appears before the lord deputy and the privy council, makes his speech, declaring the nature of his commission, and presents his box to the lord deputy; which, on opening, nothing appears but a pack of cards, the knave of clubs staring his lordship in the face. The lord deputy and council were amazed, and the doctor was confounded; yet insisted that he started with a commission such as he had declared. The lord deputy answered: "Let us have another commission, and we will shuffle the cards in the mean time." The doctor, chagrined, returns to England, appears at court, obtains another commission, but is now detained by unfavorable winds, and while waiting, the queen is called to her dread account. And thus God preserved the Protestants of Ireland.\* "Behold, he that keepeth Israel shall neither slumber nor sleep."

Again, Cromwell and Hampden are unexpectedly arrested when on the eve of joining the pilgrims in New England. This seemed a calamity, as they were just such men as the New World needed. But their detention, though involuntary, and seemingly calamitous, was, as developed in their future career, the very thing which secured the *liberties of England*, dissipated the cloud which hung over the Huguenots of France, and the Albigenses of Switzerland, and changed the face of all England.†

Other illustrations, no less apposite, we may find in the detection of the famous gun-powder plot in 1605—in the usurpation of Oliver Cromwell in 1649—in the English revolution, which brought to the throne of England William and Mary in 1688.

In the first instance a desperate confederacy had been formed by the adherents of Popery, to destroy, at one blow, James I., the Prince of Wales, and both houses of Parliament, by the explosion of an immense quantity of gun-powder, which had been concealed for the purpose under the House of Lords. A Protestant government

\* MSS. of Sir James Ware, copied from papers of Richard, Earl of Cork—and found quoted by Mosheim. Vol. II, p. 42. Also, Universal History, Vol. IV., p. 278.

† Dr. Spring's Supremacy of God among the Nations.

once destroyed, they hoped to restore the power of Rome. But the hand of the Lord interposed—the nefarious plot was providentially discovered,\* and Protestantism still safe.

Again the ark of God is in trouble in the reign of Charles I. The most strenuous efforts are made to bring about a reconciliation between England and Rome. But a civil war breaks out between the King and the Parliament—Oliver Cromwell succeeds to the government, and the tide of Roman domination is again rolled back.†

And again the restless emissaries of Popery combine to vex the Church of God. A confederacy is formed between James II., of England, and Louis XIV., of France, to crush, not only in England, but in all Europe, the already wide-spread heresy of the German Reformer. For a time they are elated with high hopes of success, and nothing seemed more probable than that Protestantism would soon be prostrated in the dust, if not annihilated. But was the ark in peril? By the most unforeseen incidents, James is driven from his throne,—a wretched, forlorn exile, in a strange land. The notable revolution of 1688, occurs; William and Mary, Protestant princes, are called to the throne of England; and never before was the cause of the Reformation so firmly established in the British realm. And more than this: A Papist was, by the constitution, made for ever afterwards incapable of sitting on the throne of England!‡

The fixing of the succession to the English throne, in the hands of Protestants, was itself an event of vast magnitude, yet greatly magnified by other providential

\* By a letter of caution sent to Lord Montague, that he should on a certain day absent himself from Parliament.

† The cannon of Cromwell's navies shook the Vatican, through the bravery of his admiral, Blake—Gustavus, at another time, asserts the liberties of the Protestant North on the field of Lutzen. And, at a later period, Bonaparte lays his sacrilegious hands on the Pope himself, and leads him away captive, and makes the seven hills of Rome tremble.

‡ This dissolution continued in force, and England was divorced from Rome, and consequently ceased to be a Papal state, till the passage of the late Catholic Emancipation Bill, (1833,) when the act of separation from idolatrous Rome was annulled, and it became again admissible that Popish kings, and Popish subjects should again wield the political power of Great Britain. And here, by the way, we may trace a remarkable providence in the *succession of the present royal family* to the throne of Britain. The manner in which the Protestant branch of James VI. was preserved through the amiable and pious Princess, Sophia Elizabeth, daughter of James I., and brought to the throne while the male and Popish branch have come to nought, cannot but excite the admiration of every believer in an overruling Providence.





STATUE OF PETER THE GREAT

The first part of the history of the  
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the thirtieth part of the history of the

events of the same period. Death removed not a few of the fiercest friends of Jacobinism and Popery, without which, a Protestant king could not have been seated on the throne of England. The French king, Louis XIV., died while he was yet contemplating an invasion of England; the Duke of Hamilton, just as he was going to France, where he was preparing to favor Rome; Queen Anne, "when the schemes of the party were becoming mature;" and the king of Sweden, when setting out for Norway, to use his influence against Britain.

Again, the hand of God is seen in moving the heart of Peter the Great, of Russia, to reform his people; to patronize schools of learning; to cause the Bible to be translated into the language of the country; commanding it to be kept in every household, and read by all. He was the hand of God to draw aside the veil of ignorance and superstition which had so long clouded the face of Russia, and to let in light, such as never shone there before, and has not ceased to shine, though feebly, ever since.

The kingdom of Prussia, too, furnishes an example how God so disposes of temporal power as to subserve the interests of His church. She has stood amidst the Catholic nations of Europe, as a rock in the midst of ocean's billows; far in advance of them all, in the improvements of life, in intellectual advancement, and in morality and religion; a city set on a hill, casting her light over the accumulated darkness of many generations. But whence her pre-eminence? Her history replies: Her infancy was cradled in the hand of Providence. Though rudely rocked by the vandal foot of a "seven years" war with the united powers of Europe, she, the youngest of the sisterhood of European states, soon attained a growth and vigor scarcely inferior to the oldest. Early in the fifteenth century, the emperor, Sigismund, gave the Marquisate of Brandenburg to the noble family of Hohenzollern. This family, in the sixteenth century, embraced the doctrines of the Reformation, became possessed of the Duchy of Prussia, and soon assumed the form, and, after many eventful struggles, in which the hand of God was abundantly manifested, the

vigor and growth of an independent kingdom. And her present character, position and influence,—the religious character of her present sovereign and of her national institutions, afford a pleasing guarantee that God will not disappoint the high hopes raised by her protestant and providential origin, in making her the instrument of his power in the defence of his truth.

Or we may quote a single instance from the history of the *Waldenses*, so prolific in providential interpositions. I refer to their almost miraculous return to their native valleys, from which they had been driven by the persecutions of Rome. The miserable remnant that survived the assault, were scattered among the Swiss cantons, and in Holland, Prussia, and the Protestant states of Germany. Their homes had been peopled with Romanists, and their native valleys garrisoned by a foreign soldiery. Several attempts had been made to recover them, but in vain. In 1689, Henri Arnaud, one of their pastors, with incredible skill and courage, and at the head of but eight hundred brave mountaineers, forced his way back to the valleys, in spite of an opposing force of ten thousand well disciplined and armed French troops, and twelve thousand Peidmontese. The victories they gained, the sufferings they endured, the deliverances they experienced, are incredible on any mere human calculations, and to be accounted for only on the supposition of a special Divine interposition.

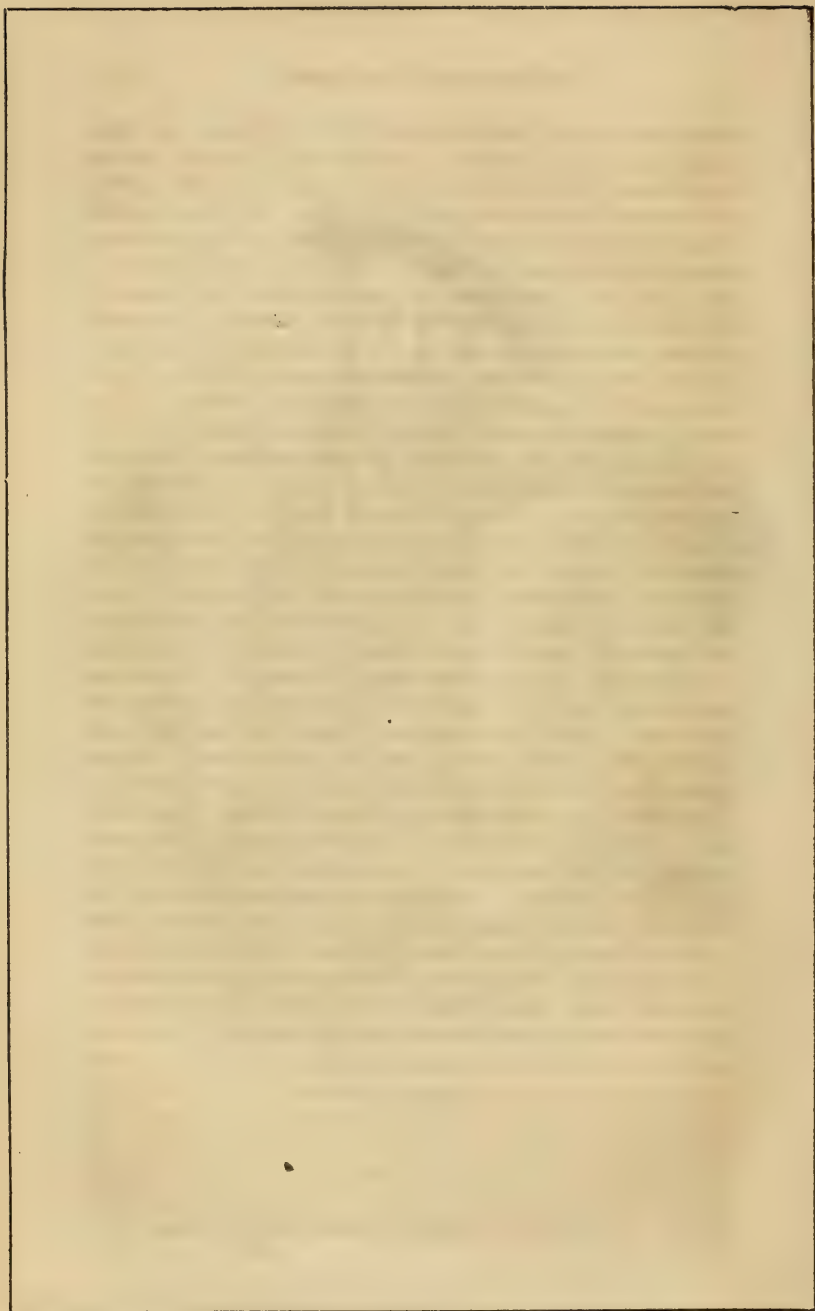
“Who but God inspired a destitute band of men with the *design* of entering their country, sword in hand, in opposition to their own prince, and to the king of France, then the terror of all Europe? Who but He, conducted and protected them in this enterprise, and finally crowned it with success, in spite of the vast efforts of those powers to disconcert it, and the vows of the Pope and his adherents to support the papal standard, and to destroy this little band of the elect?”

But why multiply examples; history is full of them. The Diet of Augsburg, (1530,) closes with full power and determination on the part of Rome, to put down by violence the Protestant cause. Rome had the power, and the Imperial arm was just raised to execute it. But





HENRY VIII.



mark the signal interposition of Providence. A war breaks out with *Turkey*; Charles and Francis get at loggerheads; the Duke of Mantua will not suffer a general council to be called in his city. All these events divert vengeance from the Protestants, and give them time for growth and strength. The wars of Charles V., and Francis I., are made to contribute to the cause of the Reformation, by having in their armies Protestant soldiers, who propagated the truth wherever they went. Not a few prominent reformers, especially in Italy, received their lessons of reform from this source. This same puissant Emperor Charles, allows a single, defenceless Monk, (Martin Luther,) to pass unharmed,—hated and doomed, yet so unmolested as not to be retarded in his great work. Henry VIII., of England, a cruel and superstitious king, a decided enemy of the Reformation, which he opposed by his arms and his pen, executes the plans of Providence, by shaking off the yoke of Rome. *He* did it to satiate his voluptuousness and ambition. God *allowed* him to do it, gloriously to subserve the cause of His truth. At the same time, Clement VII., to maintain some chimerical rights of the clergy, by hurling the thunders of the Vatican against Henry, lost all England, by the very means he adopted to retain her.\* Rome again thought to increase the power of her church in Germany, by the scandalous traffick of Tetzels; God made that traffick the occasion of the outbreking of the pent-up fires of Reform, which were burning and heaving just beneath the surface. And Rome again thought to smother Protestantism in the blood of the Inquisition; God made the Inquisition a principal cause of the Reformation in the United Provinces. During the persecution in England, under bloody Mary, the Puritans flee to *Geneva*; are there brought in contact with the great Calvin. and

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\* On what a slender thread the Reformation in England, at one period, hung. Henry VIII., had effected a divorce of Queen Katherine,—had exasperated the Pope, who finally proposed, if Henry would by proxy acknowledge his authority, he would sanction the divorce. Henry consented. The Pope being informed of this, delayed to proceed against Henry, up to a certain day named. It was winter; the traveling uncertain; the messenger, (Henry's proxy,) was delayed. A respite was pleaded for, but denied by the Pope; and the cardinals, hurrying through Henry's case, decided against the divorce, and thus throw down the gauntlet, which ended in severing England, and the English church, from Rome. The next day the messenger arrived; but *all was over* One day earlier, and England had remained a province of Rome.

become instructed more perfectly in the great principles of the Bible, by that eminent scholar and servant of God. These were the principles which these same Puritans brought to New England, and which lie at the foundation of all the distinguishing blessings of New England. But for the schooling of the Puritans for a time at Geneva, New England, and the religion and republicanism of New England, would have been another and an inferior thing.

I shall name but one other instance: it is the raising up, in the seventeenth century, *such a constellation of great and good men*, for the defence and establishment of the truth. In nothing, perhaps, are the footsteps of Providence more distinctly marked than in providing and fitting *men for the times*. Every great event, we see, has its master-spirit; every age, its controlling genius. And in the choice and preparation of these controlling spirits, the Hand of God is especially manifest. The Jewish economy could not be founded without an Abraham, nor the nation be delivered from bondage, and consolidated into a state, and brought under law, without a Moses; or conducted into Canaan, and settled there, without a Joshua; or restored, and the temple re-built after the discomfiture of the Babylonish captivity, without an Ezra and Nehemiah. There must be a Paul to give impulse, extension and permanency to Christianity; a Luther to act as the ruling spirit of the Reformation; a Cromwell, a Constantine, a Wilberforce, a Washington, to give impulse, unity and direction to the several great events in which, and *for* which they lived. In all such instances, there is indeed a "multitude of hearts beating, and a multitude of hands employed, for the accomplishment of the respective objects; and yet there was not a pulsation, nor a movement, but the ruling spirit animated and directed it."\* Those great men were the primary agents, raised up for the very purpose; and we cannot doubt that He who made them such, made them in reference to the work he had for them to do.

Perhaps no century was more remarkable in this respect than the seventeenth. That was an age of great

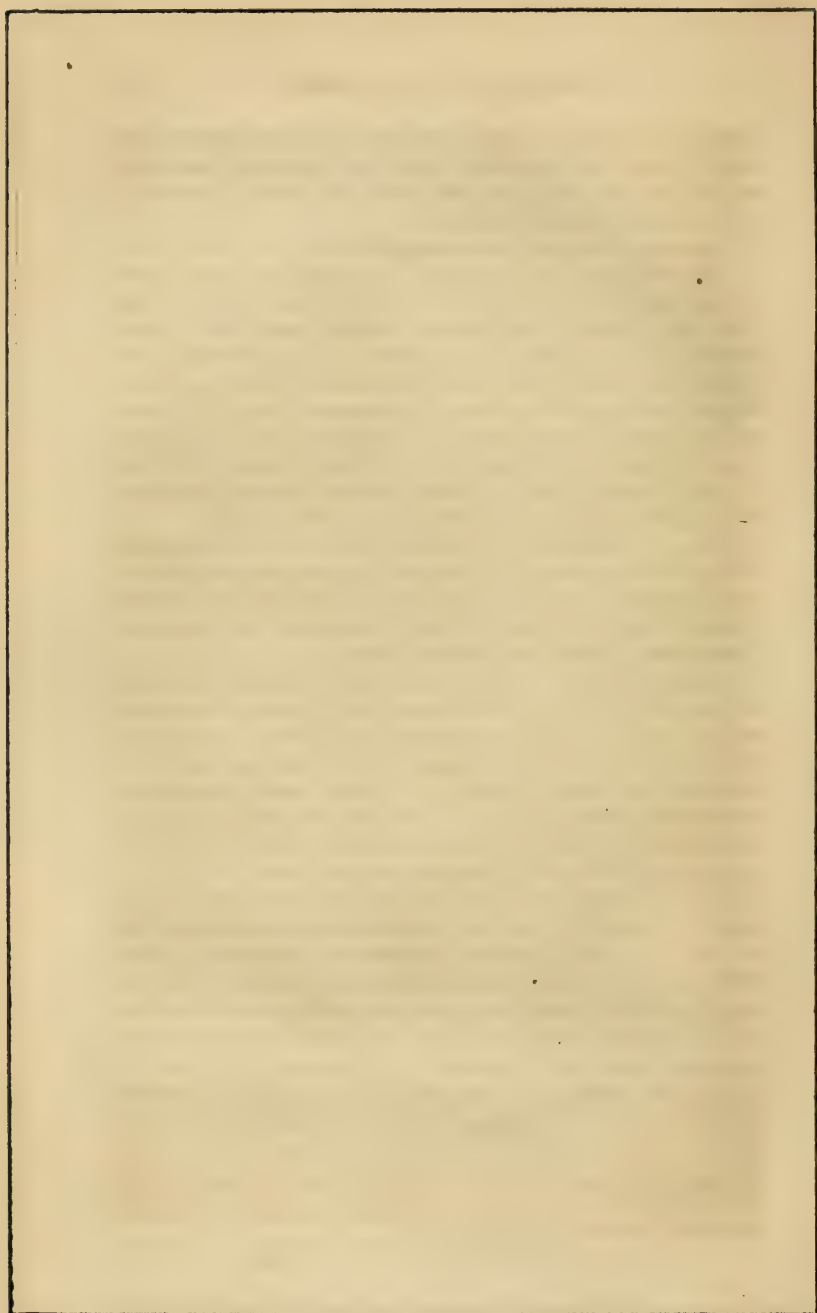
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\* Dr. Sprague's sermon on Dr. Chalmers.





PREACHING IN NEW ZEALAND.



men,—especially of great authors, for the defence of the truth. And the Hand of God here appears, especially in connection with the fact that this century stood in special need of such authors.

Protestantism was yet young, and knew not its strength or the rich and varied stores on which it should feed. Truth was now to adorn her in a new and richer dress. The mine was to be opened deeper, and more of its invaluable treasures to be discovered and brought into use. And were there men adequate to such a work? There were giants in those days,—men mighty in word and in deed. Take from the long catalogue the following, as specimens: Lightfoot, Poole, Owen, Bunyan, Baxter, Flavel, Calamy, Howe, Bishop Burnet, Cudworth, Stillingfleet, Prideaux, Lock, Lloyd and Territin.

Or, as specimens of profane writers who essentially promoted the cause of Christianity by advancing science and learning, we may take such men as Archbishop Usher, Hervey, John Selden, Clarendon, Sir Matthew Hale, John Locke and Robert Boyle.\*

Indeed, I may say in a word, all veritable history is but an exponent of Providence; and it cannot but interest the mind of intelligent piety, to trace the mighty hand of God in all the changes and revolutions and incidents of our world's history. All are made, beautifully, to subserve the interests of the Church; all tend to the furtherance of *the one* great purpose of the Divine mind, the glory of God in the redemption of man.

The inference forced on us from the foregoing is, that *the preservation of the church*, amidst all the changes and revolutions of nations, and the stern and constant opposition of her enemies, is a standing providence, which the people of God can never cease more and more to admire. Often has the whole civil authority of the world been

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\* Robert Boyle was one of the most learned men of his age; but this is not what immortalizes his name in the annals of Christianity. He was the first Governor of the "Society for Propagating the Gospel in New England." He instituted public lectures for the defence of Christianity; manifested an unquenchable zeal for the diffusion of the gospel in India and in America, and among the native Welch and Irish; made munificent donations for the translation of the Scriptures into Malay, Arabic, Welch and Irish, and of Elliot's Bible into the language of the Massachusetts Indians, and for other religious books; and lastly, a legacy of £5,400 for the propagation of Christianity among the he then. To his stern religious principles, he united the purest morals, a rare modesty and active benevolence.

confederated against her; often has she been brought to the brink of ruin; and often have great kings and mighty kingdoms rejoiced over her supposed complete overthrow; yet, she has stood; she has weathered storms the most violent; withstood billows the most angry, for near six thousand years. When Moab, and Ammon, and Edom were mighty, she was weak; yet she lived to see them all in ruins. When Babylon and Nineveh towered to heaven in their greatness and pride, she was as nothing in their sight; yet Babylon and Nineveh fell in undistinguished ruin, but she rose and triumphed over their ashes. The monarchies of Persia, and Greece, and Rome, rose and successively spread themselves over the earth, and defied all human, if not all divine power, to bring them down from their towering height. The church was a thing despised, and nothing counted of; yet she lived and prospered, and waved the banner of her victory over their ruins; and this, too, in spite of all their power, oftentimes employed for her destruction. The Christian church, in her beginning, took root and spread in despite of all the civil authority of the world.

Often did the Roman government set itself, in good earnest, to extirpate her, root and branch, from the earth. And under the tenth and last persecution, they boasted that their design was accomplished; the church *was* extinct. Yet their boast is scarcely uttered, before the Christian church rises triumphant over the Roman Empire, and that empire itself falls to ruin. Again, how completely the voice of piety is suppressed, and her very existence seems annihilated previous to the Reformation in the sixteenth century; yet, soon we see her rising in all her pristine strength and glory, and kings again bow down to her, while the vaunting powers of Rome, under imperial auspices, avail nothing. Philip II. of Spain, Bloody Mary of England, and Louis XIV. of France, in persecutions of exquisite cruelty and unwonted virulence, each, in turn, raise their puissant arms to sweep Protestantism from the earth. Yet the church of God moves on—through blood, through fire and faggots, purified, invigorated, enlarged, in proportion to the madness of their folly and guilt. Again, Julian, the apostate, Voltaire,





MISSIONARY PREACHING TO THE BURMANS.



Paine, rise up in thy wrath, to put down Christianity single handed. Yet she heeds their invectives as the moon did the barking of the petty cur. She moves on in her majesty, while they die in agony and shame, and their names become a stench in the whole earth.

Surely the hand of the Lord has held the ark. He has conducted it thus far, and will not forsake it now. He has reproved kings for her sake, saying: "Touch not mine anointed, and do my prophets no harm."

The Lord's portion is his people:—to lead them in a "waste, howling wilderness;" to instruct them; to keep them as the apple of his eye, is the sleepless care of the God of Jacob. And if, like the eagle that "stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," the Lord, sometimes, by the sterner dispensations of his providence, rouses his people from their sloth, and teaches them to direct their reluctant souls heavenward, he is none the less mindful of their eternal well-being.

Let it, then, be our chief concern that we *be reconciled to God*; that our discordant spirits be hushed into harmony with the Spirit that controls all events in this wide universe according to his sovereign will. And then, though his chariot wheels roll on in their resistless course, we shall not be crushed, but, drawn by the sweet influences of everlasting love, our spirits shall find rest from every sorrow, and rest in God forever.

## CHAPTER VII.

**GOD IN MODERN MISSIONS.**—Their early history. Benevolent societies. The Moravians.—English Baptists' society. Birmah Missions. David Bogue and the London Missionary Society. Captain James Wilson and the South Sea Mission. The tradition of the *unseen God*.—Success. Destruction of Idols.—Gospel brought to Rurutu—Aitutaki—Rarotonga—Mangaia—Navigators' Islands.

*"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."* Rev. xiv. 6.

THIS angel is believed to prefigure the progress of the gospel, under the auspices of modern missions. The figure is sublime and apt. High in the air, where his course is unobstructed by mountain, lake, sea or desert, he moves majestically on, as if to extend his flight around the world. Nothing impedes his course. In trumpet tones he proclaims pardon to a rebel world. The dwellers on the mountains and in the vales, the inhabitants of the isles, hear the joyful sound, and respond in heart-felt melody as they receive the law of their God. The turbaned tribes of India, they that traverse the wide wastes of Africa, or inhabit the eternal snows of the poles, welcome the glad tidings, and praise Him who sitteth on the throne, and the adorable Lamb. As the angel speeds his flight, encompassed in a halo of celestial radiance, and scattering in his train the royal gifts of heaven, earth's remotest ends echo to the glad sounds of salvation by God's dear Son.

Such is the auspicious event symbolized by the flight of the angel. It would be a delightful anticipation to dwell on the glory and felicity of such a period; when sin shall no more invade the peaceful bosom of man; tears flow no more; men no longer hate and devour one another; fraud, oppression, wrong, be known no more:—righteousness shall reign; purity and peace triumph, and the earth be full of the glory of the Lord. But this would be to leap with mighty strides to that glorious goal



owards which the lines of Providence I am tracing are all converging. We must linger a little longer in the outer court, and see how the stately structure of the temple is reared.

In preceding chapters, a variety of historical events have been made to illustrate the hand of God as stretched out to extend and protect his Zion. An immense preparatory work was doing in three of the great quarters of the globe. In America, a nation of Protestants was growing into manhood, and preparing, as a young man, to run a race; the church being founded on a more spiritual basis, was more free from political, social, and intellectual trammels than since the days of the apostles. In Asia, a great Christian and protestant empire was erecting in the very heart of idolatry; while in Europe, a brilliant succession of events were transpiring, all tending to make room for the reformed church, and the doctrines of the cross. The Moors were driven out of Spain, and thus the burning tide of Mohammedanism, which had so long threatened to roll its fiery floods over all Europe, was turned back on the deserts of Africa. Queen Mary, of bloody memory, is foiled in some of her most cruel devices to exterminate from her dominions the religion of Luther and of the cross. The mad attempt of Philip II. of Spain, to bind the chains of spiritual despotism on the half protestant people of Holland and the low countries, results in the establishment of one of the most powerful protestant states in Europe. The proud, presumptuous attempt of the same bigoted prince to subjugate England to the yoke of catholic Spain and the more galling yoke of Rome, is signally frustrated in the destruction of the Spanish "Invincible Armada." Cromwell and Hampden are providentially arrested when on the eve of joining the pilgrims in New England, and thus the whole face of things in England and in Europe is changed in reference to the reformed church. The *gun-powder plot* is discovered just in time to save a protestant government from being buried in one common ruin. The revolution of 1688 brings to the throne of England the protestant princes, William and Mary, just in time to rescue the periled cause of the reformed religion from the confede-

rated malice of James II. and Louis XIV., who now seemed about to crush it forever. Peter the Great unexpectedly becomes the defender of the faith in the Russias; and a rare constellation of great and good men, theologians, expositors, controversialists, historians, philosophers, logicians, orators and poets rise at this period, such as never appeared in the world before, men mighty in word and in deed, to develop the doctrines of the Reformation and to defend its truths. And to this list I may add the *American and French Revolutions* of the eighteenth century; the one of which secured to reformed Protestantism a free and a better soil on which to strike deep her roots and spread wide her branches; and the other struck a heavy blow on Papacy in Europe, and decreed that man should be free.

But to what point of convergency were the lines of Providence now tending? If I mistake not, all these events were but fledging the wings of the angel who was soon to commence his flight, preaching the everlasting gospel—preparatory steps to that system of efforts which has been devised, and is in progress for the conversion of the world to God.

I am now prepared to point out the hand of God in the progress of Christianity as seen in *the origin and success of Modern Missions*.

The early history of missions to the heathen every where bears marks of providential interposition. We have seen how the ever busy and wisely guiding Hand has prepared the way for the flight of the angel. We shall now see how he was, in the commencement of his flight, borne aloft on the wings of the same never-failing, sleepless Providence.

Special providences, in *the origin of modern benevolent societies*, and *corresponding providential movements in the different portions of the world* where these associations are destined to act, first challenge our admiration. And nothing here is more remarkable than the spontaneous and almost simultaneous up-shooting of a numerous constellation of benevolent associations at this particular period. Within the space of forty years (1792—1831,) there arose, from the kindly influences of a preceding

age, more than forty charitable institutions, half of which are missionary institutions, and the other half auxiliaries to the same great work. Whether or not we may be able to trace any striking interpositions of Providence in the origin of particular associations, the hand of God is abundantly manifested in bringing into existence, at nearly the same time, such a beautiful and potent array for the moral conquest of the world.

The whole early history of Moravian missions, the earliest of modern missions, is a record of interesting providences. Two young Greenlanders are providentially brought to Copenhagen—come to the notice of the Moravian brethren—their history and condition is searched out, (for true benevolence has many eyes, and is fledged with angels' wings,) and a mission is immediately determined upon. Hence the origin of Moravian missions.

That a congregation, not exceeding six hundred persons in all, and most of them exiles from their native land, and poor, should originate the idea of missions to Greenland, to the West Indies, to Labrador, to America, to Africa, and Asia, is, of itself, sufficiently providential to enlist our admiration. But that they should, from generation to generation, amidst incredible hardships and praiseworthy self-denial, sustain these missions, is still more to be admired. A volume would scarcely detail the all but miraculous interpositions of Providence in behalf of those missions. In the midst of extraordinary perils by sea and by land, from the elements and from savage men, the hand of God was, in a signal manner, with those devoted and self-denying men, who, for Christ's and the gospel's sake, braved the eternal snows of the north, or scorched beneath the broiling sun of the equator. Oft did they encounter famine, pestilence, shipwreck, and distressing extremes of heat and cold; and the Lord delivered them out of them all. When we take into the account the fewness of their number, their circumscribed ability, and the humbleness of their condition, the Moravians stood on an enviable pre-eminence in the work of missions. Here, emphatically, God ordained strength out of weakness, making bare his own arm, and showing to the nations

that He can conquer by the few or the many: David with his sling, single-handed, against Goliath.

A better day was dawning on the church. This little star which rose and shed its placid light over the dark waters of Paganism, was the precursor of a constellation that should soon rise and shine brighter and brighter till the whole earth should be radiant with their light.

Next in order rose the Baptist missionary society of England. It was not an orphan—it was the child of Providence. Its origin is worthy of note. An unwonted spirit of prayer prevails. A *new thought* enters the mind of one of the ministers met in association at Nottingham, in 1784. It is that one hour, on the first Monday evening of every month, should be devoted to prayer for the revival of religion, and the extension of the Redeemer's kingdom throughout the earth. Here commenced the monthly meeting for prayer; and here a series of the most brilliant conquests over the empire of darkness. *Carey*, the pioneer of missions to India, was now brought to light, and the subject of the world's conversion began to be a topic of public discussion. The novel idea was now broached, to form a *society* to send out a mission; and, after a little time, it was matured and realized, with a fund of £13 2s. 6d. Yet they had neither experience, nor a knowledge of any country where they might expect an open door for the gospel; nor had they the men prepared to go forth on this untried enterprise.

But Providence had devised the great plan, and would now reveal it. While these things were transpiring in England, a corresponding part of the scheme was maturing in India. About the time that prayer began to be offered up for the conversion of the world, and the monthly meeting for this purpose was established, a surgeon, by the name of John Thomas, leaves England for Calcutta. The Lord stirs up his heart to attempt the spiritual benefit of the natives. Though unsuccessful in the attempt, his own heart becomes interested in the things of religion, and he was, on his return to England, baptized in 1785. He returns to India, gains more knowledge of the country and the condition of the heathen, and feels more than ever solicitous for their spiritual welfare.



In him Providence had provided the newly organized society with just such a helper and guide as they needed. Thomas being in London at the time referred to, is at once solicited to engage under the auspices of the society in the establishment of a mission in Bengal. And to what stately dimensions and vigor, and beneficent activity this child of Providence has since attained, all know who are acquainted with the history of the English Baptist Missionary Society.

And the American Baptist Mission in Birmah may claim paternity in the same Providence. Two missionaries while on their way to India, under the direction of the A. B. C. F. M., became Baptists; are naturally thrown, on their landing in Calcutta, among the English Baptist Mission; fall under their auspices, and as far as providential interposition and direction are concerned, may be regarded as a branch of the English Mission.

Nor can we but admire the wonder-workings of Providence as He wrought in the minds of Judson and Rice, and, by changing their views on a certain Christian *rite*, created, in some remote spot on the ocean, the germ of the American Baptist Missionary Society, roused that great and growing denomination to engage in the work of missions to the heathen, which they have since prosecuted with much energy and with signal success.

But look from another point; the formation of the London Missionary Society. The set time to enlarge Zion's boundaries had come. The angel had commenced his flight. Some ten years after the formation of the Baptist society, (1797,) the Rev. David Bogue, of Gosport, visits Bristol, to preach in one of Whitefield's tabernacles. But there was nothing remarkable in this. He had preached there many times before. But now, in the parlor of the tabernacle house, he first broaches the idea of uniting Christians of different denominations in an association for the spread of the gospel. The thought was contagious—as the leaven in the meal. Many a pious mind caught the idea. Circulars were sent out; addresses made; sermons preached; private conversations and correspondence maintained; the latent spirit of missions, which had for ages slept in the church, is now

roused ; a society is organized ; funds promptly raised and an auspicious commencement made on the islands of the Pacific.

But we shall be able to discern the finger of God more distinctly, if we allow the eye to pass cursorily over some of the particular missions of this Board. We may, at the very outset, record one of those interesting providential interpositions on which the eye of confiding piety delights to dwell. The first corps of missionaries were ready to embark ; and a missionary ship, the *Duff*, was ready to convey them. But who should command it ? They needed a skillful, wise, benevolent man, a controlling mind, who should come to the aid of the society at this crisis. Such was Capt. James Wilson. His eventful life in the East Indies had more, perhaps, than that of any man living, singled him out as an object of God's peculiar care ; a chosen vessel, and a valued instrument in his work among the Gentiles.

The life of Wilson is a beautiful illustration of our subject : while engaged in an important and perilous service for the East India Company in their war with Hyder Ally, he was taken prisoner by the French ; escaped from his prison by leaping from a wall forty feet high ; swam the Coleroon river, an attempt accounted by the natives as certain death, on account of the multitude of alligators which infest it ; was seized by some of Hyder Ally's peons ; stripped ; his hands tied behind his back, and he barbarously driven to head quarters. From thence, chained to a common soldier, he was driven, naked, barefoot and wounded, a distance of five hundred miles. Loaded with ponderous chains, he was now thrown into a prison, known as the Black Hole. Here he suffered incredible hardships from hunger, suffocation and excessive heat. Often a corpse was unchained from his arm in the morning, that a living sufferer might take its place. Amid such accumulated misery, he was preserved for twenty-two months. Emaciated, naked, famished and covered with ulcers, he was liberated. Yet in all this, he acknowledged not the hand that preserved him.

He was afterwards successful in business, accumula-

ted a fortune, and returned to England in the same vessel in which Mr. Thomas of the Baptist Mission, (mark the hand of God here,) was passenger. Mr. Thomas often urged on his mind the great truths of religion, though apparently to little effect. Yet the eye of God was on him. He was a chosen vessel. Retired from foreign service to affluence and ease, he revelled in all the pleasures and gratifications which fortune and friends could bestow. Yet in the midst of his enjoyments, a series of the most interesting incidents became the means of his conversion to a life of godliness. He became an eminent and devoted Christian. A magazine falls into his hands about this time, communicating an incipient plan of a mission to the South Sea Islands. The suggestion immediately arises in his mind that *here is work for him*. Willing to sacrifice the comfort and ease of an affluent and dignified retirement, he gratuitously tenders his services in this new and benevolent enterprise, to command the missionary ship. For gain, he had braved the stormy ocean; he will do it again for Christ. His services were accepted; and the early history of the South Sea Mission is ample voucher how much, under God, the success of that enterprise was indebted to the experience and skill, as well as to the piety and benevolence of the noble Wilson.

He was raised up, and by a rigid course of discipline, prepared for just such an untried and daring enterprise. While the friends of missions were maturing the plan for this bold expedition on the one hand, God was, by a singular process, on the other, preparing one who should take the command in an undertaking so novel and important.

The voyage was prosperous. Twenty-five laborers were taken out, and a mission established. For sixteen years they sow the precious seed upon a rock. No generous soil receives it; no friendly sun or fertilizing shower, causes it to vegetate. They seemed to labor in vain. The heavens over them are brass, and the earth iron. Desolating wars, and abominable, cruel idolatries, are the all-absorbing themes of the natives. But the day

of deliverance is at hand—and in a manner to show that the hand which wrought it was the Lord's.

The missionaries are unexpectedly driven from the islands by the fury of war, and their fond hopes of seeing their labors successful, and the cross planted in those regions of death, seemed completely blasted. But *this was God's time to work*. When the field had been abandoned to the ravages of war, and amidst the very desolations of all their expectations of success, the work of conversion began. The good seed of the word had, unknown to the missionaries, taken deep root in the minds of two domestics who had been employed in their family. Though "buried long in dust," the eye of Providence watched it, and would not suffer the precious seed to be lost. Others gathered around these first fruits, earnest of a glorious harvest. The wars ceased; the missionaries returned; and what must have been their joy and astonishment, to be welcomed back by a large company of praying people!\* They had now only to cast the seed as profusely as they could, into a soil prepared to their hands.

There is, too, a beautiful counterpart to this signal Providence. While these things are transpiring at the islands, a dark cloud of discouragement gathers over the society at home. Years of fruitless toil had elapsed, and the Directors entertained serious thoughts of abandoning the mission altogether. This disheartening resolution was overruled by the determinate friendship and munificence of Dr. Haweis, and the irretractable attachment to the enterprise of the Rev. Matthew Wilks. The mission was sustained. Letters of encouragement were written to the Islands; and what is worthy of remark, *while these letters were on their way*, they were passed by a ship conveying to England not only the news of the overthrow of Idolatry, but the rejected idols themselves.

Nor should we here overlook another Providence in the auspicious commencement of this mission. The shock of an earthquake is felt in Tahiti, a thing, till then, unknown to the Tahitians. This creates no little alarm.

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\* Williams' Missionary Enterprises in the South Sea Islands.



and gives rise to many conflicting opinions as to the meaning of such a phenomenon. At length, an old chief rehearses to the people a tradition which existed on the island, viz. : that there is an UNSEEN God, and that strangers would, at some period, visit the island to tell them about this Being. In his opinion, he said, the earthquake was caused by this unseen God, and that the men who should tell them about him, must be near at hand. In a few days a strange sail is seen standing into the bay. It was the Duff, Capt. James Wilson, with the first missionaries for Tahiti.

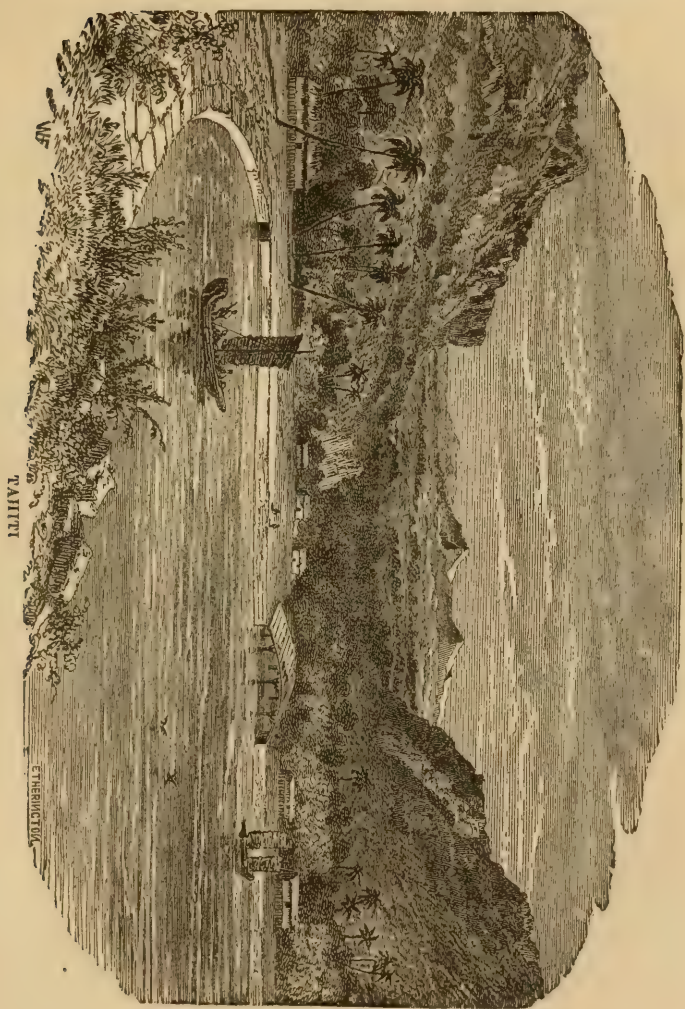
The destruction of their idols was the beginning of a series of successes which, for more than forty years, have blessed those numerous groups of islands, so that, within two thousand miles of Tahiti, the radiating point of light in those dark seas, there is not a single island which has not been illumined by the Sun of Righteousness. Where will you find a parallel to this in all the annals of Christianity?

Instances like the following might be recounted to almost any extent. An epidemic prevails on the island of Rurutu, an island some three hundred miles south of Tahiti. The superstitious inhabitants, believing it to be the infliction of some angry god, two of their chiefs determine to build each a large boat, and, with as many of their people as could be conveyed, to commit themselves to the winds and the waves, in search of some happier isle. They feared, if they stayed, "being devoured by the gods." A violent storm overtakes them; one canoe yields to its fury, and nearly the whole crew perish; the other is driven about for three weeks, over the trackless deep, they know not whither, in the most pitiable condition for the want of food and water. But an unerring hand guided them. They were driven to the Society Islands. Totally unacquainted with Christianity, or the comforts of civilization, these untutored savages were not a little astonished at the improved condition of the Society Islanders. Their books, schools, temporal comforts, mode of worship, and especially the account they now heard of the true God, were novel and astounding. They were at once convinced of the superiority and the divinity of

the Christian religion, and believed they had been conducted here that they might become acquainted with a more excellent way. They became immediately interested in the gospel; made astonishing proficiency in learning and after a few months returned to their native isle, accompanied, at their earnest request, by two native missionaries, who brought light into the land of darkness.

This remarkable providence not only brought to the notice of the mission a new island, full of benighted, immortal souls, and was the first of a series of events which soon added this lovely isle to the domains of Immanuel's empire, but in connection with this, appeared the first germ of the missionary spirit among the native converts of the South Sea Islands. Freely they had received, and from this time forward, freely did they give, till island after island, group after group, were encircled in the extended arms of Christian benevolence.

The history of the South Sea Islands is a history of providential interpositions. Pomare, King of Tahiti, proposed to his assembled chiefs the adoption of Christianity and the destruction of their idol gods. Many chiefs strenuously oppose. A powerful chief comes forward, accompanied by his wife. They cordially second the king's proposition, declaring that they had, for some time past, been contemplating the destruction of their own idols. This state of mind had been induced by the death of a beloved and only daughter. Having in vain sought help from priests and gods, by all that rich sacrifices and profuse presents could avail, they were bitterly enraged at their gods, and ready to cast them away as useless. The scale now seemed turning in favor of Christianity; when another occurrence threatened more than to balance it. *Tapua*, another mighty chief and a formidable warrior, who had conquered many islands, was present at this consultation, and threatened by every means in his power to oppose the king's proposition to destroy the idols. But his puissant arm was soon palsied, and his haughty spirit yielded to the all-conquering scythe of death. His timely removal left behind no formidable obstacle to the destruction of idolatry and the introduc-



TAHITI

ETHEREAL





non of Christianity.\* But for the death of this chief Christianity, it is believed, could not have been introduced.

Who can read the record of such events, and not discern the hand of God? What miracles once effected, may now be achieved by the special interpositions of Providence.

The introduction of the gospel at Aitutaki, was similar to that of Tahiti. The death of a chief's daughter so incensed the parents against the gods, and impaired the confidence of the people in their aid, that they immediately abandoned them. There is, perhaps, not a more marked interposition of Providence in the whole history of Christianity, than in the extensive and almost simultaneous movements among the Pagan nations of the Pacific to cast away their idols and to embrace a new religion.

The people of another Island—Mangaia—brutally abuse the first teachers sent them, and drive them from their shores. A disease breaks out among them, which spares neither age nor youth, high nor low. They believe it to be the vengeance of the "God of the strangers;" and from this time they received the missionaries gladly, and cordially embraced the religion of the cross.

In another instance a native Christian woman of Tahiti is providentially cast on the beautiful but idolatrous Island of Rarotonga. She speaks freely of the change which Christianity had produced on her native island. These things came to the ears of the king, and as a consequence the king and royal household, the chiefs and people, were prepared to receive the new religion, as it was shortly after introduced. In another instance, a foul wind arrests the "Messenger of Peace," (the name of the missionary vessel,) which was bearing Mr. Williams from one island to another in his errands of mercy, and he is, much to his disappointment, and after contending in vain for several days with the elements, compelled to put in at

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\* While the king was meditating and proposing to destroy the idol gods, the young man who kept them formed the bold resolution of doing the deed. A day is fixed; a pile of combustibles prepared; the people are gathered around, and the idols are brought out and thrown on the pile.

the Island of Mangaia. Here had been gained from the moral wastes of Paganism a beautiful vineyard. The vine brought out of Egypt had been planted here, and had taken some root, and began to put forth its tender branches, but the vandal foot of war was raised over it, and but one day later and the hedge would have been broken down, and that vine trodden under foot. The heathen chiefs had determined, by one decisive blow, to rid themselves of the whole Christian party. Mr. W., with two or three Christian chiefs, hastened on shore, repaired to the hostile chiefs, and, before the deadly attack of the morrow came, the raging tempest was assuaged—the war prevented. And the happy result was the dissolution of the league against the Christians, and the removal of most of the heathen to the Christian settlement.

It is, indeed, a fact worthy of remark, that no considerable Island in the South Seas embraced Christianity without a war, though always defensive on the part of the Christians. Providence here singularly interposed, discomfited the heathen, gave the victory to his people, and established the religion of the cross.

I shall adduce but one illustration more: It was long in the heart of the indefatigable Williams, (since murdered and eaten by the savages,) to carry the news of salvation to the Navigators' or Samoa Islands. The reluctance of his wife dissuaded him from the enterprise. But the thousands of that interesting group shall not perish without the light of the Gospel. Two or three years pass, and the design in the mind of Williams seems to be abandoned. His wife is brought by the heavy hand of God to suffer a protracted and severe illness. She revolves in her mind why the hand of God is thus laid on her, and what is *the* lesson he would have her learn. She says to her husband, "I freely consent to your absence in your contemplated visit to the Navigators' Islands." Nor was the hand of God less manifest in the progress than in the commencement of this important, and, in many respects, hazardous undertaking.

They touch on their way at the Island of Tongatabu—an active respectable looking native presents himself, says he is a chief of the Navigators' Islands, and related to the

most influential families. His assertions are corroborated; and he desires and obtains a passage to his native islands in the mission ship, promising to do all in his power to favor the introduction of the gospel there. During the voyage he informs Mr. Williams that he need anticipate but one formidable obstacle to the realization of his wishes in relation to the Navigators' Islands: it was the violent opposition which might be met from *Tamafainga*, a kind of high-priest, in whom it was said "the spirit of the gods dwelt." If he opposed, all further attempts would be vain. But they are wafted on by the favorable breeze, and seem soon about to land on the desired spot. But adverse winds blow, and a furious storm drives them from their course. Their sails are rent, the vessel crippled, and several of the men sick with influenza. All these things seemed against them—why could they not have been conveyed by that favoring breeze to the destined landing? for they came on an errand of mercy, and Heaven is not wont to frown on such enterprises.

After several days painful delay they arrive, and what must have been their admiration of the dealings of Providence, when they were told that *Tamafainga was dead!* He was killed but ten days before. The storm had detained them, that they might arrive precisely at *the right time*, to introduce the new religion. Ten days earlier, their efforts would have been abortive on account of the opposition of the high-priest. A few days later his successor would have been appointed, and all their attempts equally fruitless.

Thus the gospel was introduced into those islands under the most favorable auspices, and followed by the most unprecedented success.

But I pause for the present. To write a history of missionary providences would be to write a history of missions.

Our subject affords a *delightful assurance of ultimate success in all our well-directed efforts to convert the world.* We need only to recur to the illustrations already adduced, to convey to our minds infinite satisfaction that He who has begun the good work will carry it on. He that can make the winds, the waves, the pestilence, the

fury of war, his ministers, can work and none can hinder. The Lord hath sworn and he cannot go back, that he will give to his Son the heathen for his inheritance, and the uttermost parts of the earth for a possession. The angel, having the everlasting gospel to preach to them that dwell on the face of the whole earth, has begun his glorious flight. Move on, thou blessed messenger of peace, till earth's remotest bounds shall join in the grand jubilee of the world's redemption.

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## CHAPTER VIII.

**MODERN MISSIONS** continued.—Henry Obookiah and the Sandwich Islands. Vancouver and the Council. Dr. Vanderkemp and South Africa. Africaner. Hand of God in the Origin of Benevolent Societies. Remarkable preservation of Missionaries.

*"And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach to them that dwell on the face of the earth."* Rev. xiv. 6.

In the last chapter, attention was directed to an interesting period in the history of Christianity. We saw the angel, having the everlasting gospel to preach, directing his adventurous flight over the broad Pacific, scattering blessings from his wings on the beautiful isles that sit on its bosom. "Truly, the isles *waited* for the law of their God." In not a few instances, the people, in expectation of the missionary ship, cast away their idols, erected places for public worship, and *waited* for the coming of the "Messenger of Peace." It is related that in several instances, before the gospel was introduced, though expected, "they were known to assemble at six o'clock on Sabbath morning, sit in silence an hour or more, and repeat this a second, and even a third time, during the day."

Before leaving this new and wide theatre on which



God has of late, and in a most extraordinary manner, been pleased to display the riches of his grace, I shall recount yet another instance of remarkable providential interposition. The illustration is familiar—you will discern the finger of God in the tale.

An orphan boy on one of the Sandwich Islands, of twelve years old, is seen escaping from a scene of the most disgusting carnage. He bears on his back an infant brother of only two months old. They are pursued; the infant is transfixd with a spear, while the lad is spared and led away the captive of war. He is the only survivor of his family. The father and mother, with these two boys, had, on the approach of the enemy to their village, fled to the mountains; but were soon sought out and cut to pieces before the face of their children. Henry, the surviving boy, remained for some time with the man whom he had seen kill his father and his mother—is at length found by an uncle, who takes him to his house, and keeps him one or two years. Again is he, with his aunt, a prisoner of war—makes his escape—secretes himself at a little distance, whence he soon saw his aunt conducted from the prison to a precipice, from which she was thrown headlong, and dashed to pieces. Now alone in the world and disconsolate, he determines to end a miserable existence in the same way he had seen his relative meet her tragic death. As soon as the enemy disappeared from the precipice, he approached to execute his horrid purpose. But being discovered by one of the hostile party, he is rescued just in time to save a life which should be the hand of Providence to bring life and immortality to light among his benighted countrymen.

Again we find him, by some means once more restored to his uncle; yet weary of life, and the last of his race, he never ceases to bemoan his parents. In this state of despondency and wretchedness, he conceives the strange idea of seeking an asylum in some foreign country.

While in this state of mind an American ship arrives. Young *Obookiah* was immediately on board to seek a passage to America. His uncle refused to let him go, and shut him up in his house. But the young adventurer

finds means to escape, and is again on board, and is allowed to sail.

But mark the next link in the chain. There is on board this vessel a pious young man, (Russel Hubbard,) a student of Yale College, who becomes a friend of young Henry, and takes much pains to instruct him in the rudiments of learning, of which he was totally ignorant.

After a few months we find Henry in New Haven. Wandering about the college yard, he attracts the attention of E. W. Dwight, who, from this time, becomes his friend and teacher—is introduced into the family of Dr. Dwight, and finally comes to the knowledge of Samuel J. Mills, who takes him to his father's, in Torrington. Thence, after some time, he is transferred to Andover—becomes a Christian—lives in different places in Massachusetts, Connecticut and New Hampshire—every where adorns a good profession—manifests a burning zeal for the salvation of his countrymen, and much solicitude for the salvation of all men. At length we find him in the mission school at Cornwall—the same decided, consistent Christian; the industrious scholar; the amiable companion, ever loved and highly respected.

He has by this time produced a strong interest in favor of the Sandwich Islands. A mission thither was always his fond hope and the object of his unremitting toil. It was a much cherished idea that he might return, a messenger of peace, to his deluded countrymen; and for this purpose he used all diligence to be prepared. But, strange dispensation of Providence! he is cut down by the relentless hand of death, before he sees one of his benevolent schemes for his native island executed.

But let us pause here and mark the hand of God. The time of blessed visitation had come for the isles of the sea. The English churches had already taken of the spoil of their idols, and were rejoicing and being enriched by their conquests. The American Zion must participate in the honor and profit of the war. Hence Henry Obookiah, an obscure boy, without father or mother, kindred or tie, to bind him to his native land, must be brought to our shores; be removed from place to place, from institution to institution, everywhere fanning into a flame the

smoking flax of a missionary spirit, and giving it some definite direction; be made the occasion of rousing the slumbering energies of the church on behalf of the heathen, and of kindling a spirit of prayer and benevolence in the hearts of God's people; and finally, and principally, his short and interesting career, and, perhaps, more than all, his widely lamented *death*, should originate and mature a scheme of missions to those islands, the present aspect of which presents scenes of interest scarcely inferior to those of the apostolic age. Behold, what a great matter a little fire kindleth!

But there is another aspect in which we must view the pleasing interposition. While Henry Obookiah was being used as the hand of Providence in preparing (through Mills and Hall, Griffin and Dwight, and others on whom his influence bore,) the American church to engage in a plan of benevolent action, definitely directed towards the islands of the Pacific, there was a process transpiring *at* the islands still more interesting, if possible, and more strongly marked as the handi-work of God. Already had the decree passed for the destruction of idolatry, and those islands, too, were *waiting* for the law of their God.

An incident here will illustrate. I give it as taken from the lips of the Rev. Mr. Richards on his late visit to this country. On the arrival of our first company of missionaries, a consultation of the king and chiefs was held, whether they should be allowed to remain. Different opinions were advanced, supported by as different reasons. The second day of these deliberations had nearly closed without any decisive result. Now there came into the council the aged secretary of the late king, who had just returned from a neighboring island. He had long been a sort of chronicler of the nation. His mind, in the absence of written documents, was a kind of historical depot. His opinion was asked, and his decision determined the momentous question, whether the "glad tidings of great joy," which had then, for the first time, reached the islands, should be proclaimed, or the darkness of death which then brooded over them become darker than before.

Addressing the young king, he said: "what did the late king, your father, enjoin on you as touching these

men who now ask your protection and a residence among us?" "He left in charge nothing concerning these men," said the young king. "Did he not repeat to you what Vancouver said to him, as he looked upon our gods, and pitied our folly?—how he said that not many years would elapse before Englishmen would come and teach a better religion, and that you must protect such teachers, and listen to them, and embrace their religion? Now they have come, and what would your father have you do with them?"

He resumed his seat; the young king recalled the charge of his royal sire, and this "little matter" fixed the decision that opened the flood-gates of mercy to thousands of the most abject of our race, and formed the commencement of a successful career of benevolent action which shall not cease with time. Discern ye not the finger of God here?

But the history of the introduction of the gospel at the Sandwich Islands, is too strikingly illustrative of a superintending Providence, to be passed without further detail. Yet the history of other missions may furnish illustrations no less interesting. We shall here, at every step, trace the foot-prints of providential interposition.

For some time previous to the introduction of the gospel at those Islands, Providence was actively preparing the way for such an event. The Islands were now brought to the notice of civilized and Christian nations; a few such men as Vancouver had visited them and done much to prepare the native mind favorably to receive the means of civil and religious renovation, when they should be offered; the conflicting interests of different chiefs had been very much annihilated in the conquests of Kamehameha, who had consolidated the whole group under one government, and thus prepared the way for a national reformation. As in the days of Augustus Cesar and the advent of Christ, the clangor of war was hushed, and facilities, as at no former period, afforded for the spread of the truth. And, more than all, a prediction existed that the time drew nigh when a "*communication should be made to them from heaven entirely different from any thing they had known, and that the tabus of the coun*



*try should be destroyed."* This singular prediction, the result, no doubt, of that presentiment or general expectation which is wont to pervade the public mind on the eve of some great national change, did much to prepossess the minds of the popular mass to let go their idols, and accept the gospel when offered. It was the dim shadow of events yet hid in the dark future; it was the still, small voice of God, announcing his purposes of mercy to these long-benighted islands.

A few specific instances will indicate how God provided himself with some of the chief instruments in the late extraordinary work at the islands, and how he removed obstacles.

A female child is born in an obscure corner of the Island of Maui. Her parents, who had once basked in the sunshine of the royal favor, are now languishing in the shades of neglect, destitute and depressed. Twice, when an infant, was she providentially saved from drowning. Wrapped in a roll of *kapa*, she was laid by her parents on the top of a double canoe, from which, as tossed by the waves, she fell into the sea. The floating *kapa* being discovered in time, she was drawn as from a watery grave. Again, when in her childhood, being near the sea with her mother, she was caught by a huge wave, rolling suddenly in, and in its recoil carried her beyond her depth, and was for the moment given up for lost. She was now a third time rescued from the jaws of death; yet none but the Great Deliverer knew for what a noble purpose.

It was a stormy period of Hawaiian history. Her childhood was spent amidst scenes of violence and blood. A revolution is in progress; a ferocious, warlike king of Hawaii, (Kamehameha,) gains the dominion of the islands; the destinies of the family of *Kaahumanu*, (the heroine of my tale,) begin to rise. Her father being one of the conqueror's chief supporters, she, like the renowned Noor Mahal, of oriental memory, is brought to the notice of this western Mogul,—is numbered among his wives,—becomes his favorite queen, and at his death, as regent, holds the kingdom in trust for his son.

While a bigoted idolater, proud, haughty, independent,

she gave indications of possessing the elements of the noble character which was afterwards exhibited in the humble, zealous Christian, the pious Regent and the enlightened philanthropist.

To her, principally, was owing the abolition of the *tabu* system and of image worship, and to her, more than to any other person, was the American mission indebted for permission to remain on the islands after the expiration of their year's probation, and for their success. While yet unreclaimed from the bondage of idolatry, her proud, independent spirit, led her to seize the first opportunity, (offered by the death of her late royal husband,) to disenthral herself and the chief women of the nation from the chains and degradation of the *tabu*. Placed providentially next the throne, where she could speak with authority, and supported by several chief women of royal blood, she boldly asserted the "rights of woman, unrestrained by a lordly husband," and protested against the unreasonable disabilities under which they had been placed. She demanded equal privileges with *men*, in respect to eating and drinking, and the termination of those distinctions and restraints which were felt to be degrading and oppressive.

This important step gained, she had unwittingly opened the way for the introduction of the gospel. She favored the plans and wishes of the mission from the first, and was an efficient instrument in its establishment and in its progress, though not herself brought under its vital power. A withering sickness is at length sent upon her, and she seems nigh unto death. The missionaries are now afforded the opportunity to show what kindness, sympathy and hope, the gospel holds out to them who languish and draw near to death. She appreciates their sympathies and instructions; seems deeply impressed; becomes a firmer friend of the mission, yet is not converted. A few years more roll away, and we find her in a mission school; the truth is gradually gaining ascendancy in her mind; she yields to its power, and becomes a humble, lovely, decided, energetic Christian.

In the mean time, by the death of the young king, she again becomes Regent of the kingdom, and loses no

opportunity to use her great influence, whether in the formation of laws, the restraint of sin, or the encouragement of virtue ; in the promotion of education ; in tours over the islands to foster the new work of reform, or in her personal teachings ; and more than all, in the example of a pure, unostentatious, effective piety, to hasten the complete subjugation of her islands to the rule of Immanuel.

I hazard nothing in saying, if posterity shall do justice to her memory, history will accord to Kaahumanu a high rank as a ruler, a statesman and a Christian. She lived and reigned in troublous times. The nation was just emerging from barbarism. A complete revolution was to be effected, from the throne to the meanest subject. The fountains of the great deep were broken up, and a new order of things was to be established in government, in morals and in religion ; and it is believed the annals of history present few persons, under the circumstances in which she lived and reigned, who have acquitted themselves better towards man and towards God,—more essentially aiding the progress of Divine truth and of civil liberty.

Having mentioned the death of the young king, (Liho-liho,) we are reminded of another remarkable providential interposition, without which all the awakened elements of reform might have been crushed in the bud. The young king was a wayward, unstable, dissipated youth, easily led astray by wicked foreigners. He promised little as a Reformer of the nation,—was likely to prove a formidable obstacle. But what a singular interposition of the hand of God now ! The king suddenly conceives the idea of going to England, uninvited, unannounced, and seemingly for no adequate or definite purpose. The excellent Kaahumanu now becomes Regent. A few months elapse, and the king dies in England ; and a few months more and his remains are brought back to the island in the frigate *Blonde*, commanded by the excellent Lord Byron, (cousin of the poet,) who, perhaps, fulfilled the most important mission of Providence in the whole matter. The counsels he gave to the chiefs and people, his noble bearing towards the mission and its ob



jects, the notoriety and character he gave to the mission, the rebuke which his enlightened and enlarged philanthropy, administered to the narrow, selfish and wicked policy of many foreigners at the islands, all conspired to make the visit of the Blonde most opportune and influential for good. It was worth, to the cause of moral reformation, the sending into the Pacific of the whole British navy.

The king being removed, and certain ill-affected chiefs absent as a part of the king's suite, the good work went on apace. Now Kaahumanu, (whose regency continued nine years,) aided by the excellent chief Kalanimoku, who, from a very early period in the mission, was a staunch supporter, and Kaumualii, late king of Kauai, who had been as early and as heartily enlisted on behalf of Reform, on account of the safe return of his son from America, and the kind attentions and expense bestowed on him there to educate him, (another important link in the providential chain,) set herself in good earnest to the work of radical Reform at her islands. And so deeply had its foundations been laid before any very formidable adverse influences were permitted to return upon them, that they could not now be removed from their place.

That a restless, roving, dissipated youth, clad in the robes of savage royalty, should conceive the freak of going to England, made but a small ripple on the waters of the great world; yet it was again a first link in a most interesting series of events: a little fire that kindled a great matter.

Among the hostile chiefs, the mission had not a more formidable foe than Boki, the governor of Oahu. He had accompanied the king to England, and returned, having learned to admire only the worse features of civilized life. His vacillating course, wishing to seem to be carrying out the policy of the Regency, while at heart opposed to it, his hostility to the Reforms of Kaahumanu, and his connivance at the wicked devices of certain wicked foreigners, and his readiness to aid them in their schemes to evade or break down the laws of the government, made him truly a formidable foe. So mature did his hostility at length become, that he headed an insurrection



against the government, with the intent to assume the reins himself.

But mark the hand of God here, and you will see how he and many of his insurrectionary and most to be feared adherents, are put out of the way. Nothing is easier with Him who turns the hearts of men as the rivers of water are turned.

Boki suddenly conceives the notion of an expedition to a distant island, to cut sandal wood, hoping thereby to repair his dilapidated fortunes. Pursuing his preparations on the Sabbath, he embarks in two vessels, with more than four hundred of his adherents, natives and foreigners, most of whom *hate the light* which now for the first time is dawning on the islands. Never, perhaps, were two vessels ever freighted with more rancorous hostility to the bands and cords of a pure religion.

And did they return in all safety? No: the Lord had separated them from his people, that he might destroy them. When far out at sea, a storm arose. The vessel in which Boki embarked, is heard of no more. The other returns with only twenty survivors, twelve natives and eight foreigners. Like Pharaoh and his host, the sea opened its mouth and swallowed them up alive. Such was probably the fate of the vessel in which Boki sailed. The other was overtaken by a mortal sickness; one hundred and eighty died, and twenty were left sick on a distant island.

Thus did God disarm the strong man, and bring to nought the devices of the wicked. His little church on those late favored islands, is as the apple of his eye. As of old, He "suffered no man to do them wrong; yea, He reproveth kings for their sake, saying, touch not mine anointed, and do my prophets no harm."

Were it needful, a great variety of similar instances might be adduced; such as the very timely visit of the Rev. William Ellis, London missionary from the Society islands, and Messrs. Tyerman and Bennet, deputation from the London society, with several South Sea converts. Nothing could be more opportune than their arrival at this time, to counsel, encourage and assist our mission in its incipient stages, and when few in number.

and of small resources and experience ; and especially opportune and providential was the visit of the South Sea converts. They were not only living illustrations of what the gospel can do, but they brought a report of the success of the gospel on their islands, and the readiness of the chiefs and people to abandon their idols, and embrace Christianity, which was more influential in persuading the kings, chiefs and people of the Sandwich Islands, than the eloquence of scores of foreign missionaries.

Or such as the visits to the islands of the United States sloops-of-war, *Peacock* and *Vincennes*, whose commanders and officers, by their gentlemanly conduct and enlightened Christian philanthropy, imposed a timely check, and, by the uprightness of their intercourse with chiefs and people, administered a timely and salutary rebuke on the waywardness of a class of loose and vicious foreign residents. And in nothing, perhaps, was the hand of God more conspicuous than in the manner in which the shameless outrages, from time to time committed by this same class of foreigners, such as ship-masters, sailors, naval officers, were overruled for the furtherance of the gospel. Not an attack was made on the mission which did not add character to the missionaries, give notoriety and reputation to the mission and its work, and deepen, in the minds of its patrons, the conviction that a great and a good work was in successful progress.

But we have, perhaps, lingered too long on those specks on the ocean. Our apology is, that the arm of the Lord is there wonderfully revealed.

We turn now in another direction, where the footsteps of Providence are quite as visible in the establishment of another mission. I refer to South Africa ; and at a time when her moral atmosphere was darker than the ebon hue of her people. Scarcely has any portion of the human family been so debased and abused as the South Africans. And as the day of deliverance drew near, the bondage of sin grew more and more cruel. The corrupt mass became, of itself, yearly more corrupt, till it seemed that a few years more must have exterminated a wretched race from the face of the earth. They approached the

climax of their misery. They had learned that sin is an evil thing, and bitter, yet its *dregs* they had not drunken till they were subjected to the relentless despotism and the shameless outrages of the Dutch boers. They were treated as brute beasts—were shot down in their hunting excursions as the jackal or the hyena. A daughter of a Dutch governor was heard to boast how many natives she had shot with her own hands.

Yet there was deliverance for the poor Hottentot. The star of hope rose out of the darkest cloud that ever brooded over a wretched land. Providence was all this time preparing for them the full horn of salvation. An iniquitous government was filling up its measure, and hastening to its doom; while another nation, which Heaven has appointed to open the door of the nations to the gospel, was ready to take possession, and the almoners of Heaven's mercy were laying in rich stores for distribution among the needy sons of Ham. How events so unexpected and extraordinary were brought to pass, may be seen better from another point of observation.

A little pleasure boat is seen sailing on the river Maese, near Dort, in Holland. It contains a fine looking, gentlemanly man, in middle age, with his wife and daughter. They glide along in all the gay luxuriance of a life of ease, and, perhaps, never feel more secure of life and pleasure. A cloud has risen—the sky is overcast—a squall disturbs the waters of the placid stream. The boat is upset, and the wife and daughter are drowned. The husband, after a long struggle and hair breadth escape of death, having been carried down the stream nearly a mile, is picked up by the crew of a vessel, which, providentially, had at *this very moment* been loosed from her moorings.

As the bereaved father and disconsolate husband returned to his solitary dwelling, his citizens recognized in him Dr. VANDERKEMP, the gentleman of affluence and pleasure, who had come to spend at Dort the remainder of his days in literary pursuits and rural amusements. They had known him only as the man of the world, the traveler, the scholar, the infidel. Though a son of an excellent Dutch clergyman, and a scholar of the first

rank in the university of Leyden, he chose the army as the road to honor and affluence. Here he served sixteen years; when, unfortunately, he made a wreck of moral character by imbibing principles of the grossest infidelity. Next, we find him in the University of Edinburgh, pursuing studies preparatory to the practice of medicine. Next honorably and successfully exercising his profession on the island of Zealand; and, finally, the retired gentleman at Dort.

But from the hour that God sent his tempest and sunk his little bark, and buried his hopes beneath the waves, and made the earth around look dark, a change comes over the scene. The infidel is reclaimed. The retired soldier, the man of leisure, the scholar, that was laying down his armor, and yielding ingloriously to the fascinations of pleasure, enlists anew. When the Great Captain had need of another Paul, to bear his name to the Gentiles—to raise the standard of the cross in Africa, he arrested the proud and unbelieving VANDERKEMP—cut off his family with a stroke—covered his pleasant home with desolation—loosed his strong hold on earth, and then opened the way to him—to his vast learning, his long accumulating experience and wisdom—his enterprise and wealth, an ample field in South Africa.

On the ensuing Sabbath he is found in the long-neglected sanctuary, commemorating the death of our blessed Lord—and as Christ is evidently set before him, *crucified and slain for the remission of sins*, his heart is subdued by the power of divine grace, and he receives the Lamb of God as the great sacrifice and atonement, and henceforward he seeks to do the will of his new master.

About this time the London Missionary Society began to direct attention to the long-neglected and abused continent of Africa. An address of that society reached Vanderkemp. Men, money, influence, learning, experience were wanted for the noble enterprise. He had them all—his warm heart took fire: "Lord, what wilt thou have me to do?" Though the meridian of his life was passed, its remaining suns shall shine on the benighted land of Ham. His purpose is fixed—and soon the winds are wafting him to the land of the Hottentots and the



Caffres; where he labors, the indefatigable and successful missionary, thirteen years.

But this is not all: while an instrumentality is preparing in Europe, the field for its operation is opening in Africa: while young Vanderkemp is cultivating his gigantic mind at the university, and storing it with knowledge, he knew not why—while for sixteen years he was subjecting himself to the hardships of war, that he might “endure hardship as a good soldier”—or pursuing his professional studies at Edinburgh—or gaining wisdom and experience in professional life, a corresponding line of Providence is discovered at the Cape of Good Hope. The power of the Dutch, who have long abused and humbled the natives, and done much to *scourge* them into a compliance with almost any change, is on the wane; and while the attention of the London Missionary Society is directed thither, and only three years previous to the embarking of Dr. Vanderkemp, South Africa is thrown into the hands of the British, and a wide and effectual door opened for the admission of the gospel of peace. And now, over those once sterile regions, where not a plant of virtue could grow, the Rose of Sharon blooms. Thousands of once wretched Hottentots sing for joy, and the dreary habitations of the Caffres are vocal with the praises of our God.

Before quitting this interesting portion of benevolence and providential development, I must allude at least to a single individual instance. I refer to the conversion of AFRICANER, the most formidable and blood-thirsty chief that ever prowled over the plains or hid in the mountains of Africa. He was the terror of every tribe; the traveler feared him more than all other dangers that might befall him; and he most emphatically breathed out threatenings and slaughter against the disciples of Christ. He had attacked and burnt out the mission which had settled on his territory, and dispersed the missionaries under circumstances the most distressing. But, thanks to the power of sovereign grace, this lion could be tamed. The Lion of the tribe of Judah was stronger than he. His heart at length relented. Saul was among the prophets. He received the missionary into his kraal—listened to the

message of redeeming love, and found it the power of God to salvation. Henceforth he was gentle as a lamb—docile as a child. And he became as famous as a peacemaker as he had been as a rioter in blood and carnage. God arrested him—and through him gave the gospel free access to many tribes, and made him a nursing father to all who chose the new and more excellent way.

Copious extracts might be taken from the history of modern missions illustrative of the same thing. But we need not multiply examples. I have undertaken to give only specimens of the manner in which God has guided the flight of the angel—removing out of his way every obstacle, giving success under the most untoward circumstances—making the wrath of man praise Him—and using the winds, the floods, pestilence, fire and sword, to subserve the great purposes of his mercy in the spread of the gospel.

While watching the ways of an all-controlling Providence in the progress of Christianity the last fifty years, other items in this connection deserve attention: *As the almost simultaneous origin of modern benevolent societies—their providential history—and the remarkable preservation of their missionaries from the hand of violence.*

It is always interesting to watch the processes of Divine Wisdom. His purposes never fail through omissions, oversights, or mistakes. One thing is always made to answer to another. When he has opened a field and prepared it for the seed, he never fails for the want of laborers. Or when he has raised up and prepared his laborers, his plans never fail from a lack of pecuniary means. Not only has he all hearts in his hands, but the silver and the gold are his. In accordance with the universal wisdom by which he sees from the beginning to the end, and his universal supremacy over all, by which, with infinite ease, he accomplishes all his purposes, we find there has sprung into existence a beautiful sisterhood of benevolent societies.

Is there an increasing demand for the Bible, which shall soon grow into a universal demand from the four quarters of the earth? There is a mysterious moving on the minds of a few pious persons in London—they meet to

provide means to give the Bible to the poor in Wales—whence came the first feeble cry. Hence a Bible Society. But how little did those pious few expect so soon to become a mighty host—how little expect their deliberations would issue in the formation of a Bible society, destined, with its collateral streams, to supply the whole world with the waters of life—in less than a quarter of a century to issue ten millions of Bibles; or since its formation fifty millions—and in whole nations supplying every family with the word of life.

Or have vicissitudes in nations, and changes in empires opened new and large territories for occupancy by the gospel, a spirit of benevolence begins to pervade the church. The holy fire, kindled by some invisible agency, begins to burn, and spread from heart to heart. And as genuine piety is social, and holy and benevolent desires seek the company of their kindred, a holy confederacy springs into existence to meet the new demand. Hence a missionary society. Providence created the demand—and the same unerring councillor and unfailing executor, furnishes the corresponding supply. And hence, too, tract, education, and home missionary societies, and all those combinations of holy and benevolent energies, the objects of which are to carry forward, in their respective departments at home and abroad, the evangelization of the world. They are the legitimate offspring of Providence, begotten in the council chamber of eternity, and brought into existence nearly at the same time, and at the identical moment when the wheels of Providence, in their sure and irresistible revolution among the nations, had arrived at a point where such instrumentalities could be used.

I have already alluded to the providential origin of benevolent societies.—It is enough that they rose into being at *precisely the right time*, and at the bidding of *Him who spake and it was done*. “It is remarkable, says a late British writer,” (Rev. Mr. Thorp,) “that these noble institutions of Christian benevolence originated at the momentous crisis when the pagan kingdoms begun to shake under the visitations of Divine wrath. It was amidst the rage and madness of atheism—amidst the horrors and



chaos anarchy and revolution, that these societies rose with placid dignity ; combining, as they rose, the wealth, the talent, the influence, and the energies of myriads of Christians, in various nations, and all denominations, in one general effort to rescue the heathen world from the bondage of corruption. Verily, the finger of God is here. It is the Lord's Doing, and it is marvelous in our sight."

And there is much in the progressive, providential history of these societies, which merits a passing notice here. Take the Church Missionary Society of England, and in reference to a single particular, viz : an increase of *funds* to suit every exigency, and we shall see it. Items like the following are recorded in her history : In the fourteenth year of the society's existence, her funds rose from sixteen thousand dollars to fifty-two thousand. That was the year the East India Bill passed, which laid open to the benevolent efforts of British Christians the one hundred millions of Hindoostan. In her twenty-seventh year, her funds rose from two hundred and four thousand dollars to two hundred and thirty-five thousand. This was the year of jubilee in the West Indies, when a new and effectual door was opened to the society by the act of emancipation. Again, in 1838, her funds rose from three hundred and forty-seven thousand dollars to four hundred and four thousand. It was in this year that the spirit was poured out from on high, upon the province of *Krishnughar*, and an unwonted demand made for laborers in this newly opened vineyard. Thirty or forty villages almost immediately embraced Christianity ; which number has since been doubled, and some four thousand natives numbered as converts.

God provides for every exigency. We should not soon find an end of quoting providential interpositions in the history of benevolent societies.

There is one point more : *the remarkable preservation of missionaries*. It must have arrested the attention of even the casual observer, that this class of men have been peculiarly under the protecting hand of Heaven. How various have been the vicissitudes of their lives, yet how few their casualties. By sea and by land, they have been subjected to all sorts of perils. Their dwelling-place



has often been among robbers, and generally among savage men, and in barbarous climes. In the missionary enterprise it is no unfrequent occurrence that expeditions are undertaken by a few defenceless men, in the face of hostile and despotic governments, and in despite of dangers from climate, wild beasts, deserts, rivers, or human foes, which, to the eye that sees not the protecting Hand, seems incredible and presumptuous. Yet how very few have fallen by violence. Of the thousands that have rode on the angry billows, or dwelt in the midst of thick perils, few have made their grave in the deep, or come to an untimely end.

Remarkable preservations stand on the records of the flight of the "angel having the everlasting gospel to preach." God has kept his ambassadors to the Gentiles, as the apple of his eye. It is enough that I adduce a few instances as specimens :

To pass over the many exceedingly interesting incidents in the lives of the early missionaries to the North American Indians, in which the most barbarous plots for their lives were frustrated, and the most inveterate hostility of priests and chiefs, disarmed the moment it seemed just about to burst on the heads of the missionaries ; and, also, instances not a few in the early history of Moravian missions, in which they escaped death so narrowly ; or, as they seemed inclined to believe, so *miraculously*, as to induce the belief among them, that they did experience the literal fulfillment of the promise : "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them : " I will quote from the records of providential preservation, the following : "Irritated by the unwelcome restraints of Christianity, several dissolute young men, on one of the South Sea islands, determined on the assassination of Mr. Williams and his colleagues. The time fixed to strike the first horrid blow was when Mr. W. should be on his way to a neighboring island, in the regular discharge of his official duties. To make sure their opportunity, four of the conspirators volunteered their services to convey him thither. His fate seemed inevitable. The hour for starting had arrived, when Mr. W. discovered that his boat was wholly unfit for the sea,

and the voyage, much to his regret, was abandoned. But the assassins did not abandon their murderous design so. On the following day he was again saved, by the providential interposition of a friend, from the execution of a plot which had been laid to murder him in his own house. Again and again did he escape death, the fatally aimed dart being warded off by an unseen hand."

The South Africa mission abounds in such incidents: a ruffian raises a dagger to plunge it in the heart of Mr. Kramar. Providentially a little girl is standing by, who wards off the blow. Again, an abandoned wretch forms the murderous design of cutting off the whole mission—missionaries, teachers, church and people, by throwing poison into their well. But the Keeper of Israel, who never slumbers nor sleeps, had again set a *child* to watch, and warn his chosen ones of harm. Her timely notice saved the mission, and brought the culprit to condign punishment.

Again, a party of Bushmen lay in ambush near the house of Mr. Kicherer, and were preparing to discharge a volley of poisoned arrows at him, as he sat near an open window; but the same little girl that saved the life of Mr. Kramar was near to act as the mouth of God, to give the timely warning, and, as the hand of Providence, to rescue his servant from a premature death. And in another case, a criminal, having escaped from prison at the Cape, and insinuated himself into the family of Mr. K., formed the murderous design of assassinating his host, and moving off with his cattle and goods to some remote horde. But as the villain enters the room to strike the deadly blow, Mr. K. is roused as by an unseen hand, and, in his terror, put to flight the murderer.

Read the whole history of missions, and you will find on almost every page, a record of some kindly interposition of the Divine Hand in the preservation of his chosen vessels, to bear his name among the Gentiles. We might call up such examples as Judson, Hough and Wade, amidst the mad Birmese, waiting but a signal to execute the bloody mandate of the king. The signal is given—which was the roar of British cannon; yet the executioners, petrified with fear, cannot perform their bloody

mission, and the missionaries live ; or such examples as those of Bingham, Richards, and others at the Sandwich Islands, when ferociously attacked by infuriated gangs of seamen.

The idea of a special interposition here, is strikingly illustrated by a statement recently made by one of the Secretaries of the American Board.

“From the organization of the American Board of Commissioners for Foreign Missions, in September, 1810, to the death of Dr. Armstrong, the number of outward and home voyages, between the United States and foreign lands, made by persons in the employment of the Board, excluding twenty-seven, of whose completion intelligence has not yet been received, is seven hundred and four. These voyages have been made by four hundred and ninety-six persons, male and female, not including twelve now on their way to foreign lands for the first time. Of these voyages actually completed, four hundred and sixty-seven have each been from fifteen to eighteen thousand miles in length. If those voyages along the coast of the United States, on the great lakes, and on the western rivers, and those from one port to another in foreign countries, varying from five hundred to three thousand miles each, are included, and to them are added the voyages made by the children of missionaries, the whole number of voyages will exceed one thousand ; besides many shorter trips on seas, rivers and lakes. In all these, no individual connected with the Board has been shipwrecked, or has lost his life by drowning.

The number of ordained missionaries sent out by the Board, is two hundred and fifty-three ; physicians, twenty ; other male assistants, one hundred and twenty-two ; and females, four hundred and fifty-seven ; in all, eight hundred and fifty-two ; none of whom, so far as information has been received, have lost their lives, or been seriously injured, in their journeyings to or from their fields of labor, by land or water. Three—Messrs. Munson and Lyman, in Sumatra, and Doct. Satterlee, west of the Pawnee country—lost their lives by savage violence while on exploring tours ; and Rev. Mr. Benham, of the Siam mission, was drowned while crossing a river near

nis own house.\* With these exceptions, all the explorations and other journeyings of these eight hundred and fifty-two missionary laborers have been, so far as can now be called to mind, without loss of life or serious accident.

Going back to the commencement of the operations of the Board, none of its treasurers, secretaries or agents, amounting to about fifty persons in all, have, in their various and extended journeyings by land and water, and in the almost pathless wilderness on the western frontiers and the contiguous Indian countries, met with any serious accident or calamity, till Dr. Armstrong perished in the wreck of the steamer *Atlantic*."

In conclusion, a single inference urges itself on our attention. It is this: God's tender regard and watchful care over his own cause. This cause is as the apple of his eye. No weapon raised against it has ever prospered. Not one jot or tittle of all he has said can fail; not one purpose be left unfulfilled. Has He said he will give the kingdom to his Son, and shall he not bring it to pass? Nothing can oppose his will; nothing hinder his arm once made bare to carry out his purposes. With what unwavering confidence, then, we may trust in God.

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\* Since writing the above we are obliged to add the names of Stinman, Merriam, and Coffing.

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## CHAPTER IX.

**THE WESLEYAN REFORMATION**; its origin and leaders; its rapid growth and wide extension; its great moral results.

**METHODISM** is one of the most extraordinary facts of modern history. Its origin, the rapidity of its growth, its extension over so great a portion of Christendom, and the influence it has exerted, in so short a period of time, on the destinies of man in time and for eternity, give it a place in history, and especially designate it as a great



providential arrangement, which may not be passed in this connection without some special notice. The Wesleyan Reformation is the third great religious movement in the onward march of the Christian church since her deliverance from the thralldom of the dark ages. The Reformation of the 16th century, developed and conducted by Martin Luther and the extraordinary men of his time was a wonderful event, which, at every step of its progress, bears upon it the impress of the Divine Hand. The great religious movement of the 17th century, which we may call the Puritan Reformation, will ever stand as one of the great landmarks of history, far reaching in its influence, and permanent as the truth and the church of God. The great movement of the 18th century, which we have denominated the Wesleyan Reformation, was another of the few leading events of a kindred character, which ever and anon, at great intervals, revolutionize society and bless the world.

The first of the three named, was an intellectual, a civil, an ecclesiastical, and, incidental though not slightly, a moral and religious Reformation. It was a deliverance from the darkness of the middle ages, and from the religious and civil despotism of the Romish hierarchy. Yet the restoration of the Bible, and of sound doctrine to the church and to the mass of the people, was followed by a reformation of manners and a restoration of the spirit of piety. The second was the struggle of civil and religious liberty to emancipate itself from the persecuting hierarchy and the half reformed religion of England in the 17th century. This was a remarkable advance both in respect to the progress of civil government and of the Christian church; and the result of the movement has left its mark on the history of the world, never to be effaced so long as the virtues and institutions of the Puritans and their descendants shall bless the world. The third great religious movement named, was, in some respects, more extraordinary than either of the preceding. It assumed neither a civil, intellectual, nor ecclesiastical position. It begun purely as a *religious* movement—as the revival of a pure, evangelical religion. It sprung up in the bosom of the Established church, at a time when

spiritual religion in that church was at an exceedingly low ebb. "In the days of Wesley many of her clergy were openly and sadly scandalous." Many even but miserably educated; and "even the better educated were often too busy in hunting, drinking, and card-playing, to afford the time, or too lazy, to make the exertion, to write their own sermons. "Livings" were too often bestowed on unworthy persons through family considerations, and the flock was but slightly cared for except for the fleece. The consequence was that the living soul of religion had departed, and "the church," in the words of Bishop Leighton, "had become a fair carcass without a spirit.

Grieved at the low condition in which he found vital godliness, when once roused himself to feel the importance of it in his own soul, Wesley, with the extraordinary men who had been raised up to be his coadjutors, set earnestly to work, not to oppose the church to which he belonged and to which he was truly attached, not to form a new organization either within or outside of it, but to raise the standard of vital godliness, and to quicken into life the dormant energies of that church.

The Wesleyan Reformation was truly a child of Providence. Its history is rich in illustrations of our general theme, and we may be excused for making some special reference to it. We shall here discern, in a most striking manner, the mighty Hand at work, carrying out the purposes of his mercy through this great and eminently useful branch of the family of the faithful. If contemplated simply as a great providential system, it presents a striking phenomenon in the history of the Christian church and of the world. Its origin and extent, and the widespread moral influence it has exerted on the world, give it an interest in the eye of the sacred and philosophic historian, which he scarcely meets in any other branch of the Christian church.

Methodism, as a distinct religious sect, is not yet three quarters of a century old. Nor is it scarcely more than a hundred years since "Methodist Societies," out of which the present Wesleyan and Methodist churches grew, were first known as bodies of religious worshipers. The name had been applied to a little club of young men

in Christ Church College, Oxford, organized, at first, by Charles Wesley as early as 1729, principally for the purposes of religious improvement and the furtherance of plans of usefulness. In this little band, of which John and Charles Wesley and George Whitefield were leading members, lay hid the germ of that wonderful system, which God has since made so potent an engine to advance a living and active piety both on the old and new continent. The next ten years was the period of germination. The good seed was nourished by the kindly influences of the prayers and tears of a burning, unostentatious piety, and quickened into life by the silent breathing of the Holy Spirit. The year 1739, was a memorable epoch in the annals of Methodism. The swelling germ now burst. The evening of January 1st, 1739, was the Pentecostal epoch of the Methodist church. Here was the baptism of the Holy Ghost, and the beginning of a spiritual work such as had not been witnessed since the days of the apostles. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and filled all the house where they were sitting."

"The evening of the first of January," says the record, "was a memorable occasion. John Wesley, Charles Wesley, and George Whitefield, who had just returned from America, met, with about sixty others, at a love-feast, held at the Fetter Lane Society. This meeting held all night. About 3 o'clock in the morning, as they were continuing instant in prayer, the power of God came mightily, as in the days of Pentecost, upon them. Some cried out for exceeding joy, and others fell to the ground. As soon as they recovered a little from the awe and amazement with which the presence of the Divine Majesty had inspired them, the assembled company broke out in one voice, "We praise thee, O God, we acknowledge thee to be the Lord." From this love-feast, the Wesleys and Whitefield went forth to labor with a new unction from on high. Whitefield went to Bristol, and the Wesleys remained in London. The most extraordinary re-



sults followed. Their words were the power of God unto salvation.

On visiting Bristol three months after, Wesley found Whitefield preaching daily, *out of doors*, to thousands, the churches being closed against him by the clergy. Here Wesley commenced his field-preaching. He preached every day, generally on the open commons of the city and in the adjoining fields, to audiences varying in number from one thousand to six thousand people. The most surprising effects followed. "Persons would cry out aloud, with the utmost vehemence, as in the agonies of death. Fervent prayer being made for them, they would soon sing a new song, even thanksgiving to God. Some would be seized with violent trembling, and fall down to the ground. They would drop as if struck by lightning, one after another on every side. Prayer being earnestly made for them, they would soon arise full of peace and joy in the Holy Ghost. It often happened that the persons who had gone to the meetings to oppose the proceedings, who stood biting their lips in wrath and knitting their brows in scorn, would drop suddenly on the ground, cry out in agony and remain in the greatest distress, till, after supplication and prayer, they would be restored to liberty, their hearts filled with joy, and their mouths with praise. These persons, so strikingly converted, became, many of them, ornaments to Christianity, and among them arose some of the most efficient and successful of Wesley's lay coadjutors."

The effects of the preaching of these men were perfectly astonishing. Nothing had appeared like it since the days of the apostles. At a time of the most melancholy spiritual lethargy, both in the Established church and among the Dissenters; when "learned prelates, preaching to almost empty seats, were producing but little impression on the fashionable audiences of the metropolis, with difficulty keeping their communicants within the bounds of descent morality," Wesley and Whitefield were preaching with the most astonishing effect among the abandoned crowds in Moorfields, to the lawless, brutal, and irreligious colliers of Kingswood, and the scarcely less abandoned multitudes that gathered about them on



Kensington Common and Blackheath. Five, ten, twenty, and, Whitefield thinks on one occasion, *sixty* thousand people were assembled, to hear from their lips the words of eternal life. Tears flowed from eyes unused to weep; the most hardened were overcome; the most profligate arrested and reclaimed; the lion was changed to the lamb; thousands, and soon "tens of thousands," were rescued from a state of ignorance, degradation, sin, and misery, and blessed in this world, and given a hope for the world to come. Lady Huntington says she went one day to hear one of these preachers (Thomas Maxfield) *expound*, expecting little from him, but before he had proceeded far she became so interested and impressed that she quite forgot herself and seemed as one immovably fixed to her seat.

The remarkable religious movement which occurred in this country near the middle of the last century, known as "the Great Awakening," was but another part of the Wesleyan movement in Great Britain. Edwards, Dickinson, and the Tennants, were but coadjutors with Whitefield and the Wesleys. In New England, the work, under Edwards, though of a kindred character, had, in its earlier stages, a separate development. In the southern and middle States, it was, for the most part, but an extension of the English movement. The preaching of the same men who moved the countless multitudes of Moorfields and Kingswood, were producing the same wonderful effects from Philadelphia to Charleston, and finally in New England. A new revolutionary element had been cast into the great stagnations of churchism, both in the old world and in the new; a coal from the upper altar had fallen among the hay, wood, and stubble of formalism, and had kindled a fire which no human power could extinguish. Every wind that blew against it, did but increase its strength and give its extension. Under the influence of this new principle, men pressed home the necessity of immediate repentance—of a change of heart—of a new inward life conformed to the word of God and the divine image. This great idea—the idea of the new birth—so vital to Christianity and the very life of the gospel, had been sadly lost sight of in Great

Britain, and to a great extent in the American church. Even among the descendants of the Puritans, there was a deplorable declension of spiritual religion. The years 1739 and '40, were years of the right hand of the Lord. A power went out from the little band which met in the "Fetter Lane Society," which shook the British Isles, and seemed to gather new strength through the length and breadth of the American colonies.

The preaching of the men whom Providence called and fitted to be the leaders in this movement, was attended with a *moral power*, especially on the thoughtless and corrupt *masses*, which had been unknown for ages; and which took every class of religionists quite by surprise. Yet this power often operated in a manner which but ill-harmonized with the preconceived orthodoxy of the times; and it still more confounded the long entertained ideas of ecclesiastical order. It was like the "living creatures" of Ezekiel: "they turned not when they went; they went, every one, straight forward," quite regardless of all human prescriptions or restrictive rules for the operation of spiritual influences.

But we are concerned rather with the providential history of Methodism. Whence this mighty river, so broad, so deep, so fertilizing as it rolls on, not always in a gentle stream; sometimes in the rushing tumbling violence of the cataract; never stagnant; sometimes overflowing its banks, tearing away landmarks, and producing apparent, if not real, devastation. Whence this river? John Wesley, we are told, was the founder of Methodism. And so he was, in the sense in which the commencement of a great river is the point where its several contributory streams unite and roll on in one great body to the ocean. We must go to the head-waters; we must traverse many a weary mile among the mountains, to where the pushing waters gush from beneath the rocks, and send their silvery streams down upon the plain beneath.

John Wesley was an extraordinary man, and was indeed the father of Methodism, as we find it developed and reduced to a system. He was of the "three mighties." He was of the few who have gone forth, heaven-commissioned, sometimes to produce a civil, sometimes a relig-

ious revolution, and whose names represent the great providential changes by which the Divine purposes are accomplished. Warriors, statesmen, philosophers, scholars, divines, have fulfilled their mission, and left their mark upon their age. Yet where is the man since Martin Luther, that has left his mind so deeply impressed on so large a part of the Christian church; and more especially who has left so indelible an impress on his heart? Wesley was a child of Providence, made what he was by a special training. He was no more the originator of Methodism, than Luther was of the Reformation. John Wesley was the product of several preceding generations. We trace the character, the spirit, the principles of Wesleyanism to the father, the mother, the grandfather, and the great grandfather of John. John Wesley, the elder, was as true a Methodist as his illustrious grandson. Ejected from his parish, and persecuted even unto death, he could, in his time and place, do little but to bequeath his spirit and example to his worthy descendant and namesake. Once he resolved to seek an asylum from persecution in the wilds of America. But this might not be. "Had he left England for either Surinam or Maryland, the circumstances which resulted in the originating and establishing Methodism, under the great John Wesley, could never have existed."

Wesley was, in his person, as signally preserved by Providence, as he was, by the same agency, fitted for his work. When six years old, he was remarkably rescued from a burning house. A moment later he would have been buried in the falling timbers and perished in the flames. This providential escape made a deep impression on the mind of the child. He grew up with the impression that God had preserved him for some great and good work. The same circumstance led his mother to devote extraordinary attention to his moral and religious training. She was "particularly careful of his soul." At eight years of age, he was admitted to communion with the church; at eleven, sent to Charter House School, London, and at sixteen, he entered the University at Oxford. On his voyage to America, he did but narrowly escape a grave in the deep; and often, in his after-life,

was he brought into the most imminent perils by sea and by land; and more than all, by the infuriated mob. But God delivered him out of them all.

Once on his passage from Savannah to Frederica in a flat-boat, he wrapped himself in his cloak and lay down to sleep on the quarter-deck. In the middle of the night, when sound asleep, he rolled off into the sea, and did not awake till his mouth was full of water. Instantly recovering his presence of mind, he swam to the boat and was saved.

Wesley was fitted to be the genius and moving spirit of Methodism. His training at Oxford, first as a pupil and then as a Fellow; his visit to America, which was quite a failure except as a matter of valuable discipline to himself; his acquaintance and intercourse with the Moravians; the unreasonable persecutions to which he was subjected, and the trials he experienced in the separation from him of some of his best friends and fellow-laborers, all contributed essentially to give him that vigor of mind, and firmness and energy of character, which he so eminently possessed. Most manifestly does the hand of the Lord appear in fitting Wesley for his mission. His capabilities for labor, both mental and physical, were prodigious. Perhaps there never lived a man that performed so much work, and for so long a period of time, as this great itinerating Bishop. He traveled near 5,000 miles, annually, on horseback; preached a thousand sermons a year—forty thousand in all; read much; wrote much; carried on an extensive correspondence; extensively cared for the wants of the poor; administered medicine to the sick; and had the care of all the churches. And he continued to perform these prodigious labors, and bear his burdens during a period of more than fifty years; till he arrived at the age of fourscore years and eight.

Wesley had no design of originating a new sect, or organizing a separate church. He aimed only at a general revival of piety in the Established church. To accomplish this, was the most ardent desire of his heart; and to this, all his labors were at first directed. He aimed "to spread scriptural holiness over the earth." Yet such were the orderings of Providence as to make him the



founder of a new sect, and the originator of a new church. And not only was a separate *existence* forced upon this new and numerous class of Christians, but nearly all the peculiarities of their separate economy were the offspring of the same Providence. The class-meeting and its leader, the love-feast and its tickets, the quarterly meeting and itineracy, were no part of Wesley's theory. They were purely providential; expedients to meet necessities created by the unexpected progress of the work.

The class-meeting arose out of the early practice of appointing one person to call on eleven others, to collect the penny a week for the poor. To this duty was soon superadded the office of a spiritual oversight, the company was called a "class and its leader;" and instead of calling at the home of each member, they met together; and hence the effective institution called a class-meeting. Again Wesley was wont, personally, to visit the members of his flock once in three months, to inquire into their spiritual condition, and to give suitable advice. To the worthy, he gave *tickets* as testimonials of fitness for the communion. Hence, quarterly meetings, and the functions of the presiding elder, and love-feast tickets. And "circuits" and "itineracy" grew as naturally out of the necessities created by the missionary character of the scheme.

The history of the Methodist church in America is full of illustrations to our purpose. It was truly a "little one" in its beginning; it soon filled the whole land. It is, perhaps, in this country that Methodism finds the most congenial soil, and has its happiest development. One hundred years ago, (in 1766,) the first Methodist meeting was held in the city of New York. It was not a "class-meeting," though it was a class with a leader. It was not a religious meeting, though it was a meeting of persons with their leader, who had once professed themselves to be religious men. Philip Embury was a Methodist from Ireland, and once a local preacher. He, with other Methodists, had come to America; lost their relish for divine things, become engrossed in the spirit of the world, and yielded sadly to its temptations. Others arrived the next year from Ireland, among whom was a pious woman, a true "mother in Israel," who, hearing of

the defection of Embury and his associates, and ascertaining the place of their evening resort, suddenly entered the room, snatched from their hands the pack of cards with which they were playing, cast them into the fire, and boldly rebuked the delinquents. Turning to Embury, she said: "You must preach to us, or we shall all go to hell together, and God will require our blood at your hands." "But where shall I preach, and to whom?" "Preach in your own house, and to our present company." Stung to the heart and prostrated in penitence, he did preach to the five persons present. And from that good hour Methodism had a name and a place in America. Soon we find a congregation worshiping in an upper room in 120 William street, (the building is still standing,) whence their sound went out into all the land.

During the public ministry of a single man, (Asbury the first Bishop,) the American Methodist church increased from 600 members to 200,000, and her preachers from six, or seven, to 700. The little societies collected by Mr. Embury and Capt. Webb, the well-known "priest in the red coat," have multiplied till a million and a half of Methodists, 20,000 churches accommodating 7,000,000 of hearers, cover our land from the Atlantic to the Pacific, with Schools, colleges, benevolent institutions, a colossal Book concern, and an effective corps of 7,000 preachers. And during the one hundred years since the first Methodist sermon was preached in New York, not only has the membership of that church increased from five to a million and a half, but there have been erected 4,220 church edifices, (one for every week of her existence,) at a cost of more than \$14,000,000, besides an expenditure, during the last twenty-five years, of not less than \$1,000,000 annually in rebuilding and remodeling churches and for educational purposes. Indeed, Methodism has spread with an unexampled rapidity till it has extended, not only over England, Scotland, Ireland, and the United States, but over Canada, New Brunswick, Nova Scotia, and the West India Islands. In truth, wherever the Christian name is known, wherever the banners of the Cross are unfurled, the zealous, indefatigable followers of Wesley are to be met.

We have spoken of Methodism as, in its genius and organization, a great Home Missionary scheme. It has, too, its Foreign Missions, the providential history of which is full of interest. The Wesleyan Society of England, is one of the most efficient societies in the world. It has the largest fund, and its missions bless every continent, and a "multitude of Isles are glad thereof." From what small beginnings, and how unexpectedly, some of these missions sprung into being, and attained their present magnitude and efficiency! We may refer to the missions on the West India Islands, through which the gospel has been so successfully and extensively preached to the slave population.

In the year 1758, Nathaniel Gilbert, Speaker of the House of Assembly in Antigua, was in London, with some negroes in his service. They hear the Methodists preach; are converted; Wesley baptizes them, with the presentiment that it is the beginning of a great work. Gilbert returns to the Island; and himself deeply affected with the condition of the negroes, he begins to preach to them, and soon forms among them a society, after Wesley's rules, of 200 persons. After the death of Gilbert, two women kept the society together till the arrival, in 1778, of John Baxter, a class-leader from England, whose business had brought him thither. Under his guidance and teachings the work goes forward, numbers increase, and the slaves build a house of worship.

They now apply to Wesley for a preacher, but he has no one to send. At length the indefatigable Dr. Coke, is accidentally thrown upon the Island. He was on his way to Nova Scotia, when a succession of violent gales, a leak in the vessel and a lack of water, compel the captain to steer for the Island of Antigua. Dr. Coke is received with joy, and from that auspicious hour a mission is established. It was the "beginning of a great work." The little one became a thousand; and was soon multiplied to tens of thousands. It was the beginning of that great and successful scheme of missions which, till this day, has so richly blessed the whole cluster of the West India Islands. It is the glory of Methodism that it preaches the "gospel to the poor." And far distant be the day



when it shall lose this distinctive and honorable witness that it is of God and the gospel of his dear Son

A very pleasant and promising feature of Methodist missions, is the "German Mission." Its object is the German population of our country; and it has already grown to a magnitude of great interest, though it be yet in its incipency. It has already 116 missions; 138 missionaries; 75 local preachers; 10,000 church members and probationers; and 6,000 children in Sabbath schools. The field of its operations extends from Boston to St. Louis, occupying all the principal places where this population is to be found. Yet it had a very small beginning, and in this beginning we meet, most beautifully displayed, the hand of sovereign Mercy.

There was known in Cincinnati, a few years ago, a German, of a well cultivated mind, but of a badly cultivated heart; skeptical; infidel; God-despising and heaven-daring. One evening, as a matter of amusement and perhaps ridicule, he turned into a Methodist meeting. He was deeply impressed; overcome; sorely convicted of sin; and finally converted. And soon his soul is stirred in him, to preach the gospel to his countrymen. He applies for license as a local preacher, and becomes a missionary to the Germans of Cincinnati. His labors the first year are, apparently, without success. He is appointed the second year, and is successful. Hence the origin of the present, prosperous mission among the Germans of this country, and also the mission to Germany.

William Nast, now the Rev. Dr. Nast of Cincinnati, as, since the all-controlling Hand conducted him to that Methodist meeting, been extensively used as an efficient and honored instrument, to carry forward this work. By his preaching and missionary labors, by his public discussions with Romanists and infidels, and by his editorial labors and other writings, he has abundantly vindicated the ways of God in so remarkably bringing him into the work.

But it is not my design to multiply examples, but rather to present the great Wesleyan Reformation as one of those stupendous schemes of Providence by which he is advancing his cause on the earth; remarkable in its



origin as an unpretending attempt to revive the languishing spirit of piety in the Established church ; remarkable for the character of its early leaders, who were men of great power and of unparalleled success ; remarkable for its rapid growth, its wide extension, and its extraordinary moral results ; and more remarkable in its adaptation to reach the *masses* of the people. It is the religion of the "poor ;" which is but to say, it is the religion of the New Testament. It is the religion, too, of the outcasts of Ham, as we find them, dispersed among us either north or south. Not less than 170,000 negroes in America, are this day members of the Methodist church.

When, therefore, we look upon Methodism in the magnitude of its members and its broad extension over the earth ; when we contemplate it as the most stupendous missionary system which graces the Christian church and blesses the world ; when we view it in its original design, as well as in its peculiar adaptedness to preach a simple, unadorned gospel to the masses of our lapsed race ; and when we learn from its history that it has so eminently realized the design of its great founder and its early friends, we can only respond that *the Hand of the Lord has done it*. The sublime realization is before us. It has spread itself into every nook and corner of our broad land. As a colossal missionary scheme, it has gone pioneer to the uttermost bounds of our settlements, and furnished thousands of hamlets with a simple, burning gospel, which otherwise must have waited a generation at least for the good seed of the word of life. While a portion of its preachers, men of taste, learning, and refinement ; preachers, writers, and scholars of a high order, have been preaching to enlightened and cultivated audiences in our towns and villages, thousands have been doing the most laborious and self-denying work on the very frontiers of civilized life, and in places where but for them the gospel would not be preached.

Methodism, at the present time, represents a body of believers, in America, England, Europe, Asia, and Africa, and on the numerous Isles of the sea, bound together by essentially the same creed, spirit, and practice, which, in number, scarcely falls short of two millions of church

members with 12,000 preachers, and a much larger number of local preachers and assistants; 850 foreign missionaries, and near 9,000 assistant missionaries. Nearly two millions of dollars are raised in England and America for foreign missionary purposes, besides large amounts for other benevolent and educational purposes. Four hundred of the above named missionaries, and half a million of the money, are to be accredited to the Wesleyan Missionary Society of England, while in America, Methodism may claim as the offspring of her beneficence and energy, nine colleges, fifty-four seminaries, 9,000 Sabbath schools, 94,000 teachers, and 500,000 scholars; and above all, a Home Missionary work, surpassing any thing of the kind in existence.

Such is the extraordinary realization, in less than three quarters of a century, of this great providential scheme of church order. No separate organization existed in this country till 1784, and not so early in England. It was the great religious movement of the 18th century. Its history will more and more interest the pious and reflecting mind. We admire it because it is approved of God as a great providential agency for the advancement of his truth; and though we may not, in all its details and doctrines, be able perfectly to harmonize with it, yet we honor it because we see God so clearly revealed in its history.

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## CHAPTER X.

**HAND OF GOD** in facilities and resources by which to spread Christianity. The **supremacy** of England and America: prevalence of the English language, and **European** manners, habits and dress. Modern improvements; facilities for locomotion. **Isthmus** of Suez and Darien. **Commercial** relations. **Post-Office**.

*"Behold, I will do a new thing; I will even make a way in the wilderness, and rivers in the desert."*—Isaiah xliii. 19.

**Nothing** more interests the pious mind than to trace the footsteps of Providence in the progress of evangelical

truth. It invigorates our faith; fires our zeal; gives strength and reality to our hopes, and infuses new vigor into our efforts. We are looking for the day as not distant, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The Proprietor and Governor of this world is soon to take possession of his own; to wrest it from the hands of the usurper, and give it to the saints of the Most High. Already we discern tokens of such an event; providential dispensations, preparing the way, removing obstacles, gathering resources, providing men and materials; multiplying facilities, till we already begin to speak with confidence that the day of Christianity's triumph is near.

Beautifully have all things, from the beginning, been brought into subserviency to this end. "Political changes and state revolutions; war and peace; victory and defeat; plenty and famine; the wisdom of the wise and the imbecility of the weak; the virtues and the vices of mankind, and all the minute or mighty movements of man, are under the control of an invisible and Almighty hand, which, without breaking in upon the established laws of nature, or intrenching on the freedom of human actions, makes them all subservient to the purposes of his infinite wisdom and perfection," in the progress of the great work of human redemption. Here all opposition, however skillfully concerted, is unavailing. No weapon ever formed against truth has prospered. Its victories have been as certain as they have been triumphant and glorious. Apparent defeats are final, and oftentimes illustrious victories. The rage of persecution is either restrained, or overruled for good. However furiously the troubled waters have beat against the ark of the true Israel; however madly dashed on the Rock of our salvation, that ark—that rock, has remained immovable as the everlasting hills. He that walketh on the waves of the sea, hath said to their proud billows, "peace, be still." He fulfilleth all his purposes; he executeth all his will. He maketh a way in the wilderness, and rivers in the desert.

In preceding chapters I have shown how God has done this, in carrying forward the cause of Christianity

in different periods of its progress. In the last two, I gave a practical view, at least, of the hand of God in the enterprise of modern missions. In continuation of the main subject, three topics remain to be discussed :

I. The hand of God as seen in the FACILITIES which the present state of the world, and the present condition of man, afford to the speedy and universal spread of the gospel.

II. The present aspect of the world *as a field open for the reception of the gospel.*

III. The duty of Christians in regard to the world's conversion.

My purpose, in the discussion of these points, is to delineate, as accurately as possible, the present aspect of the great field, which, as disciples of Christ, we are commanded immediately to evangelize. I may, from the fluctuating character of the records, make the picture more or less accurate, but, I trust, sufficiently accurate to supply motives of much encouragement to our "labors of love" to a dying world, and which shall exalt the God of our salvation.

I. The hand of God as seen in the FACILITIES which the present state of the world, and the present condition of man, afford to the speedy and universal spread of the gospel.

I should occupy too much space were I to attempt, on so fruitful a topic, to draw a complete picture ; yet I should do injustice to the general subject, were I to be too brief. The following particulars will furnish ample illustration :

1. *The unwonted acquisition of power and territory, by Christian nations, furnishes extraordinary facilities for the universal diffusion of the gospel.* The disposition of nations is purely providential. God alone setteth up one, and putteth down another. As king of nations He has, at the present time, and for purposes we can scarcely mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws to the world ; rather, I will say, the Anglo-Saxon race are extending an all-controlling influence over nearly the entire earth. Where will you fix



the limits of English power, or where bound the influence of them who speak the English language? Will you circumscribe it within the vast boundaries of the ancient Roman empire? Will you fix on the Indus or the Ganges as its eastern boundary, or on the Mississippi as its western? You will have circumnavigated the globe before you will have found the goal beyond which *Anglo-Saxon* power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill, improvement, civilization and religion. The sun, in his diurnal journey, never ceases to look down on some portion of the British empire. And, though the territorial possessions of the United States are much less than those of Great Britain, her moral influence on the world may not be less; at least the inference is fair that it is destined not to be less.

Nor has the empire of the Anglo Saxons yet found a *limit*. Her sons in America are stretching themselves over a vast continent. They are planting the institutions of freedom, and displaying the improvements of civilization, and diffusing the benign influences of religion from the Atlantic to the Pacific. While England, on the other hand, is pushing her conquests, either directly by war, or more laudably by negotiation and treaty, by colonies, by commerce, or otherwise, into almost every part of the habitable globe. She is enlarging her borders in western and central Asia. She dictates terms of peace and war in Syria, Cabool, or Afghanistan. She sits an arbiter among the nations. If she turn her victorious arm against the "Celestial Empire," a way is prepared before her. Every valley is exalted, every hill made low. Nothing can withstand the power of her arm, for Heaven has nerved it, till the purposes of His wisdom and His grace be accomplished. She reaches out her sceptre too, over numerous and distant islands of the sea, and gives laws to more of the human race than were known to exist on the whole face of the earth in the proudest days of the Roman empire. Africa, too, on almost every side, is beginning to feel the benign sway of English power. In the south, on the east and west, that ill-fated continent,

so long the abode of ignorance, cruelty and superstition,—so long the subject of outrages which disgrace the page of man's history, is begirt with those same Anglo-Saxon influences, which ere long shall be to her as the cloud that interposed between Israel and her pursuers,—a cloud of *darkness* and confusion to them who would, with hands of robbery and blood, invade the peaceful dwellings of the sons of Ham, and bring them to a bondage more cruel than death, but a *luminous* cloud to them who will receive from the hands of the white man the light of religion and science, of the arts and civilization.

Whatever may be said of English ambition, or of her pride, avarice or oppression,—or whatever opinion the political moralist may form of the *justness* of many of her negotiations (which are little else than terms dictated by a stronger to a weaker power,) one thing is undeniable; wherever English power is felt, there the arm of protection and assistance is extended to the missionary. No sooner is the roar of British cannon heard off the coast of Birmah, or at the Cape of Good Hope, than the captured missionaries are set free, and allowed to return to their work.\*

This is all our present subject demands. Wherever the British flag waves, the messenger of peace and pardon may pursue his work unmolested; traverse the whole land, in its length and breadth, and fear no danger; employ the means of education, erect school-houses, build churches, translate the Bible, prepare books, and apply the various instrumentalities for the regeneration of a benighted nation, without the chilling apprehension that the jealousy or fickleness of the government, or some freak of human depravity may at any time frustrate all his plans and banish him from the country. Sheltered under the wings of the Almighty, which are spread over him in the shape of British dominion, he commences his work, confidently expecting to be able to finish it.

I do not mean to intimate that the English nation, as such, has any such noble and benevolent design in her conquests and dominion; "howbeit she meaneth not so,

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\* As in the case of Mr. Judson, Dr. Vanderkemp, Read, &c.

neither doth her heart think so," but that the Almighty Ruler of the nations has chosen her as his arm, by which to break to pieces the gates of brass, and cut asunder the bars of iron, which have for so many centuries shut up the heathen world in gross darkness, and bound them fast in the bondage of Satan. The time of their emancipation has come, and an all-controlling Providence, who has at command all the resources of earth, has chosen this nation as his instrument by which to accomplish so noble and grand a purpose.

I need not ask who it is that has taken the reins of government from so many hands, and given them to a Christian nation. This, and on a magnificent scale, too, is one of those divine arrangements which we cannot too much admire. What unbounded facilities are thus afforded for the diffusion of the gospel throughout the length and breadth of the earth. Do the ambassadors of the Cross need protection in Birmah or China? These nations are delivered into the hands of England, and the needed protection secured. Is the existence and prosperity of a mission in Abyssinia suspended on the will of the king who may soon be succeeded by a prince hostile to Christianity? Mark the divine interposition here. A British fleet appears in the Red Sea. Aden, the Gibraltar of that sea, and the key to Abyssinia is captured, just in time to afford an asylum to the mission.\*

We cannot but discern the hand of God in the wisdom and benevolence of the arrangement which has given such a decided supremacy to the nations of Christendom. The word of their power is felt to the ends of the earth. England is the Rome of the day. In respect to the spread of the gospel, she holds a position not dissimilar from the Roman empire in apostolic days. This will be further illustrated as we proceed.

2. Another facility for the universal spread of the gospel, in which the hand of Providence is clearly discernible, is *the very great prevalence of the English language*.

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\* Aden was taken by the British, in 1841. But for this timely interposition of Providence, the present interesting mission must have been broken up on the death of the present king.



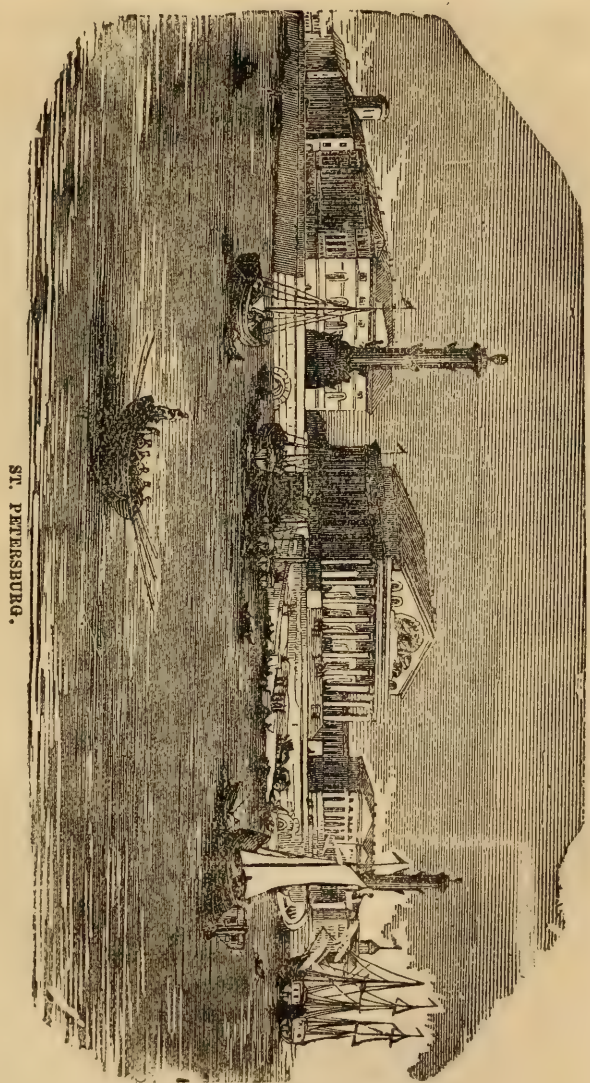
and a corresponding desire to become acquainted with that language.

The English language is a store-house. It contains treasures of knowledge, of history, of wisdom, theoretical and practical. It embodies a record of the arts and sciences, of civilization and religion. It abounds, too, in political wisdom, opens the surest road to social and civil honors; is rich in biblical learning and criticism; and, indeed, affords to all who can read and speak it, an immense advantage in their progress from barbarism to civilization and Christianity. We can scarcely conceive a man to have free access to the treasures of English literature, science and religion, and to use his privileges, and yet remain a Pagan or Mohammedan. He may be professedly so, yet he will be a Christian or an infidel.

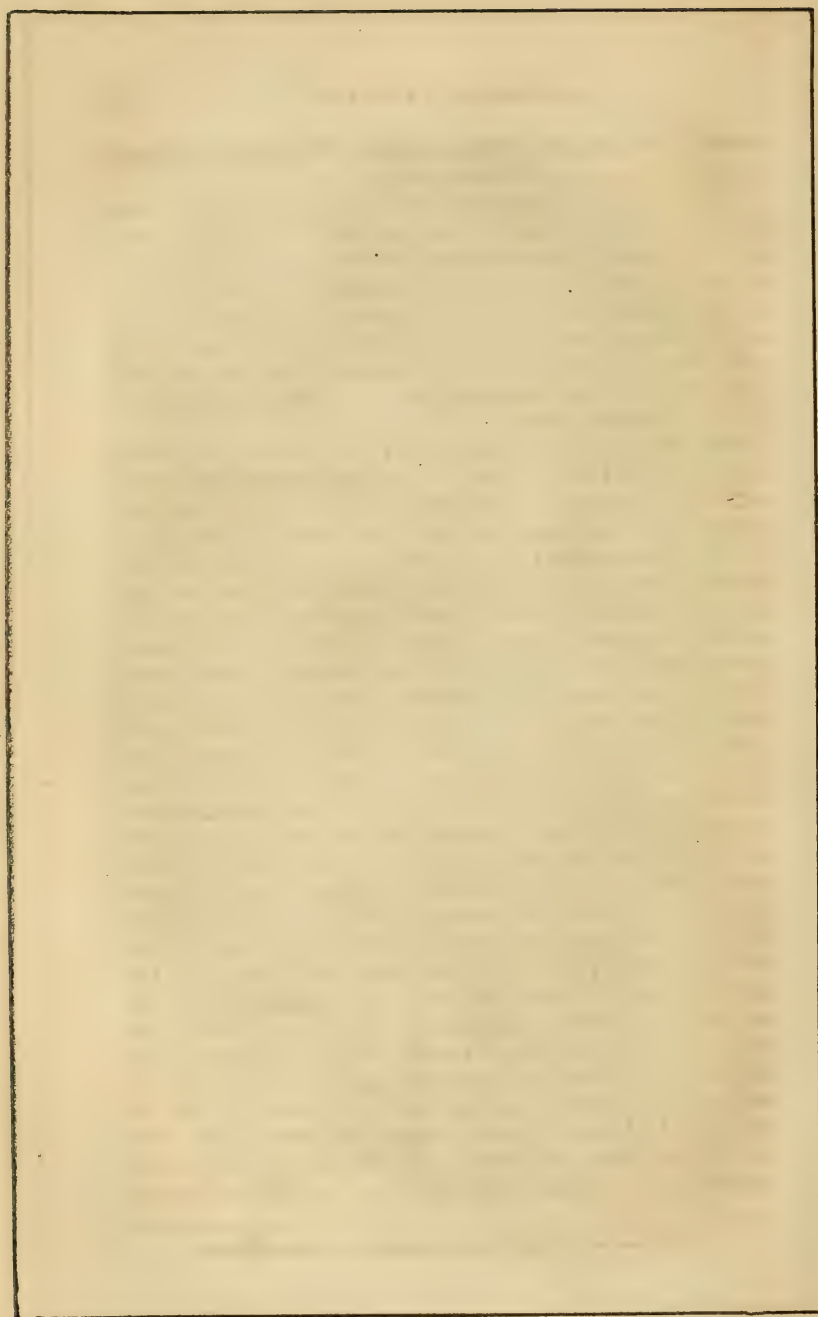
Language is a mighty thing. The Romans understood this when they spared no pains to diffuse the Latin language throughout their distant provinces. By this means they diffused the feelings and sentiments of Rome. Thus Italy not only gave *laws* to the many nations which composed her mighty empire, but, by sending, through the sure channel of her language, her fashions, customs and thoughts, she effectually made them *Roman*. The influence of the introduction into a Pagan nation, of a *Christian language*, containing a Christian literature, science, history and theology, and forming a constant channel of communication for the every-day sentiments of a Christian people, can only be estimated by those who know the power of language over the national character, and the social and religious habits. When a pagan nation gives up its language, it essentially gives up those rites, superstitions and fooleries which almost entirely make up its religion.

The English language is fast being diffused over the whole earth. Not only is it co-extensive with the vast domains of the Anglo-Saxons, but you can scarcely visit a people, tribe or nation, where you will not hear the familiar accents of your mother tongue. And, as extensive as the British empire, too, is the desire to become acquainted with this language. The Hindoo and the Tahitian, the proud Chinese and the poor Esquimaux





ST. PETERSBURG.



makes it the height of his ambition to be able to read and speak the language of so noble a race.

The time is not distant when half the population of our globe shall speak the English language. Such, at least, are the present intimations of Providence. And it is not difficult to see what must be the bearing of such a fact on the destiny of the whole world. If language be a mighty thing, and if the English language be laden with such stores as has been said, we may hail the singular prevalence of our language as a delightful presage that Truth is soon to prevail.

But there is, in connection with this thought about languages, a kindred fact of a more general character, which still more distinctly indicates a providential agency engaged to remove obstacles to the spread of the truth. I refer to the remarkable *decrease of the number of languages*. Not a few of the languages, which have so long made our world a *Babel*,—producing confusion and dispersion, *alienating* the different branches of the same great family, have within the last century ceased to be spoken; and as many Pagan languages are scarcely more than spoken languages, having nothing that deserves the name of literature; they have virtually ceased to be languages. And the number is yearly becoming less. The spread of the English language, easy international communication, and the supremacy of the nations speaking the English language, are fast bringing the long separated portions of the human race again into one great family. Through the medium of six or seven of the principal languages now used, by far the greater portion of the world's population may now be addressed. Let the missionary address, verbally and through the press, as many of earth's inhabitants as he can through the medium of the English, French, German, Arabic, Hindoostanee, Chinese, and one language of Africa,\* and he will probably have reached more than four fifths of the whole. And causes are in progress to diminish the number of languages still more. Truth only is permanent. And those languages only, can live, under the reign of

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\* See remarks in Chapter XVI, on the affinity of African languages.

Truth, whose literature, science and theology, are the utterances of Truth.

Hence we look that the language of the little Isle--yet not so much the language of England, as the language of Puritanism; the Puritanism of Oliver Cromwell and New England, the language of English liberty, of Republicanism, of true science, of Protestantism, of religious freedom and of piety, shall become well nigh universal. Other languages, as they shall become inoculated with the vitality of Truth, shall have a longer or shorter, a feebler or a more vigorous life. Nevertheless, we look for the time to come when the *cause* of the melancholy catastrophe at Babel shall be removed, and "the whole earth" shall again be of one language and one speech."

The influence which this wide extension of the English language must have in the evangelization of the world, it is not difficult to conceive. It affords an immense facility for the propagation of the gospel to the ends of the earth. And who has furnished it to our hands? Who has done this *new thing*, and *made a way in the wilderness*, by which access is open to half the inhabitants of the globe? The Lord is his name, and we will praise him. He is hereby breaking down the partition wall that has separated us from the Gentile world.

3. Akin to this, there is a disposition equally extensive *to conform to European habits, manners and dress; to adopt the improvements of civilized and Christian nations; to be governed by their laws, and profited by their superior wisdom.*

These things, though not religion or morality, are nearly connected with both. They are often the channels through which religion and morality are introduced and established. When a people consent to give up a false philosophy for the true; Pagan literature for Christian; when they concede the superiority of civilized government to the despotism and cruelty of Paganism, and freely avail themselves of the improvements of civilized life, and no longer despise its costume and social habits, we predict, with much certainty, that they are not far from the kingdom of heaven. They have emancipated themselves from the bondage of *prejudice*, and



condescended to yield to the sober dictates of reason. Serious obstacles to their conversion are removed, and we may expect to find their minds open to receive the truth.

If, on looking abroad over the face of the earth, we find such, in the orderings of divine Providence, to be the actual condition of large portions of the heathen world, we may, without fear of disappointment, await some favorable result.

4. *Facilities for the spread of the truth arising from modern improvements in modes of conveyance.* Before knowledge shall be so increased as to cover the whole earth, many must go to and fro. Distances must be contracted; nations be brought into neighborhood, and close international relations formed.

Such is precisely what we see at the present day. For all purposes of business or social intercourse, Liverpool is now as near New York, as, forty years ago, Boston was to Albany. Nor is China so far from us now, as London was at that period. For this extraordinary change, we are principally indebted to the application of the power of *steam* to the purposes of locomotion. The introduction of the railroad car and the steam-ship, forms altogether a new era in the business and reformation of the world. And especially is the influence of this new order of things felt in the work of evangelization. The Roman empire was vastly indebted for its greatness and glory, to the facilities of communication which connected its capital with its remotest frontier. By means of its great national roads, constructed at an enormous expense, and connecting Rome with the capital of every province of the empire, (vestiges of which, after fifteen centuries, still remain,) that vast empire was consolidated and strengthened. The imperial arm could thus reach to the remotest corner of the empire. Posts were, by this means, established; intelligence communicated; a knowledge of science, literature and improvements diffused; and the great purposes of government easily answered. Indeed, as already intimated, this was the feature of the Roman empire which made it so effectual an instrument in the early extension of the gospel

When a superintending Providence would convey his messengers throughout the Roman world, he provided as never before, *facilities of conveyance*.

But not the provinces of the Roman empire, but now the nations and kingdoms of the *whole earth* are brought into juxta-position by means of improved modes of conveyance. Nations are no longer alienated by formidable distances, or unknown seas. There is scarcely a tribe on the surface of the globe, which is not easily accessible to those who hold in their hands the everlasting gospel. A voyage around the world—a visit to the remotest islands of the Pacific, is but an enterprise of a few months. Do philanthropists of different nations wish to meet for mutual consultation—do Christians of every clime desire to mingle their councils, such a meeting is practicable. A world's convention may be convened.

Already has *steam navigation* wrought a mighty change. It has changed the whole moral, social, and political world. It has brought nations into neighborhood; made them acquainted with one-another's advantages and disadvantages, virtues and vices, and thus struck a death-blow to a thousand prejudices and superstitions, and made many tribes of rude barbarians ashamed of their ignorance and barbarism, and resolved to imitate their improved neighbors.

It has wrought a mighty change on the *habits* of the sluggish nations of the East. The paddle-wheels of improvement, and the terrific puffs of the fire and smoke of reform, have broken up the stagnant waters of every nation from Constantinople to Japan. It has infused a spirit of enterprise; a promptness in business habits; an idea of the power of true science, and shown the practicability and vast advantages to a nation of progressive improvement, which nothing before has ever done. It becomes a ready medium for the interchange of ideas. The Chinese and American may now meet on common ground, and talk of government, of science and religion. They may weigh the merits of their respective systems, compare practical results as exhibited in the character of their respective nations, and deduce a motive for improvement. It affords, too, every needed facility for the

conveyance of the agents of philanthropy and benevolence to every nation on earth. It is a presage of vast good that all the tribes of the earth are, at length, brought into so close neighborhood as to afford a ready interchange of thoughts, and a comparison of habits. While the missionary from America is teaching a pure gospel in Bombay or Batavia, and exemplifying the graces of our holy religion, the Imaum of Muscat, a bishop from the mountains of Persia, a Chinese mandarine, or some Henry Obookiah, from an unknown island, is gazing and wondering at what he beholds in a land of free institutions, and of a pure religion. They return to their respective countries to relate and recommend what they have seen, and heard, and felt.

Discern we not the hand of God here? Has blind chance produced such a state of things? Do we not rather here read the gracious interposition of Heaven in behalf of a world lying in wickedness? Something here seems to say, *the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come.* The day of earth's redemption is at hand.

But the progress of improvement in modes of conveyance has yet found no limit. We have yet no engine for locomotion which is, of its kind, perfect. Its machinery, both as to material and workmanship, is constantly undergoing improvement. The sciences on which it depends are but in their infancy, and, of consequence, their practical results are imperfect. We may, therefore, expect vast improvements in our means of international communication, which shall make them safer and more expeditious. And not only this, but are we not to look for further *inventions*, which shall as far excel our present modes of conveyance, as these surpass those in the days of our grandfathers?

The supposition is a fair one, and not without some plausible grounds. Several years elapsed, after the discovery that *steam* might be made a locomotive power, before it was applied to purposes of any essential importance. Franklin, sometime after the discovery had been announced, ventured the prediction that the time would come when a vessel should be propelled by steam at the



rate of seven or eight miles an hour; that the day *might* come when the Atlantic should be crossed in a steamship; and the distance from New York to Philadelphia be traversed in a single day and night.

Few had the mind of Franklin, or penetrated so far into futurity, or anticipated more accurately the expansive intellect and inventive genius of man, or the advances of science. Yet how far he fell short of the present reality.

The supposition is more than probable that the coming half century shall be as fertile, in useful inventions, as the last half has been. Already modes of conveyance have been invented, which, if they can be made practical, and be brought to perfection, will as far surpass steam-ships and railroad cars, as these surpass, in celerity of motion and convenience, the Dutch schooner which navigated the North river forty years ago, or the Jersey cart which plied between New York and Philadelphia. The expectation that *air balloons* shall, within that period, become practical and safe means of crossing mountains, rivers, seas, and deserts, as, with a bird-like celerity, the inhabitants of one nation shall, on errands of mercy, or tours of business or pleasure, wish to visit the inhabitants of another, is no more absurd, does at this day no more transcend our conceptions of what may be, than the idea of the present facilities for traveling and freight would have surpassed the conceptions of men fifty years ago. And should the close of the next fifty years witness our *atmosphere* a high way to the nations, by means of *air-ships*, there will be as little reason for surprise.\* Indeed, should this be the "*new thing*" which inventive Heaven shall do; this the "*way*," which, in these latter days, He will open for the more speedy acceleration of his work on earth, it would but beautifully accord with the description of its progress given in Rev. xiv. 6: "And I saw an angel *fly in the midst of heaven*, having the everlasting

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\* Indeed, little is wanting now to realize all I have supposed, but the invention of some mode of *guiding* the balloon in a horizontal direction. This attained, and the point is gained. Tribes and nations, now quite inaccessible, would be thrown open to us. The following notice recently appeared in a New York paper: "AN AERIAL CAR for navigating the air at will, in all directions, was exhibited in the Tabernacle, Feb 23d, 1849, to be propelled by a steam-propeller of ten-horse power.



gospel to preach." Again, the wonderful mode of communication through the Magnetic Telegraph, by which means intercourse may be held, business transacted, and knowledge communicated instantly between places thousands of miles asunder, can, by no means, be passed unnoticed here. The bearing of this new and extraordinary mode of communication, for good or for evil on the world, will be tremendous. If overruled for good, as we may expect, it will doubtless prove one of the most efficient arrangements which Providence has ever devised for the enlarging and Christianizing the world. Long hath God made the winds his ministers; now shall he make the fiery flames his messengers.

There can be no doubt that all these human improvements are under the special direction of a superintending Providence. He has not so vastly increased the means of going "to and fro," without a design that knowledge shall increase and speedily cover the earth. The present *accessibleness* of the world for all the appliances by which it is to be converted, is exceedingly interesting. What surer indication can we have that God is about to do a great work among the nations of the earth! Infinite Wisdom prepares not his instrumentalities in vain. "The earth helps the woman," by doing the most expensive part of missionary labor in providing the facilities of conveyance and intercourse. But I pass to our next particular, which is of a kindred character.

5. I should be overlooking what will doubtless, in a few years, be regarded as an exceedingly interesting item in the annals of international improvement, if I did not allude, at least, to two contemplated works which are destined to produce tremendous transformations in the political and moral world. I mean *the joining of the Atlantic and Pacific Oceans, and the Mediterranean and Red Seas by means of ship canals.*

The practicability of the latter of these enterprises, as to any physical obstructions, has not, as I am aware, been called in question. And misgivings, as to the former, have been quite removed by the late surveys of Mr. Bailey, a half-pay British officer. The proximity of the two oceans between North and South America, the interposi-

tion of lake Nicaragua, and the river San Juan, occupying a greater portion of this route, and the singular depression, at this place, of the Andes, are obvious indications of Providence pointing out this to be a future highway for the nations.\* The navigation of the globe is, at present, impeded by formidable obstacles. Not a vessel from either of the great maritime nations can now visit Asia or the Pacific ocean, without first doubling the tempestuous Cape of Good Hope, or the more tempestuous Horn, and by a circuitous route of several thousand miles. One half the time and expense of navigation, and more than one half the danger, will be removed the day the above named passages be opened.

Columbus saw this, and sought a passage to the Pacific between the two continents. The Spaniards, sensible of its advantages, have, from time to time, projected plans for its accomplishment. The governments of Central America have proposed schemes for which they have asked the co-operation of the United States, and the Netherlands. The American Senate, and the courts of Europe, have accorded to it, in some degree at least, the importance it may claim. Readily has it been acknowledged to be "the mightiest event in favor of the peaceful intercourse of nations, which the physical circumstances of the globe present to the enterprise of man."

The influence of this enterprise, if once completed, (the cost of which is estimated at not above twenty-five millions of dollars,) would be vast beyond conception. It would soon bring the moral and political wastes of Central America into the pale of civilization and a pure Christianity. It would bring the present semi-barbarous and unproductive provinces of the whole western coast of America, from Patagonia to Bhering Straits, into the family of nations, develop the vast resources which these immense territories are capable of contributing to national wealth and influence, and thus vastly enhance the resources of the world for the accomplishment of any great moral enterprise,

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\* Similar remarks might be made respecting a passage for a rail-way through the Rocky mountains.

That garden of the world, though now overrun, physically, morally, and politically, with a useless, if not noxious growth of most unlovely luxuriance, where once flourished the magnificent cities of Copan, Palenque, and Aztalan, would again smile with its marts of trade; and its beautiful plains be covered with the sure tokens of improvement and prosperity. There would, as it were, be added to the world a vast accession of territory and population. Numerous nations and tribes; immense bodies of the human race, would, by this means, be inducted into the rank of nations, improved, assimilated, and prepared to act in concert for the general advancement of the world.\*

Similar remarks might be offered in reference to the other great enterprise—the connecting the Mediterranean and Red seas at the Isthmus of Suez. But I pass on.

That once seemed a visionary scheme, which anticipates the time as near, when the steam-ship shall send up its dark volumes of smoke among the Andes, or over the desert of Egypt; or disturb, with its impertinent wheels, the calm waters of the Pacific? It is no more visionary than (forty years ago) that the Atlantic and the great lakes should be connected, or a voyage to India should be made by steam. Already is this indicated to be one of the great schemes of Providence for the elevation and moral improvement of our race. And we may rest assured that when *He* shall wish to bring the nations into still nearer proximity—when, to accelerate still faster the work of the world's amelioration, he will so quicken and mature the wisdom and enterprise of man, and so remove present political inabilities and obstructions, that this "*new thing*" may be done, and this "*way in the wilderness*" be prepared for the redemption of the world.

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\* The following is from a report of M. Le Humboldt to the Academy of Science: "The examination of localities, by commission (of the French government,) has terminated—the result as favorable as expected. The chain of the Cordilleras does not extend, as supposed, across the Isthmus, but a valley, very favorable for the operation, has been discovered. The natural position of the waters is also favorable. Three rivers, over which an easy control may be established, and which may be made partially navigable, would be connected with the canal. The excavations necessary would not exceed twelve and a half miles. The fall, regulated by four locks, one hundred and thirty-eight feet. Total length of the canal, forty-nine miles—width at surface, one hundred and thirty-five feet—width at base, fifty-five feet—depth, forty feet—navigable for vessels of one thousand to one thousand four hundred tons—cost, one hundred and twenty-four millions franks."



6. The same grand scheme of preparation for the universal spread of the gospel, as conducted by the hand of an all-controlling Providence, is further indicated *by the extensive commercial relations* which England and America, at present, hold over the whole face of the earth.

No people can, to any great extent, meet and barter their commodities without, at the same time, an interchange of thoughts. Continued commerce will introduce into a pagan nation much besides merchandize. The improvements, the literature and science, the manners and religion of the more civilized, follow in the wake of their commerce. Here, principally, the people of different nations have the opportunity of free and friendly intercourse. Masters of vessels, supercargoes, indeed, men of almost every class are, at this day, dispersed through almost every nation, province or island—adventurers, agents, men, as in the navy, for the protection of commerce, functionaries of government—and all these enjoy rare opportunities of preparing the way for the glorious gospel.

And it is a remarkable fact that these rare privileges of exerting an influence far and wide on the barbarous nations of the earth, are, providentially, confided to the hands of the two principal Christian nations. Where will you find a people or tribe that sustains no commercial relation with England or America? To the same extent God has confided to these nations the solemn trust of acting as the almoners of Heaven's riches to the world. If they betray this trust, if they act unworthy this high prerogative, God will take it from them and give it to whom he shall choose. Yet we cannot contemplate such an arrangement without discovering in it a presage of speedy and universal good to all people and kindreds of the earth.

7. The extensive establishment over the world of *the post-office system*, is another kindred providential arrangement of immense moment in the civilization and the Christianizing of the world. The mere announcement of this may not develop its true importance; yet a moment's reflection will assign, among the facilities for the spread of the gospel, a high place to an establishment which enables men, dwelling at the two extremities of the



earth, to transact business, and interchange thoughts and feelings. But for the *post-office*, the facilities afforded for the amelioration of the world by means of our extended navigation; our commercial relations; the wide prevalence of the English language; and a tendency among unevangelized nations to imitate the manners and imbibe the sentiments of the more civilized nations, would, to a great extent, be neutralized.

8. Finally, we must not leave out of the account the immense accessions of *wealth* which have recently been, and which are still being, brought to light. To pass over the exhaustless treasures which have within a few years been discovered in *coal deposits* and *beds of iron*, some extending hundreds of miles, (as in Illinois and Missouri,) remarkable discoveries have of late been made of the more precious metals and minerals, which have of a sudden added immensely to the pecuniary resources of the world. In the interior of Africa, near Cossan, on the eastern side of the Sommat, and also on the banks of the Gamamil, gold has recently been discovered by Russian engineers in the service of the Egyptian government, which exceeds in abundance and richness the far famed mines of Siberia, and threaten to rival the wonderful discoveries of California. Gold has also been recently found in the island of Borneo, in different parts of Europe, in Rhode Island, New Jersey, North Carolina, Virginia, Georgia, and in other places of the United States, and in Canada; new discoveries in Mexico and Central America, to say nothing of the exhaustless treasures of the world-famed California and Oregon. Yet it is, perhaps, more to our purpose to notice the late discoveries of minerals and metals which are usually esteemed less precious. An exceedingly rich *silver* mine has just been opened in *Spain*, and another in California. *Coal* has been found abundantly on Vancouver's island, just in the right spot to provide for the steam navigation of the Pacific, when the new route to the "Indies" shall be opened over the American continent—Missouri and Illinois supplying in their place *Cobalt* has just been found in Cornwall, England—a dying material which produces the splendid Tyrian purple, and is, ounce for ounce, of equal value with gold

And a valuable spring of *mineral oil*, or naphtha, has been discovered in a coal pit near Alfreton, Derbyshire. Besides gold and silver, the mineral wealth of New Mexico and California is immense; mineral springs, salt in the greatest abundance, platina, till of late worth its weight in gold, mercury, copper in vast quantities, iron ore and coal. All these vast resources of nature, so long hid from the research of man, are brought to light now for some *purpose*. They have been kept safely treasured up in the capacious store-house of the great Proprietor till he has need of them.

But I will pursue the subject no farther at present. A few brief reflections urge themselves upon us.

1. The tremendous responsibility of England and America. The destiny of the world is, under God, suspended on the course of conduct which they pursue. If they act decidedly in favor of a sound morality and pure religion; if they hesitate not to use, in all proper ways, their immense advantages to fill the world with blessings, they may wield a moral power for its renovation, such as no nation could at any former period. The resources of these two nations, in wealth and territory; in power; in learning and truth; in useful arts and inventions; in industry and enterprise; in almost every thing needed to secure influence abroad, are enormous. But why has God committed to their hands such prodigious resources? Doubtless that they may fulfill his designs in the renovation of the world. If they are faithless here, God will not hold them guiltless. The nation or kingdom that will not serve Him shall perish.

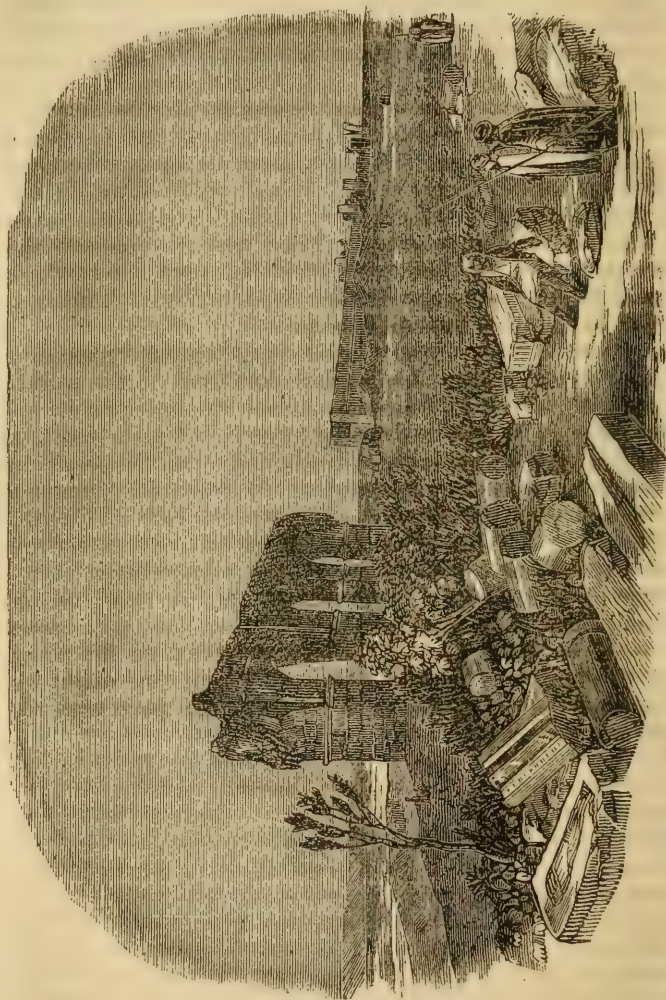
2. The responsibility of travelers, visitors, and sojourners in foreign lands. They appear abroad as the representatives of Christianity. Nations less civilized, and debased by a false religion, estimate the value of Christianity very much as they see it exemplified in the everyday life of those calling themselves Christians. How important, then, that Christian travelers and sojourners among such nations, should not *mis*-represent our religion and its thousand concomitant blessings. And on the other hand, no class of persons may be so extensively and permanently useful as they who have it in their power

to be examples of Christian faith and practice among unevangelized nations, and who may introduce among them the better manners and customs, and the comforts and improvements in common life which obtain among Christian nations.

3. We have here forcibly urged on us the duty we owe to *sailors*. No class of men may on the one hand do more mischief abroad, or on the other, more effectually carry out the purposes of divine mercy towards our world, than they "who go down to the sea in ships, who do business in great waters." Their field is peculiarly the world. Let them go forth sanctified men, everywhere zealous for the honor of their God, and their influence will be immense beyond calculation.

4. With what pleasing interest and profound solemnity ought we to regard the present condition of the world! Never before has God provided such resources for its recovery. Never before has he brought it into a position so favorable to receive the truth, and never imposed on his people so solemn obligations. What thrilling motives have we here to *action*! Are we *servants* of Christ? Never were we more encouraged, or so loudly called on to live for our Divine Master. Are we permitted to cooperate with God? Never before were we urged on by such irresistible arguments. If God is making a short work on the earth,—if He is consummating his plans with unprecedented and glorious rapidity, how ought we to double our diligence, that we may keep pace with his stately stepplings.





THE RUINS OF TYRE.



## CHAPTER XI.

Hand of God in facilities and resources. General peace. Progress of knowledge, civilization and freedom. The three great obstacles essentially removed, Paganism, the Papacy and Mohammedanism.

*"Behold I will do a new thing—I will even make a way in the wilderness, and rivers in the desert."* Isa. xliii. 19.

PROVIDENCE makes no vain preparations. The end is never less sublime than is indicated by the beginning. Immense facilities now exist for the general diffusion of the gospel. I have named the unwonted acquisition of territory by the two great Protestant nations, and their extraordinary supremacy among the nations of the earth—the prevalence of the English language—a disposition to adopt European manners, habits and dress, to be benefited by the improvements of Christian nations, and to be governed by their laws—modern improvements in modes of conveyance—the extensive commercial relations of the two great Christian nations, and the present extensive arrangements for social and international communication by means of *posts*. I shall now adduce two or three particulars more.

8. *The general peace*, which at present pervades the earth, furnishes another facility for the universal extension of our religion. This is purely providential, and is a harbinger of prosperity to Zion. The principal nations of the earth are strangely bound together by mutual ties of friendship, philanthropy and interest. If there was at this time no other security for a general peace, we have a strong one in the *commercial relations*, which exist between the principal nations. The capital embarked by these nations in *commerce*, to say nothing of *benevolence*, is as *bonds* given by them to keep the peace of the world. War would not only peril a vast amount of their property, but would destroy a good trade. England might almost as well sack and burn Liverpool as New York—Russia as well make St. Petersburg the spoil of war as London.

9. Again is the hand of God strikingly visible in the

*present advanced and the yet advancing condition of knowledge, civilization and freedom.* In these respects, too, God has brought the world into a posture favorable to the progress of Christianity.

Christianity is by no means a religion of ignorance and barbarism. It luxuriates in the light ; walks hand in hand with learning, and only brings forth its fruit in all its native richness, when nurtured in the genial soil of civilization and freedom.

Now, if, on looking abroad in the world, you discover an advanced and a yet advancing state of these three great auxiliaries and accompaniments of a manly, well developed, all-commanding piety, are you not to regard them as *tokens* of providential schemes about to be carried out, and as monitions to duty, and facilities for executing the plans of Heaven in setting up Messiah's kingdom on earth ?

The present progress in knowledge finds no parallel in any preceding age of the world. Learning, heretofore, had been confined not only to a few nations, but to a few individuals of these nations. Now, there is something approximating a universal diffusion of knowledge. There are few people or tribes in whose bosom there has not, within the last twenty years, been kindled an unwonted ambition to be able to read, and become acquainted, at least, with the rudiments of useful knowledge. The progress of truth, whether as to facts or principles, whether in the sciences or in the practical affairs of life, has within a few years past been astonishingly onward. Fiction, romance, legendary tales, gross superstitions, Pagan mythology, which but a short time since held such baneful supremacy over the mind of the vast majority of mankind, have, to no inconsiderable extent, given place to the desire and pursuit of rational knowledge.

It is but a few years since the literary trumpery of Paganism—the Koran and Sonnah of the Mahomedans, the Targums and Talmuds of the Jews, and the nonsensical traditions, legends, and ghostly tales of Romanism, engrossed nearly all the learning in the world. Truth stood alone, and was desolate. She sighed in vain for any to do her reverence. while the world was gone after fiction

and falsehood. History, philosophy, geography, physics, metaphysics and theology, were unknown, except as dimly seen, befogged and mystified in the sacred books of paganism. Socrates fell a martyr to true science. The Copernican system of the heavenly bodies, at a much later date, was condemned as a heresy, by the sapient Inquisition of the seventeenth century : and Galileo, for certain astronomical discoveries made by his newly constructed telescope, and which went to confirm the Copernican heresy, was condemned, by the same ghostly court, to all the horrors of perpetual banishment, and forced to purchase his liberty by retracting his opinions. Virgilius, archbishop of Saultzburgh, was excommunicated by the Church of Rome, and Spigelius, archbishop of Upsal in Sweden, suffered martyrdom at the stake for entertaining the theory of the spherical form of the earth. The discoveries and signal advances made in science by the immortal Bacon, were believed by his ignorant contemporaries to be the works of magic. They were denounced to the court of Rome as "his dangerous opinions and astonishing operations," attributing them to the agency of the devil. The great adversary of human knowledge and of the immortal soul had almost completely monopolized the *mind* of the entire family of man. He had either buried it in sordid ignorance, or, if he could not repress its deathless activity, he had prostituted its energies to purposes the most vile and worthless.

But the infernal chain is now, measurably, broken ; man is intellectually emancipated ; there is freedom of thought, freedom of research, and full scope given to all the inventive and acquisitive powers of mind.

Late advancements in science have vastly facilitated all the operations of life, and thrown open to the unrestricted range of the mind, fields of immeasurable knowledge. *Astronomy* has brought within the scope of our intellectual vision boundless fields, all radiant with starry gems, which, when plied with telescopic aid, become a resplendent galaxy of worlds, all fitted up for the habitation and happiness of immortal beings like ourselves. Nothing, perhaps, like these discoveries, enlarges the boundaries of human thought, elevates man above him-



self—makes him feel the original nobility of his nature—the divine lineage of his race, and at the same time, that he is but a speck of wide creation, a polluted speck of insignificance:—nothing so effectually magnifies in his estimation the great and eternal God, or gives him such sublime, extatic ideas of the magnificent empire over which God sways the sceptre, and of the importance of His law, and the necessity that he sustain its awful sanctions—nothing so makes guilty man feel how unpardonable his guilt, how fearful his condition—how infinite are God's resources by which to make his enemies wretched or his friends happy.

Had science done no more than to spread out before us the fields developed by modern astronomy, it would deserve a mention in this connection. It presents man, in his relations to the universe, as a nobler being. It furnishes his devotion with new motives. It creates increased incentives to Christian activity. It enhances in our esteem the value of the immortal soul. If to be allied to a king be an honor—if to be the son of an earthly potentate furnish motives strong enough to move the whole soul, what is it to be allied to, to be Son of the great King? *heir* of the *only* Potentate, the King of kings and the Lord of lords? A science which throws open to us so much of the material magnificence of Jehovah, cannot, when sanctified, but make the Christian a more noble, devoted, active being, and cherish a caste of piety more efficient for the conversion of the world.

But there are sciences of less pretension, whose late progress yet more directly contributes to the advancement and permanent establishment of Christianity. We cannot contemplate recent advancements in philosophy, natural history, geography, chemistry, mineralogy, geology, or the many useful *discoveries* and *inventions* of a few past years, or the present condition of religious knowledge or biblical study, without the delightful conviction that Christianity is fast gathering strength, and rallying her forces for the conquest of the world.

The inventions of human skill; the applications of science and knowledge to the useful purposes of life, contribute to the comfort, convenience and improvement of



man; facilitate his labor, multiply his resources, and make him a nobler and more influential being; better fitted to serve his God, and to do good to man. By these means the use of minerals and metals are brought to his aid; new substances are discovered, and new uses ascertained of those already known; his wealth is increased, and of consequence his means of doing good. In his improved condition man is another kind of being; belongs to another order of things—which, under the reign of the Messiah, God is about to introduce.

The earth is a vast magazine. Treasured in its bowels are minerals, metals and precious stones, which, when drawn out and wrought and applied to use, become the means of almost every improvement which distinguishes a barbarous from a civilized, intelligent and free people. Instruments, machinery, weapons of war and peace, materials and apparatus for book-making, publishing and circulation; the means of navigation, and of locomotion on land and through the air, and all the manifold machinery which augments the energies, increases the comforts and promotes the general improvement of mankind, are drawn out of the earth. Geography ascertains their location, natural history, in her departments of geology and mineralogy, penetrates the earth and points them out to the research and skill of man. Chemistry there erects her laboratory, and by a great variety of patient and interesting experiments, ascertains their properties and capabilities, and takes cognizance of their changes; while natural philosophy steps in to point out the phenomena, which, in different aspects and changes they exhibit, the laws by which they are governed, and the uses to which they may be applied. But for the aid of these sciences, in searching out and applying the properties of the *magnet*, the mariner would have still been feeling his way along his native shore. The few books we should have would be executed by the tedious and expensive process of the pen; and for the want of an acquaintance with the uses of *iron*, we should be thrown back into the darkness of barbarism. The inventions and discoveries which now so much bless the world and favor the improvement

of man, would never have been made.\* America and many islands of the sea, and other large territories, had not been discovered. Most of the world had remained a bleak waste, a roaming ground for a few savages; and the few nations which, from natural proximity, would form some neighborhood relations, had been raised but little above a state of barbarism. Commercial relations had not existed; and nearly all the advantages derived from international communication had been wanting. The interchange of thoughts by means of books, traveling and commerce would be almost unknown. Isolated man would never rise above the *in statu quo* position of his insignificance and ignorance.

If, under God, the plastic hand of science has done so much already, to re-mould and improve the world; so much to *prepare* the nations to receive the gospel and to facilitate its diffusion, while, as yet, science itself has been but half fledged for its more adventurous flight, what may we not expect through her instrumentality, when she shall arrive at the state of perfection towards which she is so rapidly tending? Nature has but begun to yield up her resources to facilitate the progress of human culture and moral improvement. Science but begun to appropriate these resources to the universal amelioration of our race. Yet already we see enough to confirm the hopes of expectant piety and our confidence in God's unerring word, that Providence is gathering up his resources, and preparing his machinery for a mighty onward movement in the work of redemption.

That the condition of the world is rapidly advancing, is not only the hope of many, and the general expectation of all, but there are yet more tangible grounds for our anticipations. There has recently grown up in the heart of man almost everywhere a strange and unprecedented *sensibility* to all that pertains to the best interests of *man*.

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\* Few are aware of the immense and multifarious facilities and resources which have been furnished through science, to counteract *physical evil*, to improve the condition of society; to promote social and domestic enjoyment, and to facilitate the progress of the race in every useful and ornamental art. Among these we may name the steam for locomotion; gas for lights and balloons; Davy's safety lamp; the cotton gin; magnetic telegraphs, mariner's compass, &c.

The Millennium may be less a result of supernatural agency than is generally supposed

Is there a vice that afflicts humanity, that vice is assailed as an enemy of the race. Is there oppression, persecution, ignorance, superstition; *any* foe to the progress and well-being of man, the genius of modern philanthropy is instantly roused in remonstrance, and fired with indignation, and demands redress, the expulsion and decapitation of the foe. So prevalent and all-controlling is such a sentiment now, that Mammon and Infidelity itself are obliged to render homage to it. Infidelity no longer sits growling in the cavern of his dark misanthropy. He sees he must come out and mingle with his race, and put on the garments of charity. He appears in the stolen robes of Christianity, the philanthropist, the reformer, the Christian. His virulence has taken the *form* of compassion for man. The advancement and highest interests of his race are his ostensible aim. Though he strike with the same weapon, his sword is unsheathed for truth; though he kill with the same poison, it is poison disguised in the sweets of paradise.

But the thought presents itself in a more pleasing aspect. The human intellect and human research are, at the present day, remarkably employed in promoting a common brotherhood of our race, and in advancing its highest interests. Late advances, not only in the sciences of history, geography and philosophy, but yet more in archeology, *comparative* philology, and, especially, in ethnology, are most effectually contributing to bring all the kindreds and tribes of the great family of man unto one great brotherhood, and to protect and advance the interests of every member. The new science of ethnology, for the cultivation of which there is already a respectable organization in this country, is peculiarly producing such a result. For the object of this science, as the name imports, is the study of man as a social being; as the member of a family, tribe, or nation. Whatever relates to man in his physical being; his races, habits, locations, sustenance or language; and all that connects the present and past generations as component parts of the one great human family; their intellectual efforts, their sciences, their struggles, their progress of development, are comprised in the objects of this science. "It



is the science and history of the human race itself, and of the relations in which it stands towards itself, and towards the external world."

Never before was science contributing so generously to prepare the world for its universal emancipation. Railways, steamships, magnetic telegraphs, are penetrating into and astounding the most benighted regions. "Franklin drew the lightning from the clouds, but Morse gave it voice, and bade it go forth and speak to every nation, and kindred, and tongue. It is the voice which is to enter the darkest recesses of the heathen world and teach them how degradingly they contrast with the genius which gave it utterance."

The advanced state of knowledge here supposed, is necessary to the *full development and revelation of truth*. Even the written revelation is to us, and has been in all passed ages, a *progressive* revelation. As God had regard to the *then* condition of society, the existing condition of knowledge, civilization and improvement, in originally making known his will, imparting the light as the world was able to receive it; in like manner the book containing this revelation, emits more or less light, according to the existing condition of the human mind and the human heart, and according to the advanced condition of the world. The sun always shines the same, though the quantity of sunshine *we* may enjoy, will vary as clouds intercept our rays. Truth is the same, however different may be the quantity apprehended by us.

Biblical knowledge, the science of theology, has also wonderfully advanced within the few past years. Biblical researches have been casting new light on the sacred page, or rather educing new light from it. The most laudable progress is now making in those collateral studies which bring us to the study of the Bible with new interest and zest, and make the sacred volume the repository to us of *more* available truth than it has ever been before. The true principles of interpretation are being better understood; the most pleasing advances have recently been made in sacred geography, history and archaeology; and thus the Bible is made to shed a clearer and a more profuse light; duty becomes plainer and more im-



perative ; the promises richer and more comprehensive ; the threatenings more terrific ; God more lovely to the obedient, more dreadful to the wicked. The motives for extending the gospel are increased, and the guilt of neglect aggravated. Again, the Bible has been translated into more than one hundred and sixty different languages, enabling as many tribes and nations to read the word of God in the tongue in which they were born. Already is the Bible unsealed to every principal nation on earth.

Or if we turn to the *execution* of our benevolent purposes in *spreading the gospel*, we shall not the less feel our indebtedness, under God, to the facilities in question. It is only among a *free, intelligent, and civilized* people, that are found the *qualifications and resources* for appreciating and prosecuting the work of Foreign Missions. In no other work is there brought in requisition such a combination of moral, mental and physical power.

Learning of all sorts is now, to an unprecedented extent, made to subserve the cause of truth. Eloquence, poetry, history, literature, science, the arts and philosophy, are all made to contribute their respective quotas to defend, enrich, adorn and advance the truth.

We are also indebted to modern improvements for the *cheapness and rapidity* with which books are made and circulated in every nook and corner of the earth. A single Bible Society manufactures a thousand Bibles a day. Yet we have by no means arrived at perfection here. All these improvements are progressive, and are yearly progressing. And we should indeed be blind to the movements of an ever-busy Providence, if we did not discern in them mighty preparations for the onward progress of His cause.

And so I may say in respect to the present advanced and advancing state of *civilization*. Never before was the world so nearly civilized ; and never so many and such powerful means at work to make civilization universal. The political, literary and commercial supremacy of the two or three most civilized nations, cannot but exert a powerful influence on the whole barbarian

world, to which they either give law or hold in some sort of dependence.

The bearing of this on the spread of the gospel, is too obvious to need comment. It prepares the way of the Lord before him. It provides a soil made ready for the good seed. It furnishes the resources by which to sustain the institutions of Christianity when once established, and to make it permanent, and to extend its blessings over fields which lie still beyond. Both the agency and the design of Providence are here abundantly obvious.

There remains one other particular not to be overlooked: It is the *advanced and the still advancing progress of freedom*. Christianity has as little affinity to despotism and tyranny, as to ignorance and barbarism; and we cannot but hail, as especially auspicious to the diffusion of the gospel, every advancement in the cause of freedom. But as we turn our eyes again towards the revolving wheels of Providence, what do we find God hath wrought here? How is he already bringing the nations of the earth into a state that shall give to the Prince of Peace, and to the religion of meekness and mercy, an unmolested dwelling on earth.

Political liberty has, within a few years, made rapid advances. Government has become a science. The will of an individual has ceased to be law. It is now very generally conceded that the design of government is to secure the welfare of the governed. Not a potentate in Europe can sit on his throne without conceding in some form this principle. Absolute despotism is almost antiquated. "A monster of so frightful mein," has slunk away before the light of liberty, into the dark regions of ignorance and barbarism. The public sentiment of mankind has undergone an astonishing revolution during the last century. The progress of free principles has been by no means confined to America. The seed which took such deep root in the bosoms of the Puritans of the seventeenth century, had, if not so rapid and ostensible, as sure and sturdy, a growth in Europe as in America. Here, committed to an unoccupied soil, they took readier root, and sprung up more luxuriantly; there they struck their roots not the less deep, or ascended

with not the less perseverance, though obstructed in their ascent by a previous growth.

Since the upheaving of Europe, by the wars of Napoleon Bonaparte, there is not a nation in Europe which has not made progress in liberal principles. All things have been verging towards constitutional and representative government. Revolutions in France, Prussia, Saxony, Spain and Portugal, cannot be mistaken, as outbursts of the pent up spirit of liberty. And so we may say of the late revolutionary movements in Ireland, Scotland, Germany, Switzerland, and even in *Italy*. They are the upheavings of the suppressed fires of liberty, giving no doubtful premonitions of the no distant downfall of the grim throne of despotism.

The policy pursued by the present Pope pays a homage to liberty which we scarcely expected. Driven by the force of public sentiment, and the conviction of an advanced condition of the world in point of liberty, the Pope of *unchanging* Rome so far changes the policy of Rome as to make a sort of concession to constitutional government, and to grant his subjects a sort of constitution; and in some other respects to relax the rigid muscles of despotism which have always characterized Rome. We will not accept this as an index, that Rome has at heart changed, but that the *world has changed*, and that Rome feels if she would live in the world, she must, in some degree, conform herself to the advanced condition in which she finds the world. Had we been ignorant before of the present progress of liberty and the increase of light in the world, the line of policy pursued by the present Pope would keep us informed on these matters. As a concession to these degenerate times of liberal principles, Pius IX. has instituted a system of national representation in the shape of a council of delegates from the different provinces, who are to assemble at Rome for the purpose of discussing with the government the affairs of the administration, and aiding it in its efforts for the good of the people. This measure has been hailed by the Pope's subjects with the liveliest demonstrations of joy and thanksgiving. And well it might be; for this was a new thing from the pontifical throne. In the palmier days of



Rome, despotism and darkness were the order of Papal rule. Then the Scriptures and the Fathers of the Church were quoted as proof that Columbus was a heretic and an infidel for suggesting there was another continent; and a clergyman actually published a sermon to show that Jenner, for endeavoring to check the ravages of the small-pox, was the beast of the Apocalypse.

Late acts of toleration in Turkey, India and China, herald the approach of universal freedom. The Emperor of China has recently issued an edict, in reply to the petition of Keying, High Imperial Commissioner, granting toleration to Christianity. The law of inheritance in India has recently been so modified as to remove the former disabilities which Hindoos suffered on becoming Christians. Caste is no longer a legal disability. Young Hindoos from mission schools are alike eligible to office with those from government schools. And the Sultan of the Turkish empire has favored a system of representative government and of common-school education; and more recently the Sublime Porte has issued an order for the protection, as Protestants, of the evangelical Armenians. A hatti sherif (order of the cabinet) was issued by the Sublime Porte in 1841, placing all the inhabitants of the Turkish empire upon a footing of equal rights. And though insurmountable difficulties to its execution have as yet stood in the way, it is a presage of the rising spirit of liberty, even in that most despotic nation. And more recently still—at the late annual feast called “Courban Beiram”—an imperial order was issued, constituting the Protestant subjects of the empire into a separate and independent community, like that of the Armenians, Greeks or Latins.

“Reform,” says Mr. Dwight, “is the order of the day in every department of the Government. The Sultan and his ministers are laboring to do away with old abuses, and to secure to every man his rights. The power of inflicting capital punishment for apostasy from Mohammedanism, has been taken away from the Turk; and the Sultan has given a solemn pledge to the English ambassador, that *there shall be no more religious persecution in his Empire*. Sir Stratford Canning is disposed to stand





TIGER HUNTING IN INDIA.

firmly on this ground, and insist on it as a conceded right, that men shall not persecute for religious opinion."

In *Hungary*, the law against entering the Protestant communion is abrogated. Every inhabitant may adopt which church he please, Romish or Protestant, without annoyance. Under the former law of intolerance, eight hundred to one thousand Protestants embraced Popery yearly; under the law of tolerance, nine hundred Romanists in one year have come over to the Reformed faith, and only thirty-five have gone to Romanism. And what is much in point here, and truly surprising, the cabinet of Vienna abrogated the oppressive law.

There has, too, during the same period, been a corresponding movement to loose the chains of *personal* bondage. It is the spirit of universal freedom. The jubilee-trumpet sounded, in 1834, throughout the realms of the British empire. The West Indies were made free; and since that time the same glad sound has been heard in India; at Malacca, Penang, and Singapore; among the forty-five millions of the serfs of Russia; in Wallachia; at Algiers, and among the Moors at the strong piratical haunt at Tunis; in the republic of Uruguay and Montevideo, South America, and on the island of Trinidad. The slave trade has been abolished by the Imaum of Muscat, the Shah of Persia, and throughout the Turkish empire.

The General Assembly of Wallachia having passed an act of emancipation, March, 1847, Prince Bibesco, (the head of the government,) with whom this truly magnanimous act of philanthropy originated, thanked the head of the Church and the Assembly for having passed a law which, as he said, the spirit of the age and the progress of civilization had so long demanded.

The French Chambers have begun the work of emancipation in their colonies. Indeed, the whole world is coming to a sense of justice on this subject—not only Christendom, but Moslems and barbarians. The slave trade, with almost united voice, is regarded as piracy by all nations. Indeed, such has become the public sentiment of all Christendom and of the whole civilized world on this subject, that no nation may be the supporters and abettors of slavery, except at the peril of its reputation.

Other indications that international relations are as-

suming an auspicious aspect in respect to the universal extension of the gospel, may be read in the records of a Congress of nations which from time to time meet to adjust affairs, otherwise adjusted by balls and bayonets — of world's Conventions, which do much to cement national ties; and of arbitrations instead of arms, by which to compromise disputes. Not long since, commissioners from England, Russia, Turkey and Persia met at Erzeroom, "to settle disputed boundaries, and to arrange other difficulties."

Nations, that by a proud isolation had strongly barricaded themselves within the walls of a hateful and repulsive despotism, have been invaded by the light of liberty and the love of Christianity. Austria, with all her argus-eyed vigilance, cannot shut out the all-pervading genius of liberty. Already has it cheered with the hope of better things, the cottages of the poor, and, with fearful omen, looked in at the windows of palaces. And China, though ensconced within a yet higher wall, has been compelled to surrender, and to condescend to the mutual courtesies of national intercourse. Her strong-holds are broken down; her walls of brass are razed; her gulf of separation from European intercourse is bridged. The great family of nations, so long estranged, is being drawn together, becoming acquainted, and learning their mutual duties. The world is becoming free.

The Press, too, has been emancipated from its former shackles; religion is breaking loose from the domination of priestcraft; opinion is becoming free; discussion untrammelled; and the feeling is fast taking possession of the human mind, *that man must everywhere be free.*

Thus, again, has God prepared his way before him. He has made ready the field; and may we not now expect that the Lord of the harvest shall send forth his laborers profusely to scatter the seed, and in due time to gather an abundant harvest? All things are now ready; the hard of the Lord is stretched out, and who shall turn it back? He is preparing the world for the kingdom of his Son, and shall not the Prince and the Saviour speedily come and take possession? Ride forth, victorious King, conquering and to conquer, till the kingdoms of this world

become the kingdom of our Lord. Hushed be the voice of war; palsied be the arm of Despotism, that Religion, pure and undefiled, the first-born of Heaven, the immortal daughter of the skies, may find a peaceful dwelling on earth.

10. I shall advert to but one other particular: Within the last generation, God, in the vast revolutions of his providence, has *removed*, to a great extent, *the most formidable obstacles to the universal spread of the gospel*. The mightiest bulwarks behind which Satan has ever intrenched himself are Paganism, the religion of Mohammed, and the Papacy. The great desideratum in the council-chamber of the infernal king has always been how man's innate religious feeling should be satisfied, and yet God not be served. How could the heart be kept from God, the clamors of conscience be silenced, and yet the demands of an instinctive religious feeling be answered? The arch enemy of man's immortal hopes solved the problem. The solution appears in the cunning devices he has sought out by which to beguile unwary souls. He has varied his plans to suit times and circumstances, the condition of man, the progress of society, the character of human governments, and the condition of the human mind.

Idolatry, multifarious in its systems, yet one in essence and spirit, concedes to reason and conscience the *existence of one supreme God*, yet disrobes this divine Being of the attributes which make him God, by multiplying subordinate deities, attributing to them the most unworthy characters, and making them the chief objects of worship. Knowing God, they glorify him not as God.

Such a religion was suited to a gross age of the world, —an age of subtilty and ambition on the part of a few, and superstition, debasement and ignorance on the part of the many. But when Christ had come, and new light had risen on the world, and the general condition and character of man had advanced, the same object was gained through two great modifications of idolatry, better adapted to the intellectual and moral condition of the world. Western Asia, and a part of Africa, became too much illumined by the Sun of Righteousness longer to submit to idolatry in its grosser form. Hence for



those regions there was got up a *reformed* Paganism, yclept Mohammedanism, taking the place, and subserving the purposes of idolatry in its original form.

While among the more contemplative nations of Europe, where the public mind had become still more enlightened and advanced, and could not be satisfied even with Paganism *reformed and partly Christianized*, Christianity had to be *paganized*. Europe would be *Christian*. So mote it be, said Satan ; and old pagan Rome rose again to life by his enchantments,—and he clothed this monstrous image in a garb stolen from Heaven's wardrobe, and commanded all men to worship it. The religion of Rome is the last new edition of the same old idolatry, with a new title, amended, enlarged, on finer paper, with gilt edging and better bound, suited to the spirit and taste of the age.

These are the three strong-holds of human depravity and Satanic power, by which man's arch foe has from generation to generation held the human mind in the most abject thralldom.

Now what I affirm, is, that these three enormous systems of iniquity are on the wane. Such, in the irresistible movements of Providence, have been the overturnings among the nations, that their great power to bind and to trample under foot the immortal mind, is broken. Paganism is in its dotage. It evidently belongs to a condition of the world which is rapidly passing away. Mohammedanism, embodying in itself the seeds of its own dissolution, already bears marks of decrepitude, and only lives and stands as it is propped up by a little doubtful political power. And Romanism, though in its dying spasms it ever and anon exhibits an unnatural return of former life, presents no doubtful marks of its approaching doom. We are not ignorant of the strange phenomena at Oxford, or of Rome's unnatural appearance of youth and vigor in America. While she is gaining individuals in England, and making a desperate struggle to gain a foothold in the new world, she is losing whole provinces in Europe. Look at the general condition of Romanism. How many of its limbs have already perished,—how many more are, to all human appearance, doomed to a

speedy decay. What mean the ruins of the Papacy over a great part of Asia, and in Central and South America? The Inquisition once flourished in India, in all the bloody pre-eminence of torture and death; and China,\* and Japan, were the arena of numerous and flourishing churches. But where now are the walls of its dismal dungeons; its courts of inquest; the gorgeous palaces of its inquisitors, and its horrific implements of torture? They are crumbled to the dust. The hand of Heaven's vengeance has passed over them and left them but the ruined monument of deadly intolerance. And what mean those ruined heaps of colleges, schools, churches and other public edifices, met on the islands of Bombay and Salsette, in Goozaret, and on the whole western coast of India? Or the vast dilapidations of Central and South America? A late traveler in Central America speaks of passing seven ruined churches in a single day, and of finding as many more under a single curate. Edifices, two or three hundred feet in length, and of proportionate dimensions, of solid structure, and costly materials, and elegant architecture, once the receptacles of vast multitudes of Rome's faithful and most bigoted sons, are either a ruinous heap, or the decaying sanctuaries of a miserable remnant of a once flourishing church.

Surely the wheels of Providence are rolling on. Obstacles which have so long hindered the progress of the everlasting gospel, are fast being removed. The arm of Omnipotence is made bare. God is doing a "new thing" on the earth; He is "making a way in the wilderness, and rivers in the desert."

In concluding what I designed to say on the *facilities*, which, as results of providential movements, the present age affords for the speedy and universal spread of the gospel, and the complete establishment of Messiah's kingdom, many useful and interesting reflections might be appended. The present aspects of Providence towards

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\* Such was the success of Popery in China, that many mandarins embraced its doctrines; one province alone contained ninety churches, and forty-five oratories. A splendid church was built within the palace. The mother, wife and son of the Emperor, Yung Ceith, professed Christianity, and China seemed on the eve of being united to the papal see.

our world are most solemn and delightful. What overpowering arguments here, urging us on to duty. Does God carry out his plans through human instrumentality? How loudly, then, do the movements of his Providence call us to be willing instruments. Never before were we so imperatively urged to more fervency of spirit, to more diligence in duty. The wheels of Providence now run high and fast, leaving behind them more events in ten years than was wont a little while ago to transpire in a hundred years.

To give point and pungency to such reflections, allow the eye to take a retrograde glance over the extraordinary providential developments which I have named. How singularly has God confided to the two most civilized and Christian nations,—the Anglo-Saxon race,—vast heathen territories, and, by extensive commercial relations, connected them with every nation on the face of the earth; how diffused is the English language; how popular European habits, manners and dress, and the improvements, experience and laws of civilized nations; what unwonted improvements in modes of conveyance, and the facilities of an enlarged post-office system; how is the clangor of war hushed, and the world left in almost universal peace; what recent advances in knowledge, civilization and freedom; and how has the vigor departed from those mighty systems of false religions which have heretofore beguiled Christianity of the fairest portions of the earth.

Let us ponder these things, and be wise; wait and work; pray and watch, till the end be, that we may rest, and stand in our lot at the end of the days!

## CHAPTER XII.

**THE FIELD PREPARED.** General Remarks;—First, PAPAL COUNTRIES, or Europe; their condition now, and fifty years ago. France—the Revolution—Napoleon 1845, an epoch;—present condition of Europe. Character of her monarchs. Catholic countries;—Spain and Rome—Austria—France, an open field. France and Rome. Geneva. Benevolent and reforming societies. Religion in high places. Mind awake. Liberty. Condition of Romanism and Protestantism.

*“ Lift up your eyes, and look on the fields; for they are white already to harvest.—John iv. 35.*

WE have, in the two preceding chapters, spoken of the hand of God as visible in the *facilities* which the present state of the world, and condition of man, affords to the universal spread of the gospel. We now proceed to a survey of our next topic.

II. The present aspect of the world as a field open for the admission of the gospel.

More than a general survey of so vast and complicated a field, would transcend our prescribed limits. Before attempting any geographical delineation of the great missionary field, I shall direct attention to some of its general features. A brief survey will carry conviction to the mind that the ever busy hand of Providence has brought the world into a position peculiarly favorable to receive the gospel. I have spoken of the rank assigned by Providence to the two great Protestant nations. By territorial importance, commercial relations, and intellectual and moral superiority, England and America hold in their hands the destinies of the world. Why did North America so soon pass into Protestant hands, if not to give the religion of the Reformation a wider field and a fertile soil, that it might bear fruit for the enriching of the nations? Why did not the magnificent empire of the Moguls in Hindoostan either remain in the hands of the Portuguese,—and there seemed no earthly reason why it should not,—or pass into the possession of Russia, France, Holland or Turkey? France fixed an eager eye on the



East, and lost no advantage to gain it. Russia has long been watching for it, and Holland called much of it her own. Yet England has unfurled her banner over the strong-holds of more than one hundred millions of Hindoos, and virtually rules over more than thrice that number in Farther India and China. Why are these populous nations of idolatry laid at the feet of Protestantism, if not that they may learn the living oracles of God? Why is Paganism grown old and ready to die, and Mohammedanism only propped up by interested civil power, and Romanism struggling to prolong a morbid existence, by a spasmodic activity which betokens corruption at the heart, and mortification in the extremities, if it be not that those things which are "ready to die," have nearly come to an end? What means the recent unparalleled progress in civilization, government, freedom and knowledge, if it be not that the great controlling mind has purposes of vast moment to answer by such resources?

The press has been made the handmaid of Christianity, and the improvements in the arts, advancements in science, inventions and discoveries, have been made to subserve the cause of evangelical religion, and to propagate it over the earth. Such, too, is the political condition of the world as to invite our benevolent efforts to send the gospel to almost every nation.

Could we for a moment entertain the idea of abandoning the work of missions, we should meet a severe rebuke from the finger of Providence, pointing to the *success* which has already crowned the but partial efforts of the church to convert the world, and the munitions of war already accumulated to complete the conquest. More than fifteen hundred efficient missionaries are this moment in the field, some scorching beneath a meridian sun, some shivering amid the eternal snows of Lapland,—occupying more than twelve hundred principal stations, and many subordinate ones, traversing vast regions of heathen territory, and preaching the unsearchable riches of the cross to some millions of the victims of idolatry. This sacramental host is assisted by above five thousand native and other helpers, and by not less than fifty printing establishments. They number in their ranks some

two hundred thousand communicants in their different churches, and a yet larger number of children and adults in their schools.\*

But such statistics do not, perhaps, introduce us to the most accurate estimate of missionary labor and success. Take another series :—the Bible has been translated into more than one hundred and sixty languages, or principal dialects, spoken by seven hundred and fifty millions of the earth's population. Thousands of associations are in operation for publishing and circulating the sacred volume, and more than fifty million copies or portions of the Bible have been put in circulation since 1804. Half this number has been issued during this period by the British and Foreign Bible Society alone.

Corresponding to this, too, is the progress of education among the unevangelized, the demand for schools, and Christian books, and advancement in the useful arts and in general knowledge. It is a fact of much interest, that, in the order of things, induced by missionary labors and influences, the Bible is the first and the principal book brought to the notice of the heathen. This is usually the first book translated into the vernacular tongue, and sometimes the only one to which their more aspiring youth may resort for assistance in their great eagerness to learn the English language.

We cannot pursue this general survey without everywhere discerning the busy Hand of preparation compassing ends of vast magnitude to the kingdom of Christ. The way of the Lord is preparing before him ; and not to discern the special interposition of Providence here would be to close our eyes against the noonday sun. But a general view does not suffice here. Allow the eye once more to pass over the world. Geographical or political boundaries will not subserve our purpose at present, so well as religious or moral divisions. Spread before you, then, a map adjusted to the fourfold religious distinctions of *Papal*, *Pagan*, *Jewish* and *Mohammedan*, including the lapsed Christian churches of the East.

*We begin with Papal countries.* In our survey of

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\* See Dr. John Harris' Great Commission

the field over which Romanism breathes its withering breath, our remarks may be chiefly confined to the south of Europe. The religion of Rome is by no means confined within these limits; yet her territories beyond, are but colonies from the parent stock. As the trunk is full of vigor and life, or as it withers and dies, so are the branches. Popery, in South America, in the East or West Indies, in Central America or Canada, cannot retain the strength of its manhood, if there be weakness or decay at the seat of life in Italy, or in France, Spain and Austria.

What is the present state of Europe, compared with its condition fifty years ago,—and what the present condition of Romanism, and of Protestantism? An answer to these queries will present Europe before us as a field open to evangelical labor, and, by consequence, indicate the measure of our duty.

We are struck with admiration at the *change* which Europe has passed through during the last half century. It is scarcely seventy years, (Oct. 10, 1793,) since France “voted Christianity out of existence,” and with impious hands assailed the Temple of Truth, and decreed that one stone should not be left on another, till the whole should be thrown down; and in the temple which she built, she set up her image, the goddess of reason. And the reign of terror which followed, was terrific and bloody beyond any thing recorded in the annals of the apostasy. Revelation was trodden under foot, and evangelical piety scouted from the nation. Her voice was nowhere heard, except as echoed in blood and groans, or from the remote valley or solitary glen.

Indeed, the religious history of France is exceedingly bold and instructive, greatly abounding in materials suited to my present purpose. France early received the doctrines of the Cross—early corrupted them—and, though bigoted and superstitious, she readily admitted the Reformed religion of Germany. Two thousand Protestant churches were established in France during the first twenty years of the Reformation. Protestantism took deep root and flourished, and was at length protected by the famous Edict of Nantes, which was extended over

them by Henry IV., himself a Catholic. Under this benign shield, Protestantism prospered for nearly a century. At length times grew dark, clouds gathered. The perfidy and artifice of Richelieu first sought to beguile the Protestants into the Romish communion. Priestly rage and cruel bigotry then assailed them. The Jesuits had decreed their ruin; and the weak and credulous Louis XIV., trampling on the most solemn obligations, and regardless of all laws, human or divine, revoked the Edict of Nantes, and let loose the blood-hounds of persecution on the defenceless Protestants. Thousands, hundreds of thousands, now became voluntary exiles from their country. A dark century followed. Its history is written in blood—disgraced with outrage, superstition and crime. The church was corrupt, the nation a hot-bed of iniquity. An explosion was inevitable. It came in 1789. It was as if a volcano had discharged its fiery contents on all Europe. It was “fire and blood, and vapor of smoke.” Yet this was the signal of better things—the lowering cloud, the fearful thunder, and the vivid lightning which often precede a smiling sunshine. It was the explosion of French infidelity, licentiousness and despotism. For a time the sun was darkened, and the moon was turned to blood; the sea and the waves roaring, and men’s hearts failing them. But the atmosphere was purified. The terrific reign of Napoleon did much to advance the cause of liberty. The return of the Bourbons could not suppress the spirit of reform and of freedom, which had now taken deep root in France. The revolution of 1830 was a report of progress. And the yet more decisive revolution of 1848 brings us a further report of the doings of that ever watchful Providence, in whose hands are held the destinies of France.

In Spain and Portugal the flickering light of Protestantism was almost immediately quenched in the blood of the Inquisition. The voice of piety was stifled. No one dared read the word of God, much less to give the sacred volume to his neighbor, or to favor the cause of education. Italy, under the very thunders of the Vatican, was completely barricaded from the Reformed religion. Belgium, the South of Germany, Austria, and



every foot of Papal territory in Europe, were almost entirely inaccessible to the introduction of Protestantism in any form. An iron-handed religious despotism would tolerate nothing but the religion of Rome. Neither the press might propagate, nor education foster, nor the pulpit enforce the doctrines of the Reformation.

Such was the condition of the Catholic states of Europe. Nor was there much more than a nominal Protestantism in the Northern states of Europe. The heart of the Germans had stagnated in rationalism, while the Hollander, the Dane, and the Swede, lay dormant in a frigid orthodoxy. Protestantism was hushed in the slumbers of spiritual death, Rome imposed her yoke, and immortal mind, long debased and humbled, scarcely felt the galling bondage.

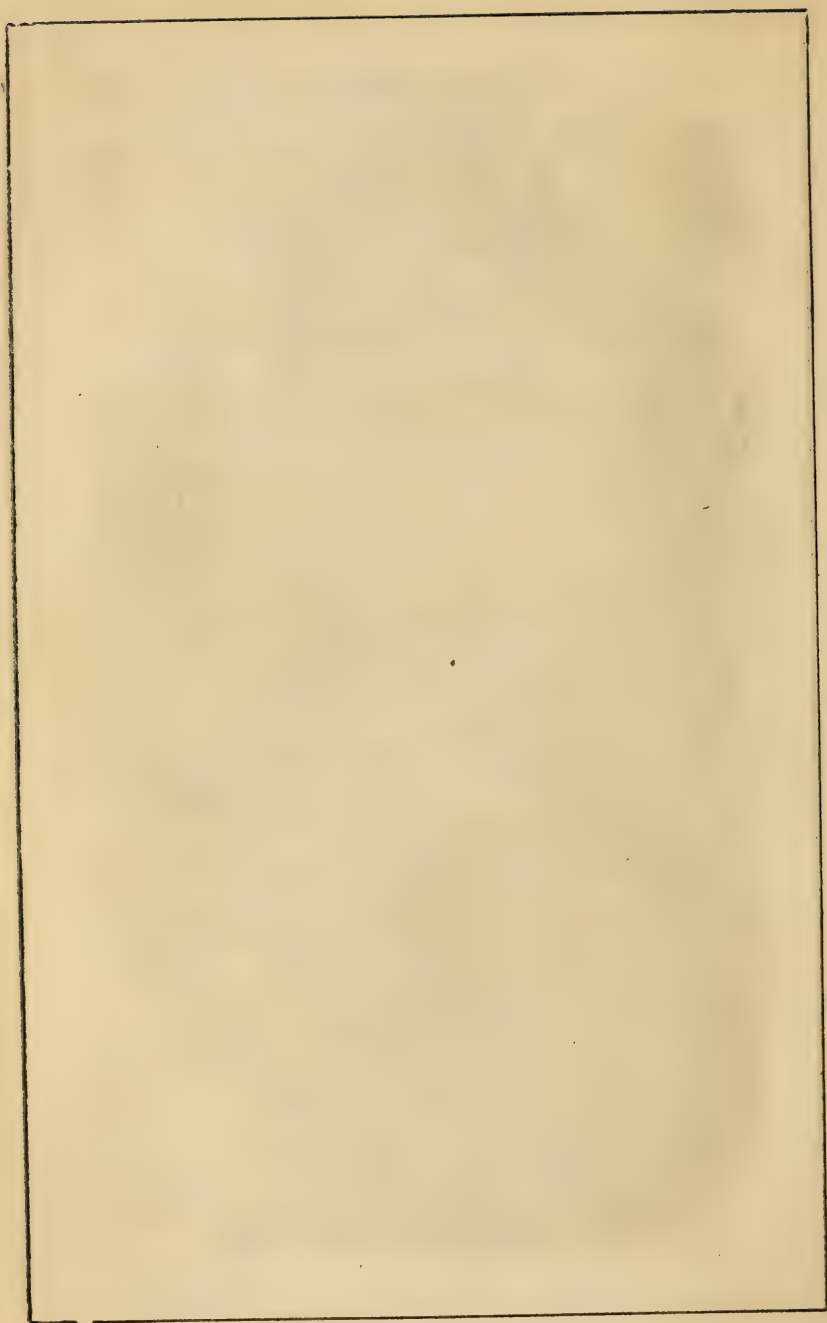
But this general stagnation was soon to be broken up. The "reign of terror" came, and in its bloody footsteps followed the terrific reign of Napoleon. Heretofore the atmosphere had been murky and mortiferous. The earth yet exhaled the bloody vapor of the revolution, and a lurid sky still bespoke the angry frown of indignant Heaven. The heavens are again overcast—the thunders roar; the lightnings blaze—Europe is convulsed—the earth is terribly shaken. The hero of Corsica comes—a burning comet rolling over all Europe. Every green tree is burnt up—thrones are crushed—kingdoms crumble—the foundations of the great deep are broken up. As the wars of the crusades, by the eruptions they produced in the civil, social and religious state of Europe, were active causes introducing the notable revolution of the sixteenth century, so we may regard the terrific career of Napoleon Bonaparte as the fearful ushering in of a new and glorious dispensation in the Christian church. Out of the dark and tempestuous sea which then brooded over Europe, the Sun of Righteousness rose with renewed radiance. From that period the scarlet beast has staggered from weakness, and Protestantism has been gathering up her strength, and buckling on her armor. The date of 1815 is destined to be as illustrious in the annals of the Christian church as it is in the great world of politics.

The wars of Napoleon were singularly the scourge of European infidelity, and the means of its correction. Europe felt that a mighty hand was stretched over her, and she trembled. The French revolution had spread the pall of death over Christianity. Revelation was dethroned, and to rationalism and infidelity was given the empire of Europe. This was the portentous calm that followed the strange commotions of 1793. Nor was it strange that another concussion should *undo* what the revolution had done. The devastating wars of Napoleon produced a shock which taught all Europe that Jehovah is the God of nations; that an appeal in this hour of wide-spread catastrophe must be made only to Him, and that the time had come when Eternal Justice would vindicate the rights of nations. Says the Emperor Alexander, of Russia, who from about this time to his death is believed to have been a humble follower of the Lamb, "the burning of Moscow lighted the flame of religion in my soul;" and he did but speak the thoughts of many hearts, as the car of the conqueror rolled on. "I was a youth," says Professor Tholock, from whose authority I derive these facts, "when Germany was called to contend for her freedom. But I well remember that this memorable event awakened religious desires in hearts that had remained, till then, strangers to every Christian sentiment. Every one was penetrated with this thought, that if aid came not from on high, none was to be expected on earth; and that the moment was come for the display of the Eternal Justice which governs the world." The inhabitants of Prussia, in particular, felt this; and from this time the heart of their king was open to the truths of Christianity. Germany began to feel that she could not, in so grave a period, forsake the God of her fathers.

From this time evangelical religion was revived—the writings of the Reformers, which had been neglected and despised, were now read and revered—the anniversary of the Reformation was celebrated in 1817—sermons, books, lectures, science, literature, theology, from this time, bore the impress of the reformed religion. Schools, religious and philosophical associations, and the press, bear a living and delightful testimony in favor of a pure

BATTLE OF WATERLOO.







Christianity. There undoubtedly arose out of the troubled waters of Napoleon's reign a spirit of advancement in religion, in general intelligence, in free institutions, in the science of government, and in the better understanding of human rights. That such results should come out of scenes so terrific and unpropitious, is but another illustration of the workings of that inscrutable Providence which bringeth order out of confusion, and good out of evil.\*

Europe and the world once more hushed in peace, the angel having the everlasting gospel to preach recommenced his flight.

From the battle of Waterloo, June 18th, 1815, commenced a new era in *education* throughout Europe. Read the records of Prussia, Sweden, Denmark, Norway. The loud demand for education by the common people of Europe dates no farther back than 1815, and the late improvements in modes of education are equally modern. It is since that date that Prussia has, in some respects, outstripped even republican America in the education of her people—that Sweden has surpassed any other country in great scholars and literary enterprise—that national school systems and parish district schools have been introduced into monarchical Europe.†

It was from that eventful period, too, that the American church had given her eagle's wings that she might fly to the ends of the earth, bearing to the famishing nations the bread of life. And it was upon the clearing away of the dark chaos which disappeared with the sulphurous smoke of Waterloo, that there arose a beautiful constellation of *benevolent societies*, whose light has already shone to the ends of the earth. And, finally, from that same period, civil and religious liberty has been advancing by sure and rapid strides, and the physical and political the moral and religious character of Europe has undergone astonishing ameliorations. The press has, in a great degree, been manumitted from a thralldom of many centuries; and Europe, in spite of Rome and the Vatican, is

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\* Mr. Headly, in his book, entitled "Napoleon and his Marshals," confirms the views advanced above, which were penned more than five years since.

† Dr. Robert Baird's Northern Europe.

in the rapid progress of receiving a Christian literature. Europe, as a field for the circulation of the Bible and religious books, was never open as it now is; and never the Bible so extensively read. For several years past, two hundred thousand copies of the Bible have been put in circulation in France alone: or more than three millions since the battle of Waterloo—and as many copies of the New Testament. In Belgium, till recently one of the most bigoted and superstitious of the Papal states, there have been circulated, within the same period, three hundred thousand copies of the sacred volume; and there has been a large distribution, through every nation in Europe, not excepting Spain, Portugal and Italy.\*

The late religious excitement in France, the movement under Ronge and Czerski in Germany, the late evangelical movement in Scotland, and the tendencies to the same result in England—the late manly and self-denying resistance to oppression of the evangelical pastors of Switzerland, the numerous conversions of Jews, and the increased interest felt in their behalf, indicate the sure designs of Providence in the spread of the gospel over all those Papal countries. They are the pillar of cloud and of fire going before the people of God, to lead them to victory and to glory.

In France, says one who has resided several years in the country, “the most encouraging accounts of the progress of truth are coming to us from all parts of the kingdom. The masses of the people are demanding the Bible; and in some places, the dignitaries of the church are coming down from their lofty positions, and, in self-defence, are giving the famishing multitudes the Bread of Life, which they have so long withheld. Thousands of Romanists desire the word of God. The feeling continues and extends. The people are tired of the yoke of the priests. If we had ten times as much money, and ten times as many men, they could all be immediately

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\* In Belgium the demand for the Bible is unprecedented: and the decree of the Bishop of Rome against the reading of it, only excites the curiosity of the people, and makes them more anxious to procure a book the Pope is afraid of. In Holland great numbers of the sacred Scriptures have been distributed, as also among the Carpathian mountains. In Ireland too, more than forty Romish priests, and forty thousand lay men, have, within a few years, come over to the Protestant church.

employed. It would be easy to open a new church every month, every week, and to cover with churches all France." In the department of "Saintonge, forty communes are open to the Evangelical Society—in Yonne, twenty important posts are accessible." "What is now passing under our eyes is somewhat like what occurred in France in the age of the Reformation," when two thousand Reformed churches were established in France during the first twenty years.

Nor is this movement by any means confined to France. In Germany, while there is scarcely less of development, there is perhaps more of an undercurrent in favor of evangelical principles. The phlegmatic mind of Germany was, perhaps, never more awake. The intellectual movement is a strong one, pervading Romanists and Protestants, Rationalists and the evangelical; and we may expect the utterance shall not be less distinct than the cogitation, when the day for action shall fully come. Such a day has begun to dawn. The Reformation of Ronge and Czerski, though not so evangelical and orthodox as we could wish, is a great movement, when regarded in its anti-Romish character. It has fearlessly raised the standard of revolt from Rome; and we may take the readiness with which tens of thousands rally about this standard, as a signal of the ripeness of Germany to disenthral herself from spiritual bondage. The Ronge movement was commenced in 1844, by eighteen persons, who were in the habit of meeting in a small town in Germany, to study the Scriptures. Two years from that time, it was stated by Doctor Guistiniana, that there "is not a kingdom, duchy or town in Germany, where there is not a Reformed church." The whole number of dissenting Catholics who have attached themselves to the new communion under Ronge and Czerski, is estimated to be one hundred and fifty thousand, who assemble in more than three hundred places for public worship.

This anti-Romish movement is finding its way among the immigrant German population of America, where it is making progress under auspices more favorable to truth than in Germany. The late meeting of Germans in the Tabernacle, New-York, 1846, "to declare publicly their



secession from Rome, and to form themselves into a Christian church, recognizing the Bible as their only rule of faith and practice," was a delightful token for good to our country, to the German people among us, and to the triumph of the truth.\*

Nor may we overlook in this survey, the condition of Romanism in South America, in Central America and in Mexico. "Things throughout South America are now exceedingly favorable to the introduction of the gospel. The severance of South America from the European world, has tended greatly to weaken the hold of Popery: and every day the field is becoming wider and riper for the harvest."

And Central America and Mexico are essentially in the same condition. Romanism, like thousands of its temples, is there in a state of dilapidation. Every revolution is at the expense of the despotism of the priesthood. Mexico, just at this time, is, providentially, brought into a condition of great interest in a religious point of view. Precisely what God will bring out of the unrighteous war we are waging against Mexico, we cannot predict. We cannot but indulge the sanguine expectation that this war, however unjust and unnecessary on the part of the United States, is, in the permissive purposes of God, a providential occurrence, that shall overthrow another of the strong-holds of popery, and open a vast field for the diffusion of the principles of the Reformation and the Bible. A reverend gentleman writing from Mexico, says a political party exists there whose avowed object is to limit the power of the priests; to confine them to their proper duties; to break down the overgrown religious establishments of the country, and to devote their great wealth to the cause of popular education. They are not protestants, yet they desire to have the Scriptures circulated as a means of opening the eyes of the people to the abuses of the church.

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\* Another meeting, a sign of the times, too, has taken place in the Broadway Tabernacle. It was a meeting of *Protestants* to congratulate Pope Pius IX., on account of his *liberal principles*! And another meeting still, the New England Society, the genuine descendants of the Puritans, to be sure—all good Protestants—not a *Jesuit* among them—met, *forsooth*, to commemorate the spiritual emancipation of their fathers—with Bishop Hughes for their invited guest, and a toast and congratulations for *Bishop Hughes' master at Rome*!



Another general feature of the present condition of Europe, betokening the hand of God at work for her amelioration, is the *character of her present monarchs*.

How different the noble-minded and republican king Bernadotte, who has just vacated the throne of Sweden, from the super-aristocratic Gustavus, III., and his weak, unstable son, who jointly occupied the throne from 1792 to 1809. And the present incumbent of the Swedish throne is spoken of by Dr. Baird, as one of the most interesting men in Europe. The son of Bernadotte,\* is a man near 45 years, he was Chancellor of the University of Upsala; a man of extensive knowledge and fine literary attainments, and deeply interested in modern improvements and benevolent enterprises. The Queen, too, is spoken of as a most lovely character, the mother of five interesting children, a daughter and four sons, who are said to be admirably brought up.

Or compare the present intelligent King of Denmark with the imbecile Christian VII.; or the pious, noble-hearted King of Prussia, and his saintly Queen, with any of the line of excellent Princes who preceded him, and you cannot overlook the interesting fact that Providence has so disposed of the political power of Northern Europe, as beautifully to throw open those nations to receive a pure gospel.

Or if we extend the comparison to the present comparatively liberal and enlightened policy of the cabinets of the Catholic powers of Europe, we shall discern the hand of God quite as industriously at work to prepare the soil of Europe for the good seed of the word.

Spanish despotism has appeared so modified in some recent movements of the Cortes, as to foster the hope of some important amelioration. Convents are abolished and their vast revenues taken away; all recourse to mass dispensations forbidden, and all confirmations of ecclesiastical appointments rejected. Henceforth no money shall be sent to Rome, nor any nuncio from thence be

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\* Bernadotte was a Frenchman; a Marshal in the army of Napoleon; elected by the Diet Crown Prince of Sweden, 1810; made king, 1818; a man of noble mind, of a liberal mind, sound judgment, engaging manners, and an amiable heart; a patriarchal king, and an honest man.

allowed to reside in Spain. This virtual separation from Italy cannot but work a mighty change in Europe, and set in motion an influence which shall not stop till it reach the Andes of South America. Austria, too, has become more liberal; and Italy has been obliged to relax her iron sinews in her wholesale dealing of despotism among the nations. Indeed, there has been a very marked progress of civil liberty in Europe during the last half century.

But would we get a true picture of Europe as a field inviting the evangelical laborer, we must direct the eye to *France*. What Great Britain and the United States are to the world, France is to the Papal world. Indeed, France, once evangelized, would take her place among the "three mighties." Should she not be "the most honorable of three," yet she should have a "name among three." The Anglo-Saxon race excepted, no nation has so great an influence over mankind as France. Her language is the court language of nearly all Europe. The nations of the continent are wont to receive their philosophy at her hands, and to sit at the feet of her Gamaliels. And not only Europe, but the ends of the earth would feel the evangelization, not to say of France, but merely of the French capital.

We may, therefore, judge of the prospects of Europe by the encouragement and reception which evangelical labors meet in France.

I have alluded to the fact that 200,000 copies of the Bible have recently been put in circulation in France, in a single year, 33,000 *sold* by colporteurs in three months; and more than 3,000,000 since 1815. When the London Missionary Society sent a deputation to France, 1802, to inquire into the state of religion, and publish the New Testament in the French language, it required a search of four days among the booksellers of Paris, before a copy of the Bible could be found. And it is but forty years since you would have scarcely found an orthodox, evangelical minister in France, or a pious Frenchman, who was willing to be employed as a colporteur or an evangelist. Great as has been the change in Protestantism since the purchase of peace by the blood of Waterloo, it has been

vastly greater since the revolution of 1830. A pure gospel is preached in hundreds of places, more than it was at that period. Now hundreds of Frenchmen glory in the cross, in being willing to submit to toil, trial and obloquy for the good work's sake. Bibles are now published and offered for sale in the city and the country, in the chief marts, and at the door of the private cabin, while a quarter of a century ago, it was almost impossible to find a single copy in any store, either in Paris or any city in the kingdom. Roused from the fatal lethargy of Infidelity, France is at length convinced that she must have religion, and Christianity, in some form, is receiving an unwonted patronage from all classes of her people.\*

As a further evidence of this, we may refer to the *spirit of benevolent enterprise*, which has, within a few years past, like the sun after a dark and tempestuous night, risen on France, scattering the darkness and mists of the past, and sending its light and its vivifying influences over the whole land. Bible, Tract and Missionary Societies, are educating, gathering and combining the benevolent energies of a people who are peculiarly fitted for benevolent action. Paris, already modestly treading in the footsteps of London and New York, annually gathers together the different bands of the sacramental host, that they may collectively rejoice in their triumphs, and recruit their strength for new encounters. As an example of their pious zeal and benevolent activity, the Evangelical Society of France employs twenty-five ordained ministers, seven evangelists, twenty-nine school teachers, eight colporteurs, and supports six students, preparing for evangelists. The Paris Society employs one hundred and forty-six laborers, of whom thirty-four are preachers. And, if we admit into the account the amount of labor performed *in* France, whether by the French clergy or by different Evangelical Societies, as

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\* "I am surprised," says Rev. Dr. Bushnell, "by what I see of the condition and character of the French people. They are fast becoming a new people. The revolution was a terrible, yet I am convinced, a great good to France. It has broken up the old system, and blown it as chaff to the winds. Priestcraft has come to a full end; the worldly manners of the hierarchy are utterly swept away. Industry is called into action; wealth is increasing; education is becoming a topic of greater interest. No country in Europe is advancing so rapidly as France."



the Geneva and the American Evangelical Societies, and Bible, Tract and Book Societies, we meet no less than four hundred preachers, of whom one hundred are evangelists. There are, also, three hundred colporteurs, and a large number of pious school-masters; in all, a goodly host, who, in honesty and godly sincerity, and in the midst of great sacrifice and reproach, are raising their voice in testimony of the truth.\* And Romish virulence dare not harm a hair of their heads. Is this the France of 1793?

Such men as Dr. Malan and Professor Monod, Roussel and Audabez, bright and shining lights, and worthy to tread in the footsteps of the immortal Calvin, are traversing the nation from East to West, and North to South, preaching publicly and privately, by day and by night, to multitudes of the dispersed children of God, who are hungering for the bread of life; and to greater multitudes of Romanists, who are allowed to occupy the places of preaching to the voluntary exclusion of the Protestants. These deluded children of Rome hear the strange things that are thus brought to their ears, and admire the simplicity of an unadulterated gospel, and many embrace it. It is a fact worthy of the most joyful reiteration, that most of the above list of evangelical laborers are converts from Romanism, now engaged to demolish, by the mighty arm of truth, what once, by ignorance and superstition, they contributed to build up. An hundred Romish priests have been converted in France.

"Never," says Rev. N. Roussel, "have the Roman Catholic people been more disgusted with the superstition of their church and the avarice of their priests, than at present; and never has there been a more favorable opportunity of declaring the gospel to them." We need here to descend to particulars: the following we may take as illustrations of the hand of God in France at the present moment:

The departments in which the work of God has been

\* A single fact connected with the agents of this distribution is worthy a passing notice: of the two hundred French distributors or colporteurs, employed by the British and Foreign Bible Society, during the same period, one hundred and seventy-five were formerly Romanists, and the superintendent was not ~~only~~ a Romanist, but a pupil of the Jesuits.



the most marked, are Yonne, Haute Vienne, Saintonge Charente.

In the department of Yonne, is the ancient and celebrated city of Sens, whose Archbishop takes the title of *Primate of the Gauls*, and where priestly influence has been from time immemorial overpowering. Could protestantism find room in Sens? Heaven had decided it; but how? A physician of Sens is brought to Lyons,\* where, with his wife, he spends some time. His wife becomes acquainted with a pious, respectable widow, whose exemplary deportment and well-ordered family quite excite her curiosity to know by what means this family differ so widely from Romish families of her acquaintance. It was the fruit, she found, of a pure and holy religion. She visited the widow; admired her deportment and conversation, and received from her hands some religious books. The physician and his wife return to Sens, but with minds troubled and uneasy. They sought rest in such instructions as Sens afforded, but found none. They then said, "let us read the tracts the good widow of Lyons gave us." They read them; acquire new views of Christianity; become seriously concerned for their souls, and begin to pray. And so it was with other persons, all Romanists, who were present and read the tracts with them.

While this was doing in Sens, the hand of Providence is working a counterpart in Paris. A poor laboring man, a weaver, feels his heart stirred in him to serve his Divine Master, and begs at the door of the British and Foreign Bible Society to be sent as a colporteur to Sens. He goes; falls upon the house of the physician. He and his wife receive him gladly. They are instructed; converted; their house becomes a rallying point of protestantism and piety. A congregation is formed; a pastor is sent for; Mr. Audebez goes and soon finds hundreds, yea thousands, flock to hear him. The whole city is moved. Men of every age and rank show an eager de-

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\* Did space permit, we might go a step further back and trace the *providential history* of the evangelical church in Lyons, and we should find matter for profound admiration. She is peculiarly a child of Providence. A clerical visitor, after spending several weeks at Lyons, declares that no church answered so nearly to his ideal of what a Christian church should be, as the church in Lyons.

sire to know the gospel. Old soldiers, veterans in profligacy, yield to the sacred word, and weep like children.

The work extends to the whole adjacent country, Mr. A. cannot meet the growing demand for labor; another pastor is called, and shortly the whole department seem about to renounce Rome. Mr. Audebez goes to Paris and asks for more laborers; says he can place forty in the department of Yonne, and doubts not that shortly he shall have place for an hundred.\*

A similar movement is going forward in Haute Vienne and Lower Charente. It is the opinion of an eye witness that the "entire Roman Catholic population of Lower Charente would be brought over to the protestant faith, or at least to the protestant communion, if we only had laborers ready to send into the field, which is so unexpectedly open for us."

In the department of Haute Vienne, the work has been, if possible, yet more extraordinary. After laboring six months at Villefavard, Mr. Roussel has the happiness of seeing the *entire Romish population* join the protestant faith, and attend their worship. At Baledent, one half follow Mr. Roussel; at Limoges, Mr. R. established protestant worship, which was attended by hundreds of Romanists. At Rancon, whither he was called by a letter signed by *eighty* heads of families, eleven of whom were members of the Municipal Council, the Mayor of the city acquiescing, he preached to six hundred persons in a barn. Other communes were waiting to receive his visit and to hear from him the words of life.

We may take the following as an illustration of the eagerness of large portions of the French people for evangelical preaching:

Says Mr. Roussel, "I was in Rancon last week, it was a market day, and the peasants of the neighboring communes came from all parts. A man came to my room, who was sent by his village, to ask me what they must do to get a pastor. We were conversing on the subject

\* At a later date, (May, 1847,) Mr. Audebez says before the General Assembly of the Free Church of Scotland: "If men and money could be secured, it would be easy to establish five hundred places of public worship in France, now that the greater part of France is disposed to Protestantism." And the speech of the Rev. Mr. Cordes, of Geneva, was equally cheering, says the Report.

when four other persons entered my chamber, and asked me if I would not come soon and establish worship in their commune. I had not finished a reply when a third delegation came to ask what steps they must take to get a pastor. Before these had gone, there came still four peasants, from four different villages, to say that all the inhabitants wished to become Protestants. Lastly, a fifth delegation came to request the establishment of evangelical worship." "A stranger might suppose these persons had concerted together, all to come on the same day; but for myself, knowing the state of the country, I was not at all surprised."

Again, Mr. Roussel comes into the department of Charente, distributes ten thousand tracts—the bishop issues a mandate forbidding—more are sold than before. The priests preach against reform—the sale increases. A colporteur is imprisoned; he preaches to the prisoners, and when he comes out, sells more Bibles than ever. A barn is open to Mr. R., who there preaches to two thousand attentive hearers, one half of whom could only get so near as to *try* to hear. And "this," says he, "is but a specimen of the readiness of the people to hear a pure gospel."

"Everywhere," says another, "Popery seems shaken. The priests can only hold back their flocks with an arm of iron, by intrigues of all kinds; and even then the men frequently escape from them. To these the Romish religion appears superannuated, they can see nothing but the frauds of the ambitious clergy, who grow rich on the labor of the poor people." "There are few villages in France in which the word of God has not been offered, and some copies been left. And though the priests may burn the book of life, and utter a thousand lies against it, the people begin to perceive that the Romish religion and the Bible cannot exist together."

The *missionary spirit* of the evangelical church of France and her two theological schools are further tokens for good. The one augurs good for France, in supplying her waste places with those who shall water them from the wells of salvation; and the other is a sure pledge of the spirit and power of religion in a church. As they

water they shall also be watered again. As they mete, so it shall be measured to them. The divinity schools at Montauban and Geneva, under the auspices of their excellent professors, are verdant spots—wells of salvation, whose waters shall fertilize nations not a few.

Before quitting France I would call attention to a single fact: It is *the singular connection between the French nation and the Papacy*. This is a matter of deep historical interest. And if this providential relation is still to continue, we cannot contemplate the extraordinary religious movement now going forward in France, without anticipating some movement as extraordinary in the church of Rome. France has not only been the right arm of the Papacy in the support she has lent Rome, but she has been the mighty angel with the chain in his hand, to chain the Scarlet Beast, when he has essayed to go beyond his prescribed limits. When Rome was to be exalted, France has done it; when to be humbled, France has been the instrument. France was the first to confer temporal and political power on the Bishop of Rome, and the first to lay hands on a Pope, making him prisoner, humble him, and kill him with mortification and rage. Yet no power has done so much since the days of Pepin, to uphold the Papacy. In 756, Pepin, King of the French, moved by the touching letter of St. Peter himself, direct from heaven, (with the trifling exception of having passed through the hands of Pope Stephen III., and received his *approval and emendation*,) crossed the Alps, took up arms for the Pope, overcame the King of Lombardy, and left the Pope in possession of the exarchate of Ravenna and its dependencies. Thus the universal bishop became a temporal prince; added "the sceptre to the keys," and France did it. Pepin conferred this splendid donation on the Pope in supreme and absolute dominion, as a recompense "for the remission of his sins and the salvation of his soul." Charlemagne received from the hands of the Pope the crown of imperial Rome, and thus recognized and became pledged to support the unwarrantable usurpation of Anti-christ.

This famous letter—and we are happy to be able to quote from a veritable correspondence of St. Peter him-



self—was addressed to the most excellent Prince, Pepin, and to Charles and Charloman, his sons, and to all bishops, abbots, priests, and monks; as, also, to dukes, courts and people. It begins thus: "The Apostle Peter, together with the Virgin Mary, and the thrones, dominions, &c., gives notice, commands, &c.;" the letter ending with the very *apostolic* injunction: "If you will not *fight for me*, I declare to you by the Holy Trinity and by my apostleship, that *you shall have no share in heaven*."

Pope Boniface VIII. was most signally humbled by Philip the Fair, of France. Philip demanded a general council to depose the Pope; and the Pope as readily thundered his bull of excommunication against Philip. The King, roused to madness, levied an army, seized his Holiness, and treated him with the greatest indignity. He soon after died of an illness engendered by his mortification and rage. Again we trace the hand of France raised against Rome in the Great Western Schism—the elevation of a *French* Pope—the removal of the Papal seat to Avignon, and the subsequent wars of rival popes. Here we may date the first great shaking of the mighty fabric of Rome. Here the Beast received his incurable wound. Again, France, under *Napoleon*, humbles the Pope, and breaks the strong arm of his temporal power.

The political power and influence of France, her treasures, her diplomacy, her armies and navies, have been laid an offering on the altar of Rome. And France, too, has done more than all other papal countries to *extend the Romish faith*. She furnishes near one half of the missionaries of Rome, (total, three thousand in number,) and about one half of the receipts of all her missionary societies, (total amount, nine hundred thousand dollars.) The government is foremost, too, in opening the way, by its power and diplomacy, for Papal missionaries; and freely lends its ships of war to transport Romish priests to distant continents and islands, and its cannon, to compel the people to receive them.

What France will do next, doth not yet appear. The present auspicious movement in that nation certainly cherishes the hope that this right arm of the Papacy may,

ere long, prove a right arm to conduct Rome to Christ. This we may at least hope *evangelical* France will do—though papal France may once more lend her power to uphold Rome.

The recent revival of evangelical religion in Geneva, the city of Calvin, and where Beza made bare his giant arm in defence of the Reformation, may not be overlooked in our estimate of providential movements in Europe. Geneva has been called the Jerusalem of the continent. Once purified and filled with the sweet waters of life, it would be a fountain, whose streams should flow to Europe and the world. Already France receives her healing waters, and her deserts rejoice.

Late movements in behalf of *reform* indicate moral advancement in Europe. The temperance reformation has crept into the palaces of kings, and numbers in its ranks nobles and princes, while associations for carrying out various plans of benevolent action are springing into existence in almost every quarter of the continent. The travels, labor, and reception, of the Rev. Dr. Baird afford a forcible and edifying illustration of what Europe now is as a field prepared for the good seed of the word. Fifteen years ago, how would the monarchicai people and aristocratic princes of Europe have received a protestant, an American, a republican, a man whose principal and sole object was to search out the moral destitutions of the land, and to overflow its moral wastes with the pure waters of life? How he has been everywhere hailed as the precursor of better days to the lapsed churches of Europe, we know. How he would have been received at any former period since the expulsion of Protestantism from France, Spain, Belgium, and Italy, is matter of no doubtful conjecture.

Europe does not, perhaps, present a more pleasing feature, or one of more delightful promise, than in the *increase of evangelical religion in high places*. I have already alluded to instances of this in king's palaces, of crowned heads guided by pious hearts. What a charming example of the power of religion is the Duchess of Orleans, whom the Protestants of France had fondly hoped to nail as their Queen—Count Gasparin, a young

French nobleman of great promise and decided piety, a man of fine talents, and the most fearless champion for the truth the Protestants of France have had for half a century. To which may be added, the late Duchess de Brogli and her excellent brother, the Baron de Stael, and not a few of kindred spirits, who now adorn the higher ranks of life in France and on the continent of Europe.

Or, in another sphere, we meet such men as Dr Merle d' Aubigne, Prof. Monod, M. de Felice, Dr. Malan, and the indefatigable, spirit-stirring Roussel, and Mr. Cordes of Lyons. Indeed, the evangelical church in the ancient city of Lyons is a beacon of great promise. In the very heart of Catholic France is a church of near four hundred members, and the truths of the gospel preached to immense numbers every Lord's day. Or, I might speak of the late wonderful movement in favor of religious liberty in Germany, Switzerland, and Belgium.

In reference to the latter we must note in passing, another interesting providential interposition in the destiny of nations. Rome and her priests espoused the cause of the Belgic revolution, hoping to be rid of the Protestant influence which a union with Holland had imposed upon them. Never did men more grossly mistake the intentions of Providence. The result was a constitution for Belgium, securing perfect religious liberty. No country in Europe enjoys so complete religious liberty.

The finger of God is most distinctly seen at the present time in Europe in the *progress of free principles*. The science of government has undergone an almost entire revolution within the last half century. The idea of the absolute divine right of kings is exploded as one of the last relics of a feudal age, and the republican notion that a government is for the people, is not only being conceded, but is fast becoming universal. Europe is engaged in a war of opinion. On the one side, for constitutional government; on the other, for arbitrary power and hereditary succession. Every revolution produces a result in favor of popular sovereignty, and detracts in the same proportion from the divine right of legitimacy. In France, Germany, Spain, Portugal, and Italy, civil liberty

is in the ascendant.\* All continental Europe seem about to be shaken to its very centre.

The revolutionary tendencies of Europe are especially interesting on account of the connection between free institutions and Protestant Christianity. Both are the fruit of free inquiry. Church reform is very likely to follow political reform. As the government of reason and law takes the place of arbitrary power, obstacles are removed to the free access of the gospel. While, on the other hand, every Bible, or sound religious book that is distributed in Europe; every protestant school that is established; every evangelical sermon that is preached; every Bible doctrine or moral sentiment that is enforced, is a stone loosed from the foundation of the twofold dominion of Popery and civil despotism.

Another feature not to be overlooked, is, *the general waking up of the mind of Europe*, at the present time, on the great subject of religion. The Romanists may call it a woful tendency to infidelity. It has in it, to say the least, a strong suspicion and disgust of Romanism. The public mind is unusually awake to the absurdity of papal rites and superstitions. The spirit of inquiry is abroad, and, dispossessed of its predilections for Popery, the mind of thousands is open to receive the truth in its unadorned simplicity.

Little need now be said on our second inquiry. *The present condition of Romanism and of Protestantism.* The inference from the above is irresistible. In a worldly point of view, Rome possesses immense advantages for propagating her faith; and she is making desperate efforts to regain her lost dominions. The finger of prophecy and the strong arm of Providence are marking her as the object of Heaven's maledictions. "The souls of the martyrs beneath the altar are uttering their solemn petitions against her. Thousands are becoming weary of her vain superstitions and her ghostly tyranny. Her very opposition is becoming more feeble. Fire and faggots have failed. Her military and her diplomatic power is gone.

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\* We wait in hope till the opening of the next scene. The darkness of despotism has for a little while settled down on Europe; but the curtain shall again be drawn, and the glorious drama of 1848 be finished.



She no longer stands up in the presence of kings, thirsting for the blood of the saints."\* Her power is diminishing with the advance of knowledge, piety, and civil liberty. Before the advancing light of the Bible, Rome is stripped of her meretricious charms. Where she once threatened, she now implores, or condescends to reason. "She, who once roared, and the nations trembled; she, who frowned, and kings grew pale," is now as tame, and, where public sentiment compels, as obsequious, as an enfeebled, famishing old lioness.

Protestantism, on the other hand, though for a long time enveloped in a dark cloud, is now as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Worried out by the proud usurpations of Rome, and crushed beneath the heavy foot of popish oppression, Protestantism has been chased off the soil on which, for some time after the Reformation, she seemed indigenous. On the very ground where Luther taught, and Calvin and Melancthon defended the truth of revelation, Protestantism had almost ceased to be. But a remnant, according to the election of grace, remained. All had not bowed the knee to Baal—all had not received the mark of the beast. The day of their redemption seems to draw near. Again do they rise in all the vigor of youth, and put on the helmet of salvation. In their recent efforts to resuscitate the languishing churches on the continent, and to strengthen the things that remain, they have found richly verified the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The present condition of Protestantism in Europe, speaks volumes in favor of her speedy evangelization. Or if viewed as a providential movement, it indicates the *prepared state* of Europe to receive a pure gospel.

If the picture before us is a fair one—if Europe, in her general features, and in respect to the present condition of Popery and Protestantism be such as has been described, the question of *duty* in respect to this portion of

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\* Report of the Foreign Evangelical Society

the world, is irresistibly forced upon us. In the vision of our faith, and in the arms of our benevolence, we are to encompass the whole earth. Not a nook or corner may be overlooked. No rank or condition of men, no climate or color, may form a barrier to the universal benevolence of the Christian. Yet the Christian philanthropist and philosopher must, above all other men, watch the finger of Providence. Where God is at work there he must work. Where he finds an open door, there he must enter, looking to God that he will make it a wide and effectual door. In carrying out his great plans in human redemption, it suits the purposes of God sometimes to advance his work simultaneously in nearly every portion of the great field, and sometimes to confine his agency to particular portions of it. We must watch the Divine mind and work where He works.

At the present time the mighty hand of God is stretched out over nearly the whole of the vast field. At no former period has He given so distinct indications that he was about to give all the kingdoms of the earth to his Son. Yet the agency of his Providence is more distinctive in some portions of the world than in others. There is in the order of time and place a preference in the Divine mind. Some nations shall come in before others. We must study this preference. The finger of Providence will point it out, and then we must direct our efforts, our prayers and benefactions, to the point or points where the lines of Providence the most prominently converge.

At present Europe is one of these *special* points of convergency.

This will enable each one of us to determine our personal duty towards that interesting portion of the world. Looking to the present condition of Europe—her opening and inviting field, her wants, and the indications of Divine Providence towards her, what, in benefactions, in prayer and personal effort, is the measure of our duty? This determined, in the fear of God, and with the approval of an enlightened conscience, it only remains to be said, the "Am. and For. Christian Union" is a channel by which to convey our benefactions to the aid of a feeble

yet determined Protestantism, in her struggles to rear her head amidst the opposing principalities and powers of Papal Europe.

"The liberal deviseth liberal things ;  
And by liberal things shall he stand."

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### CHAPTER XIII.

**Continued. Second, PAGAN COUNTRIES.** Paganism in its dotage. Fifty years ago scarcely a tribe of Pagans accessible. 1793, another epoch. Pagan nations, how accessible. Facilities. War. The effective force in the field. Resources of Providence in laborers, education, and the press. Tolleration. Success. Krishnagar. South India.

*"Lift up your eyes, and look on the fields, for they are white already to harvest."* John iv. 35.

THE subject of the last chapter was the GREAT FIELD, open and prepared to receive the good seed. Attention was then directed to the countries over which the Papacy holds its iron sway. We were able to trace very distinctly the hand of God in the present condition of those countries. Morally, politically, ecclesiastically, and in reference to the state of education, they are brought into an unprecedented state of readiness to receive the gospel. He that runneth, may there read the agency of the Omnipotent arm.

I come now to invite you to a like survey of the territories of Paganism.

Asia, with her teeming millions, at once starts up before us as the principal theatre of Pagan abominations. Though Paganism is by no means confined to Asia, nor is Asia all Pagan, yet we look there for the capital, and the chief resources of Satan's empire. *There* are the great *systems* of Idolatry, which have so signally perverted human reason, extinguished human sympathies, and dried up the fountain of man's noblest affections. On many

islands of the sea, and in large portions of Africa, and in parts of Northern Europe, there is idolatry, gross, abominable, debasing, yet not so systematized; not so interwoven with the science and literature of the people—with the very warp and woof of their existence. In Asia, the great battle is to be fought—the attack must be made at the capital, while the outposts must not be overlooked.

Our present inquiry relates to the *present condition* of Pagan countries, and the *preparedness* of the countries over which this cloud of death has cast its shadow, *for the promulgation of the gospel.*

Paganism is fast sinking beneath its western horizon. Its mighty temples are crumbling to the dust, with no hope that they shall ever again be rebuilt. Its altars are prostrate; the glory of its priesthood has departed; the potency of its spell is broken. It is but the stupendous ruin of a gorgeous edifice. The kings of the earth brought their glory and honor into it. All nations bowed before its gilded altar, and revered its thousand gods. But its foundations are undermined; its sanctuary is assailed; its outposts are taken. The stone cut out of the mountain without hands is fast jostling from their places their strong-holds, and nation after nation is yielding allegiance to King Emanuel.

Precisely to what extent Idolatry is on the wane, and Christianity coming in to possess its vacated territory, we may not be able to determine. The following facts afford indubitable evidence that *something* is doing, which ought to expand the pious heart in grateful aspirations of praise to Him that worketh and no man hindereth, that openeth and no man shutteth. It is the hand of an ever-busy Almighty Providence.

Paganism is on the decline. It is but a few years since its great systems were in the vigor of manhood. Fifty years ago Brahmunism and Bhudism, the two systems which prevailed over all Eastern Asia, holding in mental and spiritual bondage more than half the population of the globe, held their empire undisputed. With difficulty could an evangelical missionary find foothold anywhere in their wide domains. India, China, Birmah, Japan, Tartary, and the numberless and populous islands of the



sea, were almost entirely inaccessible. When, in 1792, the English Baptists first turned their faces towards the heathen world, they knew not whither to direct their steps. Nor was it scarcely less an experiment with the London Missionary Society in 1796, or with the American Board in 1812. The world seemed closed against them. Heathen nations were barricaded against Christian influences by a double wall. Both *ecclesiastical* and *political* power shut the door against them. Pride and prejudice, superstition and ignorance, and love of license from the restraints of religion, united with the ambition and avarice of the priest and the will of the despot, to keep out the light of the gospel. Consequently, darkness and despotism reigned, and unbroken generations went down to the shades of death unpitied and unwarned.

But what a change has come over the world since the disgorging of the volcano in Europe in 1793.\* That was not merely an explosion of French Infidelity. Mysterious though it may seem, yet the convulsion, called the French revolution, was shortly felt to the remotest boundaries of Paganism. From that mighty furnace, heaving and boiling with liquid fire, and consuming the hay, wood and stubble of its own impurity, there seemed to arise a regenerative spirit, which passed over the face of the whole earth. "The church, started out of the sleep of the last century by the shock that engulfed the monarchy of France, began to grope her way in the early twilight, and with weak faith and dim vision, to gird herself for her

\* This date has several times been referred to in the foregoing pages as an important epoch. If we subtract from it 1260, (a well known prophetic period,) we shall have 633; which latter we find to be the date of the celebrated edict of Justinian, which established Popery by acknowledging the Pope the head of all the churches. May we not, therefore, take 1793 as the beginning of the "time of the end," or the fall of Anti-christ? Another epoch in the rise of Anti-christ was 533-4, when the Pope first set up the claim of *Infallibility*. Add 1260, and we have 1843-4 as another step in "the time of the end." Another yet more important epoch in the establishment of the great Papal apostasy, was 606, when the emperor Phocas acknowledged Boniface universal Bishop or Pope; and we may look, therefore, that 1866 shall be a yet more illustrious period in its downfall. But the end may not be yet. For the Pope was not established as a *temporal* prince till the year 756; to which add the years of his gigantic age. (1260,) and we have 2016 as the date of the *final* end of Popery. Whether the dying struggles of the Beast shall be protracted to that date, is yet to be seen.

It should have been added that 1843-4 is the epoch from which dates the commencement of the modern Reformation in Germany. The bold and energetic manifesto of John Ronge, against Papal Infallibility, was dated October 1, 1844. We have yet to see whether a stone was not then set rolling which will crush more than the "toes" of this huge colossus. This German movement was announced by a leading journalist in this country as a "NEW PAGE TO THE HISTORY OF THE REFORMATION IN GERMANY."

work, as the light of the world and the pillar and ground of the truth."

From that hour idolatry the more rapidly declined, and an extensive system of means began to come into being to introduce Christianity. And, what is more, from that time, political power in the East, which had for some time previous been shifting, alternately, from the hands of Pagans and Papists, became confirmed in the hands of *Protestants*, and thus the way was opened, and protection secured for the introduction of the gospel into the populous regions of the East. In India, and over the islands of the Eastern Archipelago, Protestant rule is paramount. In Birmah and China, the same power is, at least, indirectly dominant, so as virtually to secure access and protection to the missionary. Thus political obstacles to the evangelization of those nations, are in a great measure removed.

And the hand of God is no less signally manifest in providing *facilities* for the same work. What, under the smiles of Heaven, has been *done* towards evangelizing those countries we may regard as the *fulcrum* of Providence for the doing of vastly greater things. The Bible has been translated into all their principal languages, the press is established in almost every important position in the vast field, and already the light of truth radiates from these points over those dark fields of death. And education is doing its appropriate work, to prepare the minds of hundreds of thousands of Pagans to receive the healing waters of life. Much, too, has been done to open the way by the extensive knowledge which has been acquired of the *religions*, the philosophy, and the language of Pagan nations, of their manners, customs, history and modes of reasoning. Dictionaries and grammars have been prepared for the study of languages, and a great variety of elementary and common reading books for the instruction of the people. Schools have been established, and churches gathered over large portions of the heathen world. Thus has Providence put into the hands of the laborer who shall now enter the field, vast resources—an extensive apparatus, which he may bring to his aid—tools with which to work. Among the one hundred and thirty millions

of Hindoostan, there is scarcely a village which is not accessible to some, if not all the labors of the missionary. And few are the islands of the sea which will not welcome to their shores the messenger of peace. The vast empire of China, as an issue of the late war, is now added to the great field, and invites Christian enterprise. Africa—the Pagan portion we mean, has, by one movement of Providence after another, become, to an extent hitherto unknown, accessible to the messages of mercy. An entrance has already been partially effected on the East and on the West, and an effectual door been opened on the South.

Every missionary station, every press, or school, is an entering-wedge to indefinite enlargement. Every degree of success opens the door to what lies beyond, and increases the probability of greater success.

We have already spoken of the present increased facilities of *intercourse* with Pagan nations—extensive commercial relations—the unprecedented prevalence of the English language, and the residence among heathen nations of so many Europeans, many of them highly intelligent, and some of them eminently pious. By these and other means, the unevangelized are becoming acquainted with us, and we with them. We meet and compare notes—learn their character and condition, their wants and their woes; and they are made acquainted with the advantages which a people derive from the improvements of civilization, from true science, and a divine religion. It is almost impossible for a nation at the present day to close their doors against the diffusive light of liberty, knowledge, civilization and Christianity. The remotest nations, by the rapidity of recent modes of communication, have become neighbors. These are so many telegraphic lines, to convey knowledge, and to diffuse light over the darkest nook and corner of the earth. They are providential arrangements, giving facilities to the church to send abroad the everlasting gospel. The field is prepared either for the good seed or for tares. We do well not to sleep.

Not should we pass unnoticed the instrumentality of *war* in preparing the world to receive the gospel. War is the *sledge-hammer* of Providence to break in pieces the



great things which he will destroy. The wrath of man is made to praise Him. Wicked passions as roused in the war spirit, are made to subvert and remove some of the most formidable obstacles to the progress of the truth. When God would batter down the despotism of Europe, and smite the head of Rome, he let loose upon them the blood-hound of Corsica. Napoleon Bonaparte was his hammer. When he would demolish the time-honored and seemingly insurmountable obstacles which India presented, to ever becoming a Christian nation, he commissioned a people of fierce countenance, and skillful in carnage, and mighty in power, first to punish them for their abominable idolatries, and next to remove difficulties to their evangelization—to give protection to the missionary, and to supply facilities for his work. When he would cut the bars of iron, and break the gates of brass which shut out China from the family of nations and the benign influences of Christianity, he again commissioned the scourge of war and British cannon. Or when he would break up the feudal institutions of Mount Lebanon, and prepare the way for the peaceful reign of the gospel, he broke those flinty rocks by the hammer of war. "Light, knowledge, and the gospel itself, have followed on the bloody heels of war; and the flowers of learning and liberty have blossomed on the field of the crushed skeleton." We regard with interest the *providential issue* of every recurring war.

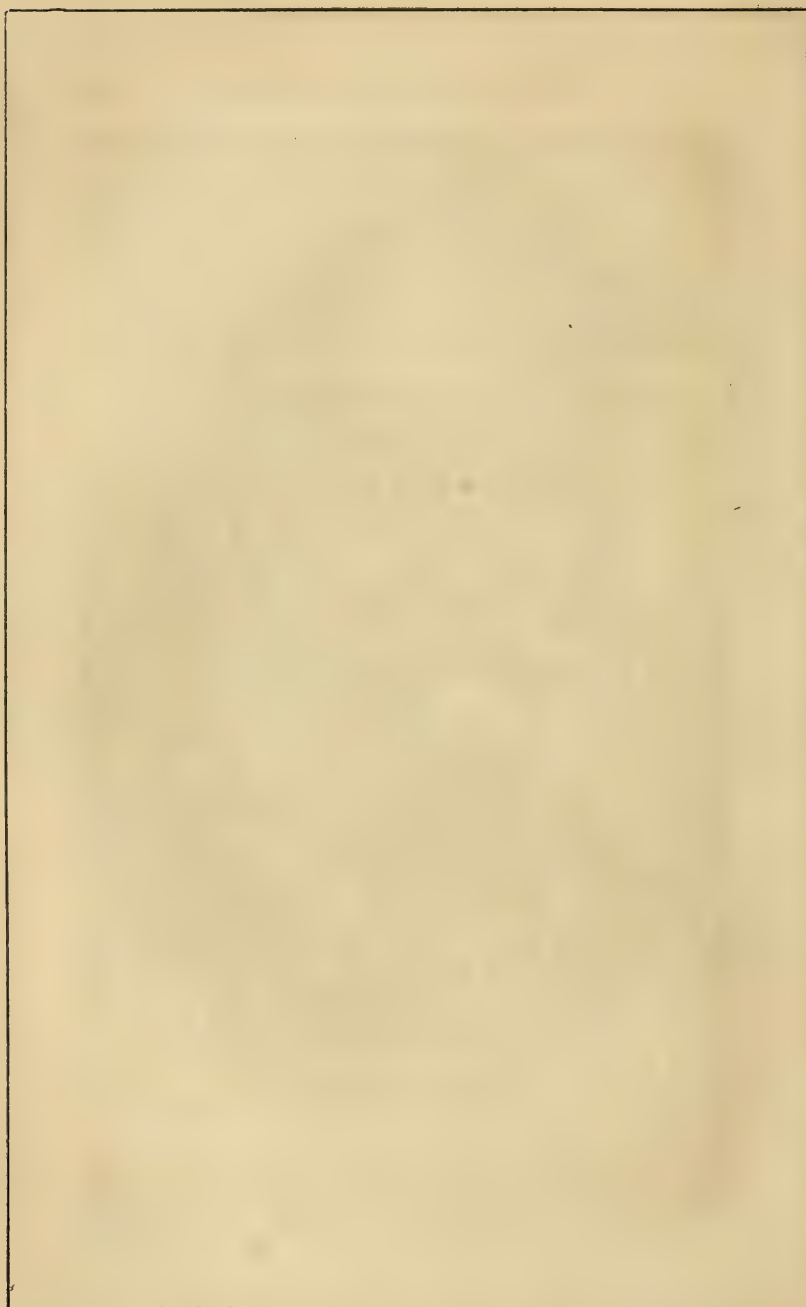
But we shall take a different view of the field as providentially prepared. Fix the eye for a moment on the *effective force* in the field—the *resources* and facilities at command, and the *success*, which has already crowned the past, and the conviction will deepen that the hand of the Lord is in the work. In *success* Providence furnishes an illustration of the power and purity of Christianity; and the *effective force*, in the form of laborers, with the facilities and resources put into their hands, is a providential instrumentality made ready for the work.

Since the commencement of the present century, God has brought into the field a corps of laborers, and accumulated an instrumentality far surpassing the conception or the common observer. At that period, they were but a





WILLIAM I. OF PRUSSIA.



very little band,—a few skirmishing parties. Now they have become a thousand,—an army organized, consolidated and furnished. We are safe in stating in round numbers the whole number of efficient laborers employed in the different departments, as sappers and miners of the colossal fabric of idolatry, in round numbers as follows:

- 1,500 Ordained ministers, European and American.
- 2,000 Assistants, male and female, from the same countries.
- 5,000 Native preachers and catechists.
- 250,000 Native members of churches.
- 250,000 Pupils in mission schools.

In this short list we have an army of, we may say, 9,000 salaried agents of benevolence, engaged in preaching the gospel, or in some of the varied offices of education or religious instruction; and we might add a yet greater number of unpaid agents, as native helpers, assistants, and sabbath school teachers, who are furthering the same good cause. And to this we may add the influence, by example and precept, of two hundred thousand church members. In a greater or less degree they are illustrating the power of the gospel, and putting shame on the vanities of idolatry. And to this, again, we must add a less numerous, but an effective corps of foreign helpers, in different military, civil, mercantile and diplomatic services. The influence abroad of such men as Sir Stratford Canning and Sir Edmond Lyons in the Levant, and W. C. Money and Lord Wm. Bentinck in India, is immense beyond computation. Scores of such men have been, and are still using the influence of their stations, and employing their great talents to further the cause of Christianity among the heathen. And the wealth, the talent, the Christian example and influence of hundreds, yea, of thousands, of devoted men and women, in the more ordinary ranks and employments, go to make up an immense machinery, furnished by Providence to carry forward his work.

From more than fifty printing establishments, issue forth the Bible and religious books by thousands, daily

which are scattered, by an agency made ready, over those vast fields of spiritual death.

The pecuniary resources of the foreign missionary enterprise have likewise become considerable. About \$6,000,000 are annually raised and expended for this purpose—two millions by the churches in the United States, and four millions in Europe. The above aggregate includes only what is given directly for this purpose through Foreign Missionary Societies—exclusive, of course, of considerable sums contributed to the same cause, directly or indirectly, by foreign residents in heathen lands, and of still larger sums which go, indirectly at least, to favor the same enterprise, through other benevolent societies, as the Bible, Tract and Education, Seamen's Friend, Jews, and Colonization. Three millions would probably fall quite within the limit of the revenues of this branch of benevolence.

In like manner the same inventive Providence has brought into being, for the same purpose, an immense *system of education* abroad. Including the learners at colleges, seminaries, high schools, boarding schools, and common free schools, we count not less than two hundred and fifty thousand heathen youth and adults, who are receiving a Christian education. Through these pupils the light of truth is sent—faintly it may be—into nearly as many heathen families, and each of these school-rooms is made a preaching place for the missionary. I speak now of the system of education only as a machinery made ready for future operations. An amount of mind is hereby rescued from the ruins of Idolatry, and capacitated to exert a tremendous influence in demolishing the whole fabric. Of this we have a happy illustration in the educated Hindoo youth at Calcutta. Hundreds of native young men are there educated at the Hin-loo college—first, they become sceptics—thoroughly despise and abandon the fooleries of Hindooism, and as soon as they fairly come in contact with the truth, some of them are converted; and there is, perhaps, not so influential a class of defenders of the truth, and propagators of the gospel, as these same educated, converted natives. Thus Provi-



dence has secured in *mind* a rich resource for the further progress of the work.

The moral conquest of India will probably be achieved as her physical conquest by the British has been—by *her own sons*. Our dependence, under God, lies in a *native agency*. We may never hope to send men in sufficient numbers from abroad, to supply her hundred millions: nor is this desirable. An agency must be created on the field. We look for this in those nurseries of learning and religion, which Providence has raised up in those schools.

But where, as in most cases, actual conversion is not the result, yet the number of *readers* is increased by tens of thousands, and thus the field on which the good seed may be sown is proportionably enlarged.

But we must not overlook a new feature in education in India, for we shall here again trace the footsteps of Providence. A late act of the governor-general has given a new impulse to native education. Moral and intellectual qualifications only, are henceforth to be regarded in conferring governmental offices on natives. The candidates are to be selected from the best qualified in the schools; governmental schools, public or private schools, missionary or non-missionary, are all to be put on an equal footing. This forms a new epoch in Indian education. Heretofore everything has been ruled by *caste*, favoritism or patronage. In a country like ours, the people are, to a great extent, self-governed. In India, all offices, from the highest to the lowest, are held by official agents appointed directly by Government. Consequently, the patronage of Government is immense, monopolizing, all-absorbing. Hence we can scarcely conceive the impulse given to education the moment this vast source of patronage is open, as a stimulant to the most deserving in the schools. "It makes the seminaries the nursery of the service, and the service the stimulant of the seminaries."

It introduces the enlightened principles of European governments, diffuses European knowledge and science, (which have heretofore been confined very much to the capital,) into the districts, and places men of enlightened minds in situations of the highest trust and responsibility.

And Indian education presents another new feature worthy of a passing remark. But a few years since nearly the whole of the immense educational patronage of the East India Company's government went to promote *oriental* learning, and of consequence to nurture Hindoo superstition and Idolatry. Now, thanks to Heaven for the wise and philanthropic policy of Lord William Bentinck, truth, in the form of European literature and science, has taken the place of falsehood and error, as formerly taught amidst the dreary lore of orientalism. And if nothing were at work to undermine and demolish the whole fabric of Brahminical superstition, this would do it ; so interwoven is Hindoo learning and Hindoo religion, that one must fall with the other. Thus mightily is the hand of God at work to demolish falsehood, and build up truth in that vast country.

Akin to this is another providential feature. The Hindoo law of inheritance heretofore presented a most formidable obstacle to the conversion of that people. The moment a man forsook the religion of his fathers, he made a complete forfeiture of property and rights. He beggared himself and his family. But He in whose hands are the hearts of all men, has moved on the minds of the ruling powers, to remove this obstacle too. The Government, by assuming the ground in a late act, that "all the religions professed by any of its subjects shall be equally tolerated and protected," has, at a blow, annihilated one of the most formidable obstacles to the conversion of the Hindoos. The Hindoo or the Mohammedan may now become a Christian, and abandon his caste, and yet suffer no disability or oppression.

Another important item in this connection, is the late divorce of the English Government from all patronage of Idolatry. Formerly large appropriations, as a result of treaty stipulations, were made to the support of certain temples and Brahminical establishments, and a ruinous patronage was lent to certain pilgrimages and festivals, especially those of Juganauth ; and a very unchristian-like indulgence was granted to certain cruel and abominable rites and practices. The prohibition of infanticide was the first decisive act of the Government—the sup-

pression of the suttee followed ; and after a few years more the Government completely divorced itself from the vile and abominable thing which God hates ; and we may now expect that the influence of that Government, in the final suppression of Idolatry, and the establishment of Christianity, shall be vastly increased.

But progress in Toleration, so distinctly marking a providential movement in the advancement of truth in the world, is not confined to India. Similar edicts have recently gone out from the Emperor of China, and from the Sublime Porte of the Turkish empire. In reply to a petition of the High Commissioner, Keying, the Emperor of China has decreed toleration to Christianity ; and the Sultan of Turkey “engages to take effectual measures to prevent, henceforward,” the persecution and putting to death of the man who shall change his religion. The bold, fearless and energetic remonstrance of Lord Aberdeen, organ of the British Government, in a letter addressed (1844) to Sir Statford Canning, Ambassador at Constantinople, speaks the mandates of Providence at the present day. Opinion shall be free.

So much for facilities and resources. Let us now see what preparation for future progress there is in the *success* which has already attended our missionary enterprises. We shall again see that the fields are white already for the harvest—the reapers stand with sickle in hand—an immense power is accumulated for future progress. Past *success* not only supplies materials for future progress, but it indicates the removal of obstacles, and holds out the most cheering encouragement to a still more rapid success, and carries conviction to the mind of the heathen of the *power* of Christianity.

What, then, has been *done* ? It will subserve our present purpose to confine our inquiries chiefly to India, Birmah, and the islands of the Pacific.

The provinces of Krishnugar, Tinnevely, Madura, Ceylon, and Western India, afford not only a wide and effectual *door* for the entrance of the missionary, but an unprecedented vantage ground has been gained at these points for the prosecution of all future labors ; and they



may therefore very justly be introduced here as illustrations of the present providential condition of the world.

Krishnugar, a province in Bengal, was a strong-hold of Brahmanism. No efforts seem to have been made for its conversion till 1832, when a few schools were established. Preaching commenced in 1835. The next year thirty-five were admitted to the church—the word was preached, and five hundred inquirers were found seeking the way of life. From that time the work made a gradual yet irresistible progress, till it has at length extended to no less than seventy-two villages, and numbers as the subjects of its power, more than five thousand converts. Churches have been erected, and filled with attentive and devout hearers; and schools established in which some thousands are receiving a Christian education. Christian ordinances are instituted; the gospel preached, and the press is sending out the leaves of the tree of life. A territory of eighty miles in extent is thus brought under religious culture. A fire is here kindled, whose light may shine far and wide over the vast regions of darkness which still cover India—an altar erected there from which may be taken coals to light up more fires throughout those dismal regions of death.

The Bishop of Calcutta, after visiting this province, thus describes the progress of improvement since the work commenced: "A few months since all was jungle—now every thing is teeming with Christian civilization. What building is this? I asked. "It is the girls' school." And this? "The house for the mistress." And that large building? "The mission house." And those small ones? "They are out-offices." And that wall? "It incloses the garden." And where is the new church, of which you talk, to stand? "Here," was the answer, "and I will show you the ground plan." It was like magic. And not a brick of all this had been laid when I passed through the same place in 1839. What a blessing is Christianity! How it raises, civilizes, dignifies man! How it turns, literally as well as figuratively, the wilderness and solitary place into the garden of the Lord!"

In the progress the gospel has made in the southern



portion of the peninsula, we meet the same pledge of future success—a promising starting point for future operations. "In Tinnevely," says the same authority, Bishop Wilson, "the word of the Lord runs and is glorified more rapidly, and to a far wider extent. The inquirers and converts of the Gospel Propagation, and the Church Missionary Societies, amount to thirty-five thousand. Such awakenings have not been surpassed since the days of the apostles, and there seems every prospect of all the South of India, containing millions of souls, becoming, ere long, the Lord's."

Some idea may be got of the progress of Christianity in Southern India, from the following statistics of the Church Missionary Society. There are connected with this single institution, aside from the missionaries themselves, the following native agency: 267 native catechists—192 school-masters—6,842 baptized persons, 1,245 of whom were added the last year—19,706 candidates for baptism—1,468 communicants—30,000 persons under Christian instruction—and 461 villages under the care of the Mission. "The power of divine grace," says one, "seems to me to have been so sudden and mighty as to strike with wonder every mind susceptible of religious impressions." "I have but very little doubt," writes another, "the whole population of Tinnevely will soon renounce Heathenism and come over to Christianity."

If regarded in no other light, what resources has Providence here gathered, in the operations and success of this single society, for the future prosecution of the work. And were we to add here similar items furnished by the Reports of the American Board, the London and other Missionary societies, we should discover a cumulative power by which to act in time to come, truly encouraging; especially when taken in connection with the open door of access, and the readiness of the native mind to receive the gospel. Hundreds of villages have cast away their idols, and not a few are the temples which have been unceremoniously cleared of the emblems of idolatry, and elevated to the worship of the true God. These are verdant spots on which the good seed has taken root, and

fruit is now abundantly ripening with which to feed the famishing tribes around.

The American Mission at Madura has seven churches, fifteen stated congregations, one seminary, five boarding-schools, ninety free schools, and four thousand pupils in the various stages of learning. Forty villages have put themselves under the care of the Mission, and one hundred would do the same if the number of missionaries would allow of assuming such a responsibility.

A specimen of the preparedness of this field to receive the good seed, may be gathered from a late appeal of the American Mission at Madura: "We are not aware," say they, "that there is, on the whole district of Madura, a town, village or hamlet, in which we could not, as far as the feelings of the people are concerned, establish schools and Christian instruction to any extent your pecuniary means will allow. The whole district, in the most accurate and strictest sense, is open to the reception of divine truth and the Christian teacher. Yea, more—there is scarcely a town or village from which we have not received a formal request, an earnest entreaty to send them a teacher. A population surrounds us, who speak one language, equalling more than half that of the United States. From one end of the land to the other, in city, town or country, the living minister will find the way prepared before him, to preach the tidings of a Saviour's love, and to distribute all the Bibles and Tracts the American church will furnish." Again the same missionaries say, "Never do we pass through the streets of these villages without being assailed by the question, Why do you not send a missionary here?—we will receive him gladly; we will send our children to your schools; you must not pass us by."

Such language is true, too, of other parts of India. Every missionary station is a door of entrance to a wide field beyond. And more than this is true: the Bible and the religious book is going before the living preacher, and preparing fields for his future labors, and creating demands which nothing but evangelical truth can satisfy. On a tour in the Northern Concan, beyond the reach of any direct missionary labors, Dr. Wilson finds a Brah

min reading a portion of the New Testament to a company of natives who are eagerly listening. In Gozarat he meets some natives, about one hundred in number, residing in seven different places, at considerable distances apart, who professed to be converts to Christianity. He found, on inquiry, they had not had intercourse with any missionary, but had received the knowledge they possessed of Christianity principally from books, aided by a native Christian from Bengal. They had openly professed Christianity, one of their number acting as their head and teacher. "I believe," says the same missionary, "that instances of this nature are not unfrequent."

Another missionary has recently reported a very similar case. "Recently two men came from another village, to inform us that a thousand persons—in consequence of reading some of our books—were desirous of putting themselves under our protection. The same messengers mentioned half a dozen villages where a similar change has been produced by the reading of Christian books."

Says Mr. Mather, of the London Missionary Society, "I had an interview with Mr. Hill, at Berhampore, and he told me that he and Mr. Lacroix were in conference with about five hundred natives, who were promising to come over to Christianity." And "about a year ago a proposal was made by a sect of about two hundred persons, that I should be their Gooroo, (spiritual guide,) that they would attend my instructions, and that together we would fully investigate Christianity."

Such cases as the following are now occurring: While a missionary was waiting at a rest-house, he "saw the villagers assemble, and heard them addressed on the folly and wickedness of Idolatry, by a native, who was also a resident of the village. This man was not acquainted with any missionary, but had learned what he knew of the truth from books and tracts."

Such instances afford delightful testimony, not only that the field is ripe for the harvest, but that there are agencies at work, which facilitate the progress of evangelization in a ratio hitherto unknown, and give pleasing promise of speedy and complete success.



And here I would not withhold again the high authority of Bishop Wilson ; who, after a residence of some fifteen years in India, discourses thus : “ The fields in India are white already for the harvest. Nothing has, I believe, been seen like it. An outburst of the native mind seems at hand. The diffusion of education ; the striking benefits of medical science ; the opening of an exhaustless commerce on all hands ; the recently ascertained riches of the soil ; the extent and magnificence of the rivers and mines ; its superb harbors, including its almost interminable coasts ; the rapid increase of settlers from Great Britain and America ; the security of person and property under British rule ; the number of offices thrown open to native merit ; the railroad contemplated and almost begun ; and the incredible rapidity of communication by steam, uniting the whole world, as it were, into one vast family, are bringing on a crisis in the native mind most favorable to the introduction of Christianity.” Again the Bishop speaks of his “ firm belief that Hindooism will soon altogether hide its head—the crescent of Mohammed already turns pale—worn out and effete superstition sinking before the mere progress of science and civilization, before the startling knowledge of history, the lights of chronological learning and the laws of evidence, of the incredible progress of religious principle ; of the more favorable disposition of Indian rulers towards Christianity ; and of the decidedly improved moral and religious character of the servants of the Honorable Company.” All of which help to make up the sum total of what God is doing to prepare that vast and populous land to receive the gospel of his Son.

Similar testimony flows in upon us, unsolicited, from other quarters. The excellent Rhenius, German missionary in Southern India, says, “ The Lord Jesus Christ is certainly magnifying his name in these parts ; Idolatry is rapidly diminishing ; this wilderness begins everywhere to blossom ; many souls are delivered, not only from the bondage of Idolatry, but from sin in general ; villages are coming in constantly, casting away their idols, and giving up their temples to be used as Christian churches. I could furnish you with cooley loads of their neglected



idols." Say the corresponding committee of the Church Missionary Society, "The barriers of caste are rapidly breaking down; there is an increasing spirit of inquiry about religion, and for moral and religious instruction; deep-rooted prejudice against religious instruction no longer general; the promotion of secular education a leading topic." "A great desire has arisen among the youth of Calcutta to obtain and read the New Testament. We have not to go as formerly, and beg them to accept it. They come of their own accord, and solicit this blessed book. This desire is now prevalent among the pupils and students of schools of all grades."

A feather indicates the course of the wind—so little facts are sure pledges of great and wide-spread changes: "Young Hindoos, who have received an English education, are establishing English schools in their own villages, and thus render themselves useful to their country, and effectually advance the truth. Rich zemindars pay them a small salary, and the parents of the children contribute their share for their support."

Brahmins see the impending danger, and use every effort to turn it away; yet they say, "When Christianity obtains a permanent influence, we shall join your ranks." They are not ignorant of the influence of Christian schools over the minds of their youth. One recently said, "As soon as the boys learn to read, they become Christians; hence I take my boy from school." A wealthy Brahmin, near Benares, recently gave up his son into the hands of a missionary with these remarkable words: "I feel convinced, after reading your sacred Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts, but here is my son, take him as your child; feed him at your table, and bring him up a Christian; at the same time making over to him ten thousand rupees, (five thousand dollars,) to defray the expenses of his son's education." This is a new thing in India. The effect on the mind of the Hindoos will be incalculable; a heavier blow has perhaps never been struck on the strong-holds of Idolatry.

In no part of the great field has God provided a more powerful moral momentum for the future progress of the

work than in Ceylon, Birmah, and China. But we may here forego details. Were we to take a survey of those countries, as providentially opened, and of the work as already in progress there, we should meet the same open field, the same preparation of mind, the same accumulation of power by which to urge onward the evangelical car, which we have seen in the instances already contemplated: missions established and a fund of experience gained; obstacles removed; translations of the Scriptures, the press at work, and a store of religious books made ready; a strong native agency, and efficient, extended educational systems in readiness for the work, and extended mental preparation in many thousands of native minds, all so many resources and facilities in the hands of God for the future progress of the work.

A voice from the four winds proclaims the no distant fall of Paganism. It speaks of the "crumbling of idol temples," "colleges of Hindoo learning deserted," "general abatement of prejudice against Christianity," "the gradual increasing influence of missions and respect for missionaries," "six thousand eight hundred natives converted through the Church Missionary Society the last year," "every prospect that India will, perhaps, in a single generation, renounce Idolatry." Indeed, writes one, "the feeling is becoming general among the people of the East, that some extraordinary change is at hand, which is to be effected through the diffusion of Christianity." And well may they look for such an event when they see so much that is ominous in the signs of the times; in the neglect of rites and ceremonies essential to their idolatrous systems; in the divisions and schisms among their priests, as in the fierce conflicts recently carried on in Bombay and Calcutta; in the conversion to Christianity of not a few of their priests; in the public discussions, as in Calcutta, where mighty champions for the truth and for the demolition of Brahminism have been raised up from the people themselves; in the many newspapers and periodicals, both for and against Christianity, published in Calcutta, Bombay, and Madrass, and in the already wide diffusion of Christian and European learning.

In the sacred city of Benares, among the gorgeous



ARABIAN SCENE





monuments of Idolatry, stands a remarkable shaft, which is reputed once to have towered to the very clouds, but has been gradually sinking for many years. This the Hindoos regard as an index to their waning and sinking religion. When the shaft shall have sunk to the surface, and mother earth shall close in upon it, Hindooism shall be no more.

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## CHAPTER XIV.

**THE FIELD PREPARED.** Islands of the Pacific. Native agency. Liberality of native Churches. Outpouring of the Spirit and answers to Prayer. The first Monday of January. *Timing* of things. England in India—her influence. Success, a cumulative force for progress. The world at the feet of the Church.

*"Look on the fields, for they are white already to harvest."*

BEFORE closing our review of Pagan territories, we must cast a glance over the isle-dotted waters of the Pacific. Here God is doing a new thing under the sun; is constructing a new world, perhaps another continent, through the instrumentality of an infinite number of insignificant animalcules. Numerous islands, smiling in all the luxuriance of a new creation, have arisen from the bottom of the ocean, fabricated by the incessant toils of these minute workmen. They rise to the surface of the water, the waves contribute to convey materials to form a soil; the birds of the air are commissioned to bring and plant seeds on them; a luxuriant vegetation springs up; man at length comes, and a new field is open for the ravages of sin, and a new field over which victorious grace shall yet raise her victorious banners.

We have already traced the hand of God in bringing these several groups of islands to the notice of the civilized world and of the church; how it was done just at the right time; when religion and knowledge had become

matured for a vigorous onset upon the powers of darkness; when an unwonted spirit of benevolence had been roused in the church, and the angel of evangelism was prepared for his immortal flight. We are now concerned only with the present condition of those islands. They have already, for the most part, been brought within the dominions of nominal Christianity. Ninety islands are said to have received the law of their God, and a population of some four hundred thousand have nominally embraced Christianity. Eight of these islands have been converted solely through a native agency, and forty or fifty are, at the present time, under the instruction of none but native laborers. In schools, in the power of the press, in a religious literature, in the experience and ability of laborers, in governmental protection and aid, and in a consistent exemplification of the power of Christianity in a multitude of converts, perhaps God has nowhere accumulated a more efficient power for the future prosecution of his work.\*

In four groups of these islands, where, forty years ago, the people were gross idolaters and cannibals, are now forty thousand church members. In a district of the island of New Zealand, the average attendance on divine worship is seven thousand five hundred, and one thousand four hundred candidates for baptism. From the Sandwich Islands we now receive such reports as these: Printed by the mission, in a single year, ten and a half millions of pages, nearly half of which were the Scriptures; seven boarding-schools with three hundred and sixty-one scholars; four select schools; a boarding-school for the children of the chiefs; a mission seminary with one hundred pupils, to which is attached a theological class; a female seminary with sixty pupils, and three

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\* We may take the following as a specimen of the influence of the *school system* on the future destinies of the people: The seminary at Lahainaluna (Sandwich Islands,) has sent out two hundred and ninety-six pupils, of whom forty-two have died, two hundred and fifty-four in the field. Of these, one hundred and eight are engaged in the work of teaching; forty-three in the service of government; thirty-one, though not engaged in teaching, are usefully employed in letting their light shine. Of the remaining seventy-eight, some are engaged in honorable employments, while others are idle, or worse than idle. One hundred and fifteen are in good standing in the church. The institution is thus scattering blessings throughout the islands; its graduates are everywhere the leading members of society, in matters, civil, religious, and literary. "In manual labor they are several times more valuable than other natives, having acquired habits of industry, and learned how to work while at school."

hundred and fifty-seven common schools, taught by five hundred and five teachers, and containing twenty thousand scholars. And to this prospective, though already in a degree effective, force, we add the daily preaching and the faithful instructions of eighty missionaries and assistant missionaries, with six hundred native teachers and catechists, with the goodly profession and the ordinary activities of twenty-four thousand church members, and several thousands of inquirers and candidates, who, in the judgment of charity, are the children of God, and we have before us an instrumentality by which we may expect soon to see all those beautiful islands laid at the feet of the Redeemer; and vast resources secured for the prosecution of the work elsewhere. Or who can contemplate the vast amount of knowledge and civilization that has been secured in other islands of the Pacific; the Christian instruction that has been imparted; the educational systems that are in operation; the missionary experience that has been gained; the native agency that is prepared; and the divine power that has been exemplified by tens of thousands of living examples, and not read in these things a sure pledge for the speedy consummation of the work?

Or who can look for a moment at the Feejee Islands, and not be impressed that now is the accepted year of the Lord? Where, but a few years ago, was a population of gross, greedy cannibals, now are happy, peaceful communities.

There is, perhaps, at present, not a more marked or encouraging feature of the missionary work than the prevalent conviction of the value of a *native agency*, and the fact that every principal mission is directing its efforts especially to create such an agency. Mission colleges, in full growth or in embryo, with a theological class attached, are fast gathering in the choicest material from the lower schools, and preparing it for future service. A new agency is thus coming into existence, whose progress is in geometrical ratio, and which shall, ere long, supply a native ministry, native preachers, literati, professional men of all classes; book-makers and publishers civilians, statesmen, and rulers. No feature, perhaps

more distinctly indicates the designs of Providence in reference to the conversion of the world. Hopeless, indeed, is the task of ever supplying the heathen world with preachers from abroad; but the work assumes another aspect the moment the eye turns to the *native agency*, which, in germ at least, is met in every mission school and seminary from Oregon to Japan, east or west. Such agency is already acting far more extensively and efficiently, perhaps, than is generally known. The late German missionary, Rhenius, was wont to preach in one hundred villages on every Sabbath day. That number of native preachers and catechists, on Saturday, received the word at his mouth, and thence went and preached in as many different places. Some entire printing establishments, as the extensive one in Bombay, are conducted wholly by native skill and labor.\* Extensive school establishments are, in their details, carried on by the same agency. We wonder how a single missionary can act as pastor to a church of eight thousand members, scattered over an almost inaccessible country of thirty miles in extent. The wonder ceases when told that this church embraces thirty congregations, which assemble in as many different places, under the immediate care and instruction of as many catechists or sub-pastors. The heads of departments and the funds, in the missionary work, must, for some time to come, be furnished principally from abroad, but the details of the work are fast passing into native hands. Some fifty islands in the Pacific are said already to be under the instruction of natives alone. "Mount Lebanon," says a high authority, "will furnish missionaries for the sixty millions speaking the Arabic language, and noble missionaries too."

Another promising feature is the *liberality* and *self-denial* of the native churches. In their deep poverty they are contributing liberally to send the gospel to the dark regions beyond them. The American Board

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\* Thomas Graham, the superintendent of the American press at Bombay, was one of those young lads who accompanied the Rev. Gordon Hall on his late tour, and alone witnessed the dying moments of that excellent man, and gave him his humble sepulture, far from friends, and among idolatrous strangers. Thomas was a poor boy, who early came under the care of the mission; was nurtured and elevated by them—converted by the grace of God—and, after rendering various useful services, was at length raised to this responsible and important trust.



recently reported one hundred dollars received from a church at the Sandwich Islands for the education of a girl in the female seminary in Ceylon, collected during one year at the monthly concert for prayer. Mr. Williams tells a beautiful story in point here. When on a visit to the native Christians at Aitutaki, he was explaining the manner in which the British Christians raised money to send the gospel to the heathen. They expressed their regret that they had no money to give. He replied: "If you have no money, you have something to buy money with." What? "The pigs I brought you; they have increased abundantly, and if every family would set apart one, and when the ships come, sell them for money, a valuable contribution might be raised." The idea delighted them; and the next morning the squealing of pigs, which were receiving a mark in the ear for the purpose, was heard from one end of the settlement to the other. A ship came; the pledges were sold, and the avails realized; and soon the native treasurer paid over for missionary purposes £103. It was their *first* money.

We are permitted to chronicle such instances as the following: The people of Tahiti and of the neighboring islands, contributed £527 in one year to the British and Foreign Bible Society. The London Missionary Society acknowledged in one year, £17,748 from their mission churches; £5,000 of which was from Southern India, as a contribution to the Jubilee Fund; half of the latter sum was contributed by the native church at Nagercoil; £160 at one station in Jamaica. The English Baptist Missionary Society report £1,200 contributed in a single year by their mission churches towards the support of their pastors. The Rev. Mr. Davis, pastor of a mission church of Africans, at New Amsterdam, South America, says, "During the five years of my pastorate there, that congregation contributed £7,000 to various objects of charity." As early as 1821, we find a native missionary society organized at Tahiti, and a "great number of missionaries sent thence to other islands." The church at Hilo, Sandwich Islands, contributed to different benevolent purposes, from four hundred to six hundred

dollars annually. The Sandwich Island churches contributed last year, thirteen thousand seven hundred and eighty-two dollars, to different benevolent purposes, five thousand of which came from the Hawaiian Bible Society, which is one of the best auxiliary Bible Societies in the world.

Much importance may, very justly, be attached to the self-denying and benevolent spirit of these churches, as indicative of God's purpose soon to convert the world. While enjoying, themselves, scarcely more than the bare necessity of subsistence, they have begun their Christian existence in a noble recognition of the first principles of the gospel. From such a generation of Christians, the church and the world may expect much.

Laudable efforts, too, drawing heavily on the slender resources of native converts, are at the same time making, especially in the Pacific Ocean, to build church edifices for themselves, and in part, or in whole, to support their pastors. In the records of those missions we are frequently meeting items like the following: "Erecting a stone church, one hundred and twenty-five feet by sixty, and three temporary buildings at the same time at out-stations." "The walls of another church rising at one point, and materials collecting at another." In the year 1840, there were built, or in progress of building, at the Sandwich Islands, *eight* large churches, one of which was one hundred and forty-four feet by seventy-eight. For the building of one, the King gave three thousand dollars, the chiefs and people having already given two thousand five hundred dollars.

And while these noble efforts are making to provide suitable and durable edifices for the worship of God, efforts equally laudable are making to provide needed accommodations for schools. At four stations, at the Sandwich Islands, eighty school-houses were built in a single year—forty-two in connection with one station—"large, pleasantly situated, with verandas and play-grounds around them." And not a few of these same churches are contributing from one hundred, to four hundred and five hundred dollars a year for the support of their pastors. The church in Honolulu, in 1845, raised five hun-

dred and seventy dollars for the support of their pastor. The church of Wailuku paid for the same purpose, in 1844, seven hundred and twenty-five dollars, besides supporting a native preacher at an out-station, and contributing fifty-four dollars at the monthly concert for prayer, and building a church at an out-station. The church at Lahaina contributed, in the same year, as follows: Three hundred and twenty-one dollars for the support of their pastor; two thousand and four hundred dollars for rebuilding a church; one hundred and eighty dollars for the support of school teachers. The church of Molokai, besides the entire support of their pastor, contributed, in the same year, six hundred and seventy-eight dollars to different objects of benevolence.

The following paragraph recently appeared in one of our religious papers. It will further illustrate the point in hand. ‘ We have learned with surprise, and yet delight, that a Foreign Missionary Society in the Sandwich Islands has sent to the American Home Missionary Society a donation for planting the gospel in our own west! Think of it! The converted heathen of yesterday rallying to bless our own land. Awake! ye sleepy and careless ones in our churches, who have never felt or done any thing in the cause of domestic missions. Make haste! or these converts from heathenism will be the means of saving your own kindred.

“Nor have the liberality and public spirit of the Hawaiian people been manifested merely in supporting their pastors and erecting houses of worship. It is estimated that, during the seven years ending December, 1844, they had contributed nineteen thousand nine hundred and eighty-seven dollars; and during the last year, they had raised not less than three thousand one hundred and five dollars.”\*

Other encouraging features, indicating the hand of God as stretched out to bless our missionary enterprises appear in the *extraordinary outpouring of the Spirit* on mission churches, and *signal answers to prayer*. The recent extraordinary outpourings of the Spirit and revivals of

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\* Report of American Board for 1845.



religion on the Island of Ceylon, at the Sandwich Islands, and among the Choctaws, Armenians and Nestorians, are indications full of hope. Perhaps in the whole history of religious revivals, the power of the Spirit has not been more signally manifested, revealing the mighty hand of God. Should similar displays of Divine power be experienced by every Christian mission now in operation, (a thing not more improbable,) we might hail such an event as the long expected conversion of the world.

Akin to this, are *the signal answers to prayer*, which Heaven has, within a few years past, vouchsafed. I will illustrate only by answers to prayer on a single occasion: The friends of missions have been wont, for some years past, to observe the first Monday of January as a day of prayer for the outpouring of the Spirit on the world, and especially for the success of foreign missions. Results like the following have come to my knowledge. Others, more observing of God's movements among the heathen, may add to the list. A few instances will be given where prayer seems to have been answered, on a remote part of the globe, *on the very day*, and perhaps the same hour, it was offered:

On the first Monday of January, 1833, there was an extraordinary and unaccountable religious movement on the minds of a class of natives who had been for a few months under Christian instruction at Ahmednuggur. The writer, then the only missionary at the station, invited all who wished to be Christians, to meet him for religious conversation and inquiry; when, to his surprise, *thirteen* responded to the call; all, apparently, deeply convicted of sin, and wishing to be pointed to the Saviour. The number was in a few days increased to *sixteen*, most of whom subsequently became members of the church. And this self same day was distinguished in other places by the power of the same blessed Spirit. In Richmond, Va., the pastors and churches were assembled for prayer. The lamented Armstrong, late Secretary of the American Board, was there. He had been a *trusty* friend of missions before; "but the time when his *whole soul* seemed to be peculiarly moved for the heathen, and he was, as it were, newly baptized with the missionary



spirit, was at the meeting for prayer for the conversion of the world, held on the first Monday of January, 1833. Standing among the ministers, and before the assembled churches of Richmond, with a countenance glowing with love, he said, "My brethren, I am ashamed that there are so many of us here in this Christian land. We must go to the heathen." "That day of prayer," says one who was present, "made an impression on many hearts, which was deep and lasting." This was doubtless the way in which God was preparing him to perform the labors to which he was soon to be called, in connection with the foreign missionary work.

At a subsequent period, Rev. Mr. Spaulding, of Ceylon, says, "I was called up at midnight, on the first Monday in January, by one of the girls of the Oodooville school, and informed that the whole school was assembled in the large lecture room for prayer. On going thither, and seeing all present to hear what the Lord would command them, I found them in a most interesting state of mind; and this was the beginning of the great revival of religion in Ceylon. Inquiring how this thing originated, Mr. S. found the larger girls, (the younger ones having retired,) had assembled for their evening prayer meeting, and not being willing to separate at the usual hour, the interest became so intense that one after another called up a friend to share in the good feeling, till, at length, the whole school were assembled.

The first Monday of January, 1838, presented a scene of thrilling interest at the Sandwich Islands. "At the rising of the sun, the church and congregation at Honolulu, filling one of the largest houses of worship on the islands, united in solemn prayer for the outpouring of the spirit of God." And thence followed a series of protracted meetings throughout the islands, and a general revival of religion blessed the nation. This was the beginning of what is known as the "great revival." By midsummer, more than five thousand had been received into the church, and two thousand four hundred stood propounded for membership. Though there had been some favorable indications of a spiritual movement some time previous, and the preceding Sabbath had been a day

of unusual interest at Honolulu, yet we may date the beginning of the great revival on that day. Now the windows of heaven were opened, and the refreshing rain came; and, as the fruits of the remarkable work, there were gathered into the churches, (1838—40,) twenty thousand persons; and more than three thousand remained as candidates for admission.

On the first Monday of January, 1846, two of the older girls in Miss Fisk's school at Ooroomiah, linger after morning prayers. She inquires the reason; finds they feel themselves to be lost sinners, and ask that they may spend the day in retirement. In a few days they are rejoicing in the hope of sins forgiven. Five others come to Miss F. the same day, and ask what they shall do to be saved? and, with no knowledge of what had taken place in Miss Fisk's school, a considerable number of Mr. Stoddard's scholars came to him with the same inquiry. From this hour we date the commencement of the present powerful, extensive revival of religion, which has already pervaded, not only the two seminaries, but the city of Ooroomiah and the adjacent villages, and has spread even among the mountains, and already numbers more than one hundred and fifty converts; to say nothing of the deep and far-reaching moral influence which this religious movement has produced on the Nestorian mind in general, and the conviction of the power of evangelical truth. Nor was this all: just two years before, (Monday, January, 1844,) there were decisive indications of the mighty workings of the spirit at the same station, producing a happy effect on the hearts of the native Christians and missionaries, but resulting in the conversion of only one individual, and he a young man the most unlikely to be thus effected. But he afterwards became a most efficient helper in the mission, and, perhaps, did more than any other one, to *prepare the way* for the great work now in progress. God first prepares his instruments, then does his work.

On the same day, (1846,) the spirit was poured out from on high, upon the Choctaws. "A pleasant state of things existed a few days previous, but on Monday, (January 5th,) the spirit came down in power, and a mighty work began," and did not end till more than two hundred

were gathered into the church, which did not number before above seven hundred. "Before they call I will answer, and while they are yet speaking, I will hear."

But I must avoid so much detail. I shall group, in the briefest possible space, a variety of providential interpositions, which should by no means be passed in silence. We shall discover in them many interesting *coincidences* and *junctures*, which cannot but convey to the mind of the Christian a pleasing conviction that *God is in the work*, and, therefore, it cannot fail. They are such as these :

The *timing* of things so as to make one answer to another ; as the discovery of the South Sea Islands just before that wonderful period, when, amidst the "throes of kingdoms and the convulsions of the civilized world," a missionary spirit was wonderfully diffused among British Christians. The idol gods at the Sandwich Islands are cast away while missionaries are yet on their way thither. A wise Providence had raised up and fitted such characters as Kaahumanu, Kalanimaki, and Kaumuali'i ; characters so peculiarly suited to the crisis as obviously to indicate that they were the agents of Heaven, raised up for this very purpose. These islands became consolidated under one government, and the conflicting interests of different chiefs annihilated just in time to prepare the whole group for a *national* reform. The young and dissolute king, from whom the mission had much to fear and nothing to hope, is cut off by death in a foreign land, and his remains are sent back in charge of the noble Byron, whose influence is nobly employed on behalf of the mission. The most despicable and decidedly hostile chief, Boki, (Governor of Oahu,) is sacrificed to a mad project of his own devising. From small beginnings, and in a manner peculiarly providential, an extraordinary instrument for reform is prepared in the person of Kaahumanu, and raised to the highest pinnacle of power. The rebellion in Kanai results in the final prostration of the Anti-Christian party. And the *timely* visit of Van Couver, of the Bloude, the Peacock, the Vincennes, and the noble bearing of their chief officers towards the incipient mission, and the salutary influence exerted by them on



the minds of the chiefs and people, are providential interpositions worthy of record.

Nor was this all. The mission schools were taken under the patronage of the government, just at the time when it had become impossible to sustain them by the mission.

And who has not traced, with grateful admiration, the origin and growth of the missionary spirit; how it has expanded and warmed the heart of the church in proportion as the field opened to receive the gospel; the increasing philanthropy of Christendom, a sensibility to every thing that effects the well-being of man, and the general *expectation* of the world's speedy conversion? Whence this, but a divine premonition, a dark foreboding of idolatry's doom? Says an intelligent missionary, "the feeling is becoming general that some extraordinary change is near at hand, which is to be effected by the diffusion of Christianity." A singular presentiment prevails among the Mohammedans; and a strange, irrepressible restlessness in Italy and other papal countries, predicts some mighty change in great Babylon. Even in the Vatican, "Prelates and Cardinals, and the late dying Pope, have visions of threatening tempests, of disaster and trouble, from whence there is no escape."

Again, we have the footsteps of Providence in the *machinery* prepared; in organized action, societies—the army marshalled and ready for the field; in the improved character of nominal Christians residing in pagan lands; in the late divorce of the connection which has hitherto existed between the English Government and Hindoo idolatry; in the suppression of the Suttee and Infanticide; in the extreme sensitiveness of Anti-Christian powers to the prevalence of pure Christianity, rousing the spirit of persecution, indicative of the progress of Christianity; in the oppression and extortion of the priesthood, which is *driving* many from their long-cherished superstition to take refuge under the mild banners of the gospel; in the decrease of the Papal priesthood;\* in the increased at-

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\* Statistics which have recently been presented, on the decrease of the clerical order, show a diminution of the Romish clergy, amounting to near 900,000 within the last fifty years.



tention of Pagan nations to the study of the English language ; and in the present advanced condition of knowledge, civilization and freedom. Advancement in the arts and sciences, in civilization and civil liberty, is a no doubtful presage that the kingdom of the Messiah is at hand. It is the hand of the Lord preparing for the universal spread of the gospel. Religion is found eventually to come down to the social and intellectual condition of a people. Nothing in the past history of Christianity warrants us to expect that a pure, healthful Christianity will long remain among a people ignorant and unacquainted with the arts of civilized life.

The moral change, too, which, during the last forty years, has taken place among European and American residents in heathen countries, is an indication of, and a preparation for, coming good. In India, it is a presage of much good. Then, scarcely a righteous man could be found there. There was no church, no Sabbath, no chaplaincies, no mercantile house closed on the Sabbath. "English residents were as much strangers to the gospel as the Hindoos or the Mohammedans." But now how changed. Not a mercantile house is now open on the Sabbath.\* Instead of an "universal, unblushing disregard of religion," there are scattered over India, in its length and breadth, delightful specimens of piety. More lovely, active, and benevolent Christians are not to be met, than they whose light shines in that land of darkness. How different a starting point has the gospel now, how increased the resources of piety for its onward progress !

We cannot too profoundly admire the wonder-working hand that has given, as before noticed, such preponderance in Pagan countries, to the present two great *maritime* nations ; that such a country as India, which has once given religion, science, and civilization to all the East, should now be thrown into Anglo-Saxon hands ; into the hands of a nation of such extent and power and maritime skill, and such resources and intelligence and

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\* A late number of the Bombay Times states that the Governor-general has directed that henceforth there shall be no labor on the public works throughout Hindoostan, on the Sabbath. The same paper adds, "A similar measure introduced three years since by Sir George Arthur into Bombay, has been eminently successful."

piety, and every advantage for propagating the gospel. There has, perhaps, never been an arrangement of Providence, in all the revolutions of nations, which, when rightly viewed, excites a profounder wonder. The religious and intellectual influence of India has always been, and is likely to be, great over the whole East. Once converted to Christianity, she may again send her missionaries, not as formerly, to propagate error, but to carry the full horn of salvation to the remotest extremities of Asia.

Time would fail to trace out the many ways in which the wealth, power, and learning of England are contributing to prepare the way of the Lord in India. The power of her arms and the skill of her statesmen have done it by securing protection for the missionary ; while the researches of her scholars have been accumulating a power in the hands of the same missionary for the prosecution of his work. Colebrook and Sir Wm. Jones, and the many philosophers, linguists, historians, and literati, who have gained immortality in Indian lore, have been unconsciously forging the weapons of the missionary warfare. Every acquisition in true science, every advanced step in literature, history, geography, is a blow struck at the heart of Hindooism, so interwoven is error into the very warp and woof of Hindoo learning.

And the British Christian will here pardon us for saying that we think the providence worthy of much admiration, that so strong and encouraging a missionary spirit should pervade the *American Church*, that the gospel should be so extensively sent from this country, the land of revivals, of general intelligence, and freedom ; that religion of *such a type* should be so prominently stamped on pagan nations.

The hand of God is abundantly visible, too, in the *increased demand for the Sacred Scriptures*. I speak now more especially of anti-christian nations. The *people* in almost every portion of the world show an unwonted desire to become acquainted with the Christian's Bible, though generally opposed by the priesthood. Whence this desire, if not wrought into the world's mind by the Spirit from on high ? The Bible and the Paganism of

India, or of Rome, cannot long live together. We may, therefore, regard this desire to possess and read the pure word of God, both as a providential preparation and a premonition of the speedy coming of the Messiah's kingdom.

Finally, the present condition of the Pagan world, as providentially prepared to receive the gospel, is full of encouragement. The field is open, explored; a knowledge of different countries has been gained, of manners, customs, languages, and religions; a rich fund of experience has been acquired. Providence has accumulated vast resources for the work, and provided immense facilities. The missionary work is almost necessarily *progressive*. Not only does each missionary station create resources and facilities for its own extension, but the success of one station prepares the way for the establishment of another, and the work thus becomes self-propagating in an accelerating ratio. Take the missions of the American Board for an example. The success of these missions, if estimated only by the number of conversions, (by no means a fair estimate of real results,) "has been twelve times as great during the last ten years, as it was in the whole previous twenty-six years of the Board's history." Ten years ago there were 2,000 members of the Board's mission churches, now there are more than 24,000. All that has been done is a cumulative force for onward progress.

Our *success*, again, urges on the Pagan mind our most convincing, tangible argument for the divinity of our religion. Christianity now has its *monuments* in every Pagan country. It has *transformed character*, morally, socially, politically. We can now point to these monuments, and challenge investigation for the divine original of our religion. It has refined, elevated, purified character. It has done in a few short years what the wisest and most refined systems of idolatry and oriental philosophy have not begun to do in as many centuries. We can point to living illustrations of the power of the gospel; how it has gone up to the springs of moral corruption, and cast in the salt there. We can point to individuals, to families, communities, *nations*, that



have been transformed, civilized, elevated, and radically improved by the simple power of the gospel. This is the lever of Providence, by which to overthrow the whole Pagan world, and on its mouldering ruins to rear the beautiful superstructure of his everlasting truth. The blind votaries of idolatry are not so blind as not to see this, and not so disingenuous as not sometimes to acknowledge it. "We look," says a Sandwich Islander, "at the power with which the gospel has been attended in effecting the entire overthrow of idolatry among us, and which we believe no human means could have induced us to abandon." In like manner, a Hindoo Brahmin is made to pay the same unwilling homage to the truth, when, on hearing the gospel preached, he said, "Nothing can stand before the atonement of the Lord Jesus Christ."

Thus are we furnished, from the success of missions, not only with the means of still greater success, but with an overwhelming argument on the heathen mind, in favor of the truth of Christianity.

With a few exceptions, found in Central Africa, or in the ill-defined regions of Tartary and Kamtschatka, the God that worketh wonders, has, in the mysterious workings of his providence, opened the entire world to the gospel. The Macedonian cry comes to us from every nation, and tongue, and people, and kindred on the face of the earth. In past ages of the church, the prayers of God's people went up, that the Great Master would grant access to the unevangelized nations, and raise up and qualify men for the work. Those prayers have been heard. The world lies in a ready, in a beseeching posture, at the feet of the children of the Highest.



## CHAPTER XV.

**MOHAMMEDAN COUNTRIES AND MOHAMMEDANISM.** The design, origin, character, success, extent of Islamism. Mohammed a Reformer—not an Impostor. Whence the power and permanency of Mohammedanism? Promise to Ishmael—hope for him. The power of Islam on the wane. Turks the watch-dogs of Providence, to hold in check the Beast and the Dragon. Turkish reforms—Toleration—Innovations—A pleasing reflection.

*"And Abraham said unto God, O that Ishmael might live before thee!"—Gen. xvii. 18.*

WE shall now turn to Mohammedan countries, and attempt to trace the hand of God as there at work, to prepare the lands which have so long languished under the pale light of the crescent, to receive the gospel of the Messiah. Our inquiry now relates to the present condition of Mohammedanism and Mohammedan countries, as providentially prepared to receive Christianity.

It will not be irrelevant, first, to take a brief survey of this extraordinary form of faith—its design, origin, character, success, and extent. We shall all along keep the eye steadily fixed on the providential agency engaged in this stupendous system. The whole enormous fabric of Mohammedanism is one vast monument, or arrangement of Providence, in conducting the affairs, especially the moral affairs, of this world.

We may then, first, inquire *why* Mohammedanism was ever permitted to be—what was the providential *design* to be accomplished by that extraordinary man, who rose in Arabia in the seventh century? We do not see great systems of religion, and mighty empires rise and flourish, and for centuries exert a controlling influence over large portions of the world, without a correspondingly important divine purpose. What is this purpose in reference to Mohammedanism? We may not pretend fully to answer this question, yet we may doubtless point out some of the purposes, which lay in the divine mind, when he permitted the Man of Mecca to embark in the arduous enterprise of giving to the world a new religion.

Three points here claim our attention: The design of God in this system; the design of Mohammed, and the design of Satan.

The design of God seems to have been, first, to fulfill his promise to a great branch of the Abrahamic family, the posterity of Ishmael; and secondly, to check effectually the power and progress of idolatry, and to scourge a corrupt Christianity; to rebuke and humble an apostate church by making her enemy a fairer example of God's truth than she was herself. The design of Mohammed—bating the aspirations of ambition—seems to have been to destroy idolatry, and to give the world a new religion, and a better one than he had met elsewhere. And the design of the devil was to make the new system a great delusion, by which he might hope to retain in bondage that large portion of the human race, which had become too much enlightened, longer to be held by a system of gross idolatry.

A moment's glance at the origin, progress, and character of Islamism, will confirm what I have said. In the 9th chapter of the Revelations, a corrupt Christianity, personified in the first Pope, perhaps, is represented as a "star fallen from heaven unto the earth," to whom was given the key of the bottomless pit. The propagation of false doctrines, especially on the nature of the Trinity, and the worship of images, saints, and angels, afforded to the prophet a plausible pretext, and prepared the way for Mohammed and his religion. He opened the pit, "and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit:" a striking description of Mohammedanism as a *religious* power. It is a grand *delusion*, which blinds the eyes of men, or so bedims and perverts their vision that they can only see as through a glass darkly. But it was more than a religious power. It was a great civil and military power. "And there came out of the smoke locusts on the earth, and unto them was given *power*, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were, as it were, crowns like gold, and their faces were as the faces

of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had a king over them, which is the angel of the bottomless pit."

No one can more accurately describe an Arabian army. Numerous as the swarms of "locusts" from the southern shore; vindictive and deadly as the "scorpion;" consisting chiefly of cavalry, with turbans on their heads resembling "crowns;" with long hair as the "hair of women," thus bearing some marks of gentleness and timidity, yet they have teeth "like the teeth of lions." They have faces as the "faces of men," appear like men, yet they are unchained tigers. They ravage and destroy without mercy. They are a well organized army, have a king over them, as one commissioned by the destroying angel; are actuated by one spirit; harmonize in their object, to scourge a corrupt church, and to destroy idolatry. They have "breast-plates of iron;" are protected by a strong civil power. They produce a great tumult in the world; fly from one country to another, like an army with chariots and many horsemen.

They had power to hurt *five months*—one hundred and fifty years. Mohammed began publicly to announce his divine commission in the year 612—and the violence of his aggressions was stayed on the building of Bagdad, and the transfer of the Caliphate thither, A. D. 762. The *smoke*, however, the religious delusion, continued. The fierce military character—the flying, furious, stinging, scorpion-like locusts, abated in their ravages; yet the civil and religious dominion over the fairest portions of the world continued, and is to continue, till it shall have accomplished its twelve hundred and sixty years.

At the close of the one hundred and fifty years, the banners of the crescent waved victorious over the whole Roman empire. Arabia had yielded to the Prophet before his death. Syria, Persia and Egypt were soon made the vassals of his proud successors. Within twelve years after the Hegira, thirty-six thousand cities, towns and castles, are said to have been subjugated to the new con-



querors; four thousand Christian temples destroyed, and one thousand four hundred mosques dedicated to the Prophet. Africa was soon subdued—the Moors converted to the new religion; who, in their turn, descend into Spain, and there establish a magnificent empire. “The victorious standard of the crescent was raised on the cold mountains of Tartary, and on the burning sands of Ethiopia.” The Moslem empire extended from the Atlantic to Japan—across the entire continents of Africa and Asia—into Spain, and France as far North as the Loire, and over the Indian islands, embracing Sumatra, Java, Borneo, Celebes, and the Manillas. The island of Goram, one of the spice islands, may be taken as the eastern boundary of Islamism.

The Moslems appeared even under the walls of Vienna, whence they were turned back, and Europe saved from the scourge of the East, by the noble Poles, as they had been driven out of France by the intrepid Charles Martel. At the close of its first century, the Saracenic empire embraced the fairest and the largest portion of the civilized world.

But let us return to the *design*: First, I said God designed now to fulfill his promise to the posterity of *Ishmael*. Ishmael was a child of Abraham, and though the blessing should descend through Isaac, the child of promise, yet a blessing was reserved for Ishmael. As God was pronouncing the blessing on the seed of promise, Abraham, with a father's tenderness, “said unto God, O that Ishmael might live before thee.” Is there no blessing for Ishmael? “And God said—as for Ishmael I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.” We are, I think, to look for a parallel—though often by way of contrast—in the histories of the posterity of Isaac and Ishmael. Both should inherit a blessing—both have a numerous natural seed—twelve patriarchs should proceed from each—they should live side by side, though in perpetual rivalry. They were both sons, the one the legitimate heir, the other a spurious offspring. The one should have the true Revelation, the true Reli-



gion, and the true Messiah; the other a spurious Revelation, a spurious Religion and a spurious Messiah. The blessing on Ishmael was principally of a temporal nature. His posterity should be exceedingly numerous. And, as a matter of history, it was more numerous than that of Isaac. And it should live in perpetual hostility with the other great branch of the Abrahamic family. But are we not to look for a spiritual blessing on Ishmael, that shall correspond with his constituted relationship to Isaac? Was not the religion of the Arabs or Ishmaelites *before* Mohammed, a reflection, a base imitation of Judaism—the bastard religion of the promise? yet containing many valuable truths of patriarchal theism. When Israel's Messiah appeared, they might have looked that Ishmael's Messiah should soon follow. Islamism is then the Christianity of Ishmael, and the Popery of Judaism. It is a faithful image and reflection, as some one says, of the *defects* of Judaism. In Judaism, Isaac new-modelled and improved the faith and morals of men through his literal descendants, the Jews; Ishmael did the same through his literal descendants, the Arabs. Mohammedanism, like Christianity, on the other line, was an advance, “a considerable reformation,” on the then existing system of religion among the spurious seed. One is the light of the sun, the other the light of the moon as reflected from the sun.

Again, in permitting this system, God designed effectually to check the power and progress of Idolatry, and to scourge a corrupt Christianity. The spirit of Mohammed was singularly transfused through all the ranks of his followers: it was an implacable hatred of Idolatry. Wherever the Moslem was found, he was the hammer of God to break in pieces the idols of the heathen. Nor was he a less signal scourge to a corrupt Christianity, or a formal Judaism. Islamism has been, in its turn, both the censor and the corrector, the scourge and the reformer of eastern Christianity. The illegitimate offspring has stolen from the armory of the true seed many valuable weapons of truth, which he has turned with signal vengeance against his brother. Mohammed was a Reformer. He introduced into Western Asia a better religion than at the

time existed there. There was more truth—more of divine revelation—less of Idolatry in his religion, than in any of the existing forms of faith there prevalent, not excepting the Christianity of his time. God rebuked and humbled an apostate church, “a fallen star,” by giving an enemy rule over her. And another thing he did: by the iron arm of Mohammed he has restrained the bloody hand of persecution. The blood-hounds of Islam have been set to watch the lions of Anti-christ. And well have they watched them. And they are not yet forgetful of their commission, as late acts of the Turkish government in behalf of the persecuted Armenians doth show.

The character of Mohammedanism has, perhaps, been as imperfectly understood as its design. I do not think Mohammed an impostor. He was probably an honest man—though ambitious and enthusiastic. His religion, (not the abuses and corruptions of it by others,) was to him a truth, and an improvement on any system he was acquainted with. The Christianity of his time was a vile alloy; Judaism no better, and Paganism worse. He set himself to devise and establish a better. He seized on the great truths of religion by that “inspiration which giveth man understanding”—appropriating what he knew of truth in Judaism or Christianity, his great aim being to counteract and destroy the Idolatry of his own countrymen. On this it was a notable advance. It was an acknowledgment of one God, of self-denying duty, and of future rewards and punishments. To him the whole world seemed given up to Idolatry. The absurd and false notions on the subject of the Trinity, had laid the Christians under the charge of worshipping a plurality of Gods, to say nothing of the prevalent worship of images, saints and angels. His spirit was stirred within him. Hence he became the bold champion of the great truth, *God is one*.

Mohammed commenced his career under a favorable combination of circumstances. The world was providentially brought into a condition especially favorable to his success. Mohammed looked on the world, with the eye of intuitive philosophy. “He compares the nations and religions of the earth,” says Gibbon, “discovers the

weakness of the Persian and Roman monarchies, beholds, with pity and indignation, the degeneracy of the times, and resolves to unite, under one God and one King, the invincible spirit and the primitive virtues of the Arabs." The political condition of the world was favorable. The leaven of liberty, generated in the religion of calvary, had prepared the world for a great revolution. And the moral and religious aspect of the world was still more favorable. The idolatries of Western Asia were in a tottering state. The advent of the Messiah had cast light over the whole world. Many dark places had been enlightened, and the darkness of other places had been made visible. Christianity had reached Arabia, and had loosed the bonds of Idolatry, and "produced a fermentation there." Both Christianity and Judaism were in a condition which afforded a plausible pretext and encouragement to the career of the Prophet. And no doubt, in the then extreme military inactivity of Asia, he was not a little indebted for his success to the power of arms. But are any, or all of these causes sufficient to account for such success?—especially for the *permanency* of it? Was there not rather a considerable mixture of *truth* in the confused medley of the religion of Mecca, to which we are rather to refer certain well known results. It was military prowess, for example, that conquered the barbarous, ignorant, besotted Tartars—an exceedingly rude people, roaming herds of shepherds and warriors, who neither lived in houses nor cultivated the ground. Yet their subjugation to Bagdad, wrought in them an extraordinary transformation. They soon formed for themselves a regular government, cultivated their large and fertile plains, cherished the arts of peace, and congregated in large cities. A new and independent kingdom here arose, which soon proved a powerful rival to Bagdad itself. What wrought this extraordinary transformation? Must we not look for something beyond mere military force and a happy juncture, to account for the power which this religion held over *mind*, and the civil, social and moral changes which it wrought?

By the mere force of arms the barbarous Moors invaded Spain, and made themselves possessors of that rich



and beautiful portion of Europe. But what enlightened and civilized them—what reared for them a regular government, and a magnificent empire—made them rule in the world of letters, and become the teachers of Europe? What made them to excel all the nations of their time, in the arts, in science, and in agriculture? “While the greatest portion of the western world was buried in the darkest ignorance, the Moors in Spain lived in the enjoyment of all those arts which beautify and polish society.” “Agriculture, too, was better understood by the Arabs of Spain than by any other people.” When an ambitious priesthood were urging their expulsion, the Spanish barons plead, “with great power of argument and eloquence, that this detested people were the most valuable part of the Spanish population.” They were characterized by “frugality, temperance and industry.” The manufactures of the country were very much in their hands—the arts, sciences and navigation.\*

Or we may ask what gave rise to the college at Bagdad, with its six thousand pupils and professors—or made Grand Cairo a chief seat of letters, with its twenty colleges, and its royal library of one hundred thousand manuscripts—or what placed a library of two hundred and eighty thousand volumes in Cordova, and more than seventy libraries in the kingdom of Andalusia—and adorned the towns on the north coast of Africa with literary institutions; and made the sun of science rise in Africa, and soften the manners of the savage Moors by philosophy and song? The Moors formed the connecting link between ancient and modern literature—introduced literature and science into Europe, and were the depositories of knowledge for the West. The mathematics, astronomy, anatomy, surgery, chemistry, and botany, were pursued by the Moors far in advance of their age. Or whence came it to pass that Cordova became the “centre of politeness, taste and genius?” A religion which pro-

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\* The introduction of cotton, and sugar cane—articles of oriental growth—into Europe by the Saracens, first gave that impulse to European art and luxury, and to the spirit, consequently, of commercial enterprise, which issued eventually in the opening of a maritime communication to India and the remote East, and in the discovery and settlement of the New World.



duces such fruits must have something in it besides error, superstition, enthusiasm, and military prowess.

Mungo Park found, quite in the interior of Africa, a degree of elevation and improvement which quite astonished him; it was so unlike what he had seen among other African tribes—"a people of very different description from other black Pagan nations," who had adopted many of the arts of civilized life—subjected themselves to government and political institutions—practiced agriculture, and learned the necessary and even some of the ornamental arts—dwelt in towns, some of which contained ten thousand and even thirty thousand inhabitants, surrounded by well cultivated fields, and the improvements and comforts of civilized life. All these improvements had been introduced into Africa by the *Mohammedans*. Previous to this introduction, the same tribes were as wild, fierce savages as the natives towards the South, where the missionaries of Islam had never penetrated.

A glance at the religion which Mohammed set himself to propound, will discover the secret. He started out with the great leading truth of the DIVINE UNITY. "He proclaimed himself a Prophet sent from heaven to preach the unity of the Godhead, and to restore to its purity the religion of Abraham and Ishmael." And a principal means by which he was to accomplish his mission, was the destruction of Idolatry and superstition. The Oriental Christian Church at once fell under the ban of his malediction, because found shamefully allied to the great system of Idolatry.

If we descend to practical results, we shall meet—not the religion of the New Testament—but a religion considerably in advance of any thing which came within the Prophet's acquaintance. He essentially mitigated the horrors of war. "In avenging my injuries," said he, "molest not the harmless votaries of domestic seclusion; spare the weakness of the softer sex, the infant at the breast, and those who, in the course of nature, are hastening from this scene of mortality. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not their means of subsistence; respect their fruit trees; and touch not the palm, so useful to the Syrians for its

shade, and delightful for its verdure. Take care to do that which is right and just, for those who do otherwise, shall not prosper. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries." This was quite in advance of his age in reference to war. We must not be too ready to charge on Mohammed the abuses of his system, by many of his followers, or to forget that, as with other men, his impetuous nature sometimes hurried him into excesses in practice, which his theory condemned. It is not to be denied, that fraud and perfidy, injustice and cruelty, were too often made subservient to the propagation of his faith; and that in his last days ambition was his ruling passion.

Again, we find Mohammed inculcating charity, forbearance, patience, resignation to the Divine will; prayer five times a day; a regard for the sabbath as appointed by him; future rewards and punishment; mercy to captives taken in war; the prohibition of wine; that religion is not in the rite or form, but in the power of an internal principle: we find him enacting laws against gaming and infanticide; on inheritance and the rights of property; correcting many grievous abuses, and inculcating many valuable moral precepts.

He did not enjoin *universal charity*, but implacable hatred of all infidels. This is but of a piece with the great design of the system.

Thus we see what God designed by this religion, and what he has brought out of it; what Mohammed designed by it; and what the devil has used it for, viz. as a grand *delusion* by which to blind men's minds, and to betray a countless multitude to perdition. Mohammedanism, if contemplated simply as a device of the enemy, stands before the world in the character of one of his great *counterfeits*. "It has always been the policy of Satan to forestall the purposes of God, and to set up a counterfeit of that which the Lord hath declared he will do." We may, therefore, regard the religion of the Caaba

*before* Mohammed, as Satan's counterfeit of Judaism: and Mohammedanism, or the religion of Mecca, *after* Mohammed, as the counterfeit of Christianity. Satan is a shrewd observer of providence and of revelation, and he advances in his systems of deception with the *times*, with the advance of man, and the condition of the world. Every new dispensation of grace is, on his part, accompanied by a new dispensation of falsehood, not absolute falsehood, but *perverted truth* and practical falsehood. Satan is no *inventor* but a vile imitator. His systems of error are as much like God's systems of truth, as a counterfeit coin is like a genuine one. The shape, the size, the lettering, the whole external, are much the same; yet one is a base alloy, the other is pure gold. Mohammedanism is not a simple counterfeit of Christianity alone. That bad pre-eminence must be accorded to Popery. It is a successful counterfeit both of Christianity and Judaism, with accommodation in some of its features to the mind and the heart of the Pagan. While it incorporates in itself much of truth, it incorporates more of worldly wisdom and satanic craft.

But I have already transcended my prescribed limits in a review of the past: we will now turn to the present.

We have found Mohammedanism to be, on a large scale, a minister of Providence to carry forward the great plans of human redemption. It has been God's hammer, to break in pieces the idols of a large portion of the heathen world; his scourge, to inflict summary and severe judgments on an apostate church, and to check the vast power she has accumulated by which to persecute the saints; and his channel in which, during the dark ages, to preserve, and by which to communicate to his chosen inheritance, (the spiritual seed of Abraham,) a knowledge of the arts and sciences, of literature, and of the various means of refinement and civilization. Poor Ishmael, though often with an ill grace, and sometimes with vengeance in his heart, has all his days been made to serve the posterity of Isaac, the seed of promise.

"O that Ishmael might live before thee." Is there a blessing for Ishmael? As we turn to Mohammedan countries we seem to see hope smiling over the black

tents of Kedar. Writers well versed in the affairs of Islam, who look on Mohammedanism as a corruption of Judaism, "an anti-christian heresy," "a confused form of Christianity," a "bastard Christianity" as Carlyle calls it, think they see a tendency of convergence in Mohammedanism and Christianity; the "imperfect becoming absorbed in the perfect; the moon of Mohammedanism resigning its borrowed rays to meet in the undivided light of the everlasting gospel," the Sun of Righteousness.\* Is there any thing in the present condition of Mohammedanism to indicate such a convergence? A brief survey of Islamism, physically, politically, and morally, as now to be seen, may throw some light on this question.

We have seen the Mohammedan empire stretching over the fairest portions of the globe, from the Chinese sea to the walls of Vienna and the gates of Rome, and its proud waves stayed only by the broad Atlantic. The earth once trembled before the throne of the haughty Moslems, "till princes were ambitious of its alliance." Such Moslems as Ghengis Khan, Tamerlane, and the great Moguls in the East, and Abbasides of Western Asia, and the Omniades of Spain, have ruled the world with a rod of iron. Even as late as the close of the last century the authority of the divan of Constantinople was generally respected. But where is the political power of Islam now? It is numbered among the things that were. Except in Turkey, we search for it almost in vain. And we shall soon see how little of power the Moslems possess even in Turkey.

Though the religion of Mohammed embraces in it some truth, to which we are to attribute much of the power and permanency which it has enjoyed; yet we must bear in mind it is characteristically a religion of the sword. As a distinctive system it exists by *force*. Yet when once forced on a community, or a nation, and allowed to develop itself, it has, with much error, brought forth some good fruit. But "all they that take the sword, shall perish with the sword," shall perish *with the laying down* of the sword. We need not apprehend that the

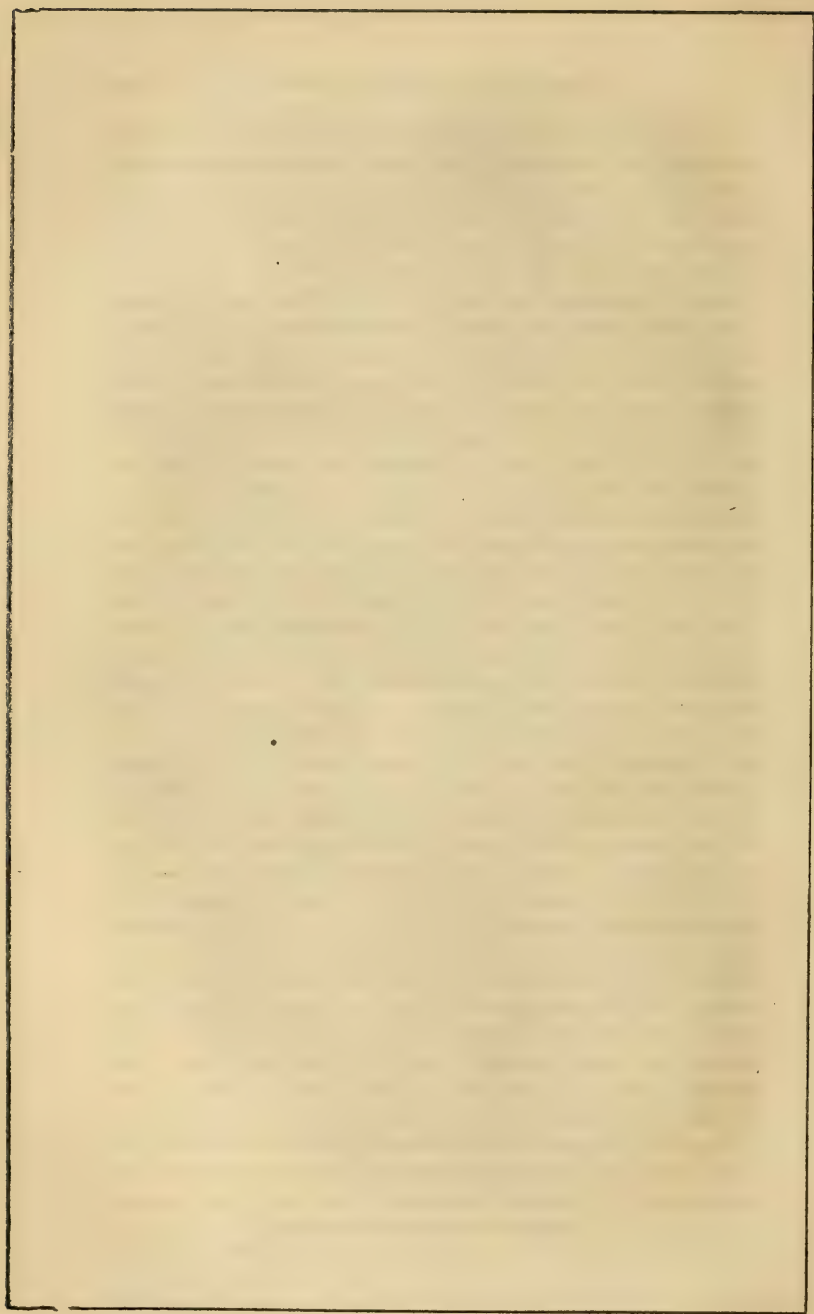
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\* Foster's Mohammedanism Unveiled



THE BATTLE OF NAVARINO.





religion of the Koran shall outlive the civil and military power of the Moslems. But what is the condition of this power at the present time? For an answer to this question, we must look to Constantinople and the Turkish empire.

Writing from the East, one says: "A deplorable anarchy prevails in Turkey. The European powers thought to strengthen the Ottoman empire by an armed interference in her internal quarrels, but they have only added fuel to the flame. Turkey is in the agonies of dissolution, and will soon be a corpse. There is no law, no safety, no security for property in this unhappy country. Is not this a sign that the last hour is coming for the followers of Mohammed?" Before Napoleon Bonaparte had inflicted the incurable wound on Rome, or exerted his dread commission in heaven's retributive justice on Austria, Russia and Prussia, for their wrongs on poor Poland, he had already aimed as deadly a thrust at the Sublime Porte; and but for the interference, in either case, of Protestant England, he would, in all human probability, have totally demolished the monstrous fabrics both of Popery and Islamism. By his expedition and success in Egypt, he not only himself struck a heavy blow on Turkish power, but he revealed to the whole political world the weakness of the Turkish empire. Hordes of Turks, Arabs, and Mamelukes, were seen to be no match for an European soldiery. Turkey has since lain a prey at the feet of Christian nations, to be seized the moment the victors can agree on the division of the spoil. Her people are demoralized; her institutions and opinions antiquated; her army without discipline or bravery; her government superannuated and without authority; a nation with no homogeneity, or moral and political cohesion; without manufactures or commerce, with little money, and less justice in her rulers, or security for her people; that is to say, all the vital parts of society are struck with death.\*

And so she remains, with no inherent power of her own by which to restore herself, or to preserve herself as

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\* Correspondence of the New York Observer.

she is, but only propped up by the jealousy of European nations. Strenuous attempts have been made of late years to reinstate the decayed energies of the Moslems. She remains but the shadow of what she was, "a sad spectacle of inevitable dissolution." We need only take the most cursory survey of Mohammedan countries as they now are, and the conclusion will be forced upon us that the power of Islam is on the wane. Many of its empires, celebrated in the history of past times, have already become Christian, or are subjected to Christian powers. The empire of the great Moguls is no more. Persia has little either of power or independence. Like Turkey, she only exists by sufferance. Afghanistan has been terrified and humbled. Algiers is subjected to a Christian nation. "Greece, awaking from her long stupor, uttered the cry of liberty, in the name of glorious ancestors, and a heroic struggle achieved her independence." The right arm of Turkey was palsied at the battle of Navarino. Already there is not a Moslem power that can stand of itself.

But political power to Mohammedanism is essential to its existence; empire and territorial extension, essential parts of the promise to Ishmael; and as we see these passing away, we may receive it as an undoubted omen that the religion of the Moslems is drawing near its end. "The great obstacle," says an intelligent missionary, "to the conversion of the Mohammedans, is their *power*, and their pride of power, but the fact that their power is passing away, has produced a great change among them." Infidelity cannot compare the present condition of Mohammedanism with the past, without recognizing the hand of God in the change.

Nor will the same providential feature appear less distinct in a *religious* survey of the system. The *moral* power of Islam is as effectually weakened or annihilated as its political power. "Immorality," says one, "has awfully increased among the Mohammedans of Asiatic Turkey;" and others speak of the "decline of Mohammedanism in spirit and zeal;" "enthusiasm gone;" "fasts unobserved, and the prescribed prayers and the ritual neglected." The power and spirit have well nigh de-



parted, and nothing remains but the death-stricken body, ready to crumble to decay. And in correspondence with all this, we meet a physical wasting away of the once gigantic power of the Moslems. "*Depopulation*," says a correspondent from that quarter, "has been going on rapidly during the year 1838, the plague, small-pox, and other diseases, carried off in one province most of the children under two years old." In another district "where three hundred yoke of oxen used to be employed, the ground is now tilled with twelve. The country is drained of its inhabitants, too, by the frequent draughts of young men to serve in the army. There is every indication that the strength of the empire is gone. The waters of the great Euphrates are drying up."

"*And power was given unto him to continue forty and two months,*" 1260 years; which period has almost expired. The Rev. Dr. Grant, whose authority in this matter we may quote with much confidence, speaks thus of the approaching end of the great Eastern Anti-christ: "In Persia it is commonly believed that the existing Mohammedan power is near its end. Calculations have been made by one of their seers, which lead them to believe that its days are numbered, and limited to a very few remaining years. In Turkey, in Mesopotamia, and even among the wild mountains of central Koordistan, where the subject was gravely canvassed, I found a prevailing impression that the arm of the Mohammedan power is soon to be broken; and such, too, is the general belief among the Moslems of Egypt and Syria. Moreover, such is the posture of things in the East, and such the increasing developments of Providence, that a general expectation of the speedy downfall of the empire of Mohammed prevails throughout Christendom; while those of us who have resided within the borders of that empire, have been sensibly impressed with the fact that we were the tenants of a falling edifice.

"A missionary, long resident in the metropolis of Turkey, remarked, that 'it requires no prophecies to satisfy us that the Mohammedan power is falling to ruins and must soon be at an end.' The astonishing changes now taking place portend its overthrow. The Moslem

feels that 'fate' has so decreed it; and the Christian may here learn that the Almighty has set bounds to its duration, and that its days are fast hastening to a close."

But Mohammedan countries present another aspect. Certain encouraging features pleasantly contrast with the foregoing. While the waters of the great Euphrates are gradually drying up, while the gigantic structure of Islam is falling to decay, there is springing up amidst its ruins a more sightly edifice.

The late toleration act of the Sublime Porte, is but of a piece with the past history of Mohammedanism. Though the power of the Moslems is broken, their decaying energies are roused to resist the persecuting spirit of Anti-christ when found in the Roman, Greek, or Armenian church. In the late persecutions by the Armenian Patriarch, the Turks, as usual, espoused the cause of evangelical Christianity, and raised the governmental arm to arrest the madness of the persecutors. It was the arm of Providence. True to its character, Mohammedanism is again a scourge and a judgment on a corrupt Christianity, and a *shield* against anti-christian persecutors. Had not the sword of the crescent been drawn, where, in other times, would the ravages of the Beast and the Dragon have been stayed? The mere chronicler of events asks why the Turks, in 1453, were permitted to take and hold Constantinople, and with such iron severity to hold control over the Eastern church? The Christian historian replies: "This very circumstance arrested the *perversion of the truth* by a corrupt church, and wrested from the hands of persecutors the sword of violence." The Moslems were the watch-dogs of Providence, to protect the flock and to control the wolf. Nothing short of the relentless arm and the iron sinews of the Turk, could arrest the maddening progress of the Beast. In the late Armenian persecution, we again see the stern Moslem interposing the shield against the fiery darts of Anti-christ.

And here we have to note another agency, which has been made, providentially, to produce the same result. I mean the movements of England and Prussia to secure the toleration of Protestant Christianity, and to resist the

political influence of Russia through the Greek church, and France through the Romish. Without this providential interposition, the palsied arm of Turkey would probably prove too weak to resist the unceasing encroachments of the Beast.

Indeed, throughout their whole history, the Moslems have been true to themselves and to the divine commission which they seem destined to fulfill, *to check and scourge Anti-christ*. In Spain, the oppressed and outraged Jew hailed in secret the approach of the invading Saracens, regarded them as deliverers, and openly co-operated with them in attacking their Christian enemies. And good reason had they to rejoice at their deliverance from Gothic tyranny, as they "lived in peace and plenty under the milder rule of their new masters." Historians speak of the "brilliant age of the kingdoms of Cordova and Grenada as a cheering light amidst the darkness and ignorance which Europe then presented"—of "their liberal toleration granted to all religious sects"—"a wise and beneficent policy long characterized the Moors, and deservedly raised their dominions to a great height of prosperity."

To the Jews, says Milman, "the Moslem crescent was as a star which seemed to soothe to peace the troubled waters on which they had been so long agitated. Throughout the dominions of the Caliphs of the East, in Africa, in Spain and in the Byzantine empire, we behold the Jews not only pursuing their lucrative and enterprising traffick, not merely merchants of splendor and opulence, but suddenly emerging to offices of dignity and trust, administering the finances of Christian and Mohammedan kingdoms, and traveling as ambassadors between mighty sovereigns.

Another feature which characterizes the Moslems of the present day, especially the Turks, is a struggling spirit of *reform*. The present Sultan, like his immediate predecessor, has been at much pains to cultivate an acquaintance with the West, and to introduce European improvements, and to encourage European skill. He has effected many useful reforms. And the present Grand Vizier is a liberal and a well educated man, acquainted with European civilization, having been ambassador to Paris and

London. He is laboring, and not without success, to modify the laws, and to correct the manners of the Turks. Not long since, we heard of the Sultan presiding in person at a meeting of his council, and himself proposing the abolition of the slave trade in his dominions; a measure which has since been carried into effect.

Innovations of the most encouraging character are daily becoming more and more rife among the Turks, showing a delightful progress of civilized and liberal ideas among the leading minds of the nation, which cannot but meet a response, sooner or later, in the popular mind. Monopolies are abolished; internal improvements made; restrictions removed; a regular system of taxation to take the place of a miserable and oppressive mode of "farming" out a town or province for a fixed sum. But the innovation of the mightiest magnitude, the one which has perhaps done most to break up the stagnations of Turkish orientalisms, is the introduction of steam navigation. This has opened a new chapter to the sluggish mind of the East, and portends a revolution, moral, political, social and intellectual, of vast interest to the Christian philanthropist. New elements of improvement are now set to work. Facilities of intercourse and communication are increased an hundred fold—mind is brought in contact with mind. Activity and enterprise in business are promoted—punctuality enforced, and a complete revolution effected on the stereotyped habits of centuries. The whole is told in a word, in the felicitous style of the Rev. Mr. Goodell, of Constantinople: "The Turks have been squatted down here for ages, smoking their pipes with all gravity, and reading the Koran, without being once disturbed. When, lo! a steamer dashes right in among them, and they have to scramble out of the way."

It is, too, quite a new feature in those lands, which have been left to pine so long under the pale light of the crescent, and one indicating the hand of God at work for their redemption, that the Press has at length become no inconsiderable part of the machinery of modern society there. A large imperial printing establishment exists in Constantinople—"new presses are daily set up in the principal towns of the empire, and all desirable facilities



granted to writers and journalists." A large number of periodical works and journals are published in the Ottoman empire, among which we find the Ottoman Moniteur or State Gazette, by a Frenchman, at the capital. All sorts of books are distributed through the empire without obstruction; and reading-rooms are established in some of the principal towns, supplied with all works of importance from France, Germany and England. Books of travels are written and published by Turkish functionaries who have resided in Europe; relating to their countrymen the wondrous achievements of science and civilization, and showing the Turks how far they are behind Christian nations.

A complete change has, within a few years, been effected in Turkey, with regard to the periodical press and books. But a short time since, printing was not known there; now it is in great honor. This is an advanced step in that long stagnant empire, presaging a no distant change. With the Sultan at the head of those who wish reform, Turkey is "making prodigious efforts to escape from a state of ignorance and degradation."

We may therefore conclude this chapter with the very pleasant reflection, that the countries occupied by the spiritual seed of the Ishmaelitic branch of the Abrahamic family, are, as never before, providentially prepared to receive the message of the true Prophet, and to act as co-workers with the spiritual seed of Abraham through the Heir of Promise, in the defence and spread of the truth. Already the "crescent is protecting the cross"—the state is throwing its arms around the Armenian converts, and saves them from the fury of their persecutors. And, what is beautifully illustrative of the rich beneficence of Providence, while the Turks have been protecting the persecuted Armenians, they have themselves been brought intimately and effectually in contact with the truth. The late persecution of the evangelical Armenians has presented the truth to the Turkish mind in a more tangible, visible, impressive form than all the preaching of the last century. In the victims of persecution, who have been brought before their tribunals, or been met in private or social life, the Turks have seen living illustrations of the

power of gospel truth, both in sustaining them in the furnace of affliction, and in transforming their characters. "Witnessing their excellent lives, and hearing them explain the true nature of the gospel, the Turks are beginning now to feel that they never before had any correct idea of what constitutes real Christianity." The specimens heretofore before them neither gave any right idea of what Bible Christianity is, or held out any inducement to the Turk to change his religion. For the Turks, generally speaking, are, (and always have been,) a better people, more honest, more virtuous than any nominally Christian people dispersed among them.

Providence has at length furnished the Turks with sterling examples of Christian character, and of the transforming power of Christianity—living epistles, read and known of all men.

## CHAPTER XVI.

**HAND OF GOD IN THE TURKISH EMPIRE.** The Turkish Government and Christianity. Mr. Dwight's communication. Change of the last fifty years. Destruction of the Janizaries. Greek Revolution. Reform. Death of Mahmoud. The Charter of Gul Khaneh. Religious Liberty. Persecution arrested. Steam Navigation in Turkey. Providential incidents. Protestant Governments and Turkey. Their present Embassadors. Foreign Protestant Residents. Late exemption from the plague.

It will not be void of interest, we trust, to notice here a little more particularly some of the providential movements which have brought Mohammedan countries, especially the Turkish Empire, into their present interesting position. It is but a few years since we could see nothing in the Turkish empire but an iron despotism, and nothing in the Turks' religion but a savage intolerance. Late accounts from that quarter have quite astonished us—they seem almost incredible; and would have been quite incredible in any age but ours. Says Dr. Baird, "the Turkish

Government now favors the spread of the gospel. The Pacha of Egypt and the Sultan of Turkey are disposed to protect missionaries, and the time is at hand when Mussulmen may, with entire impunity, embrace the gospel." Indeed, such is the construction put on the late act of toleration, that such a time seems fully to have come. No Moslem may now be molested on account of rejecting Mohammed. "The people of Turkey," says another, "are in a wonderful state of preparation for the preaching to them of a pure gospel." And adds the Rev. G. W. Wood, of Constantinople: "It is probably no exaggeration to say that within a year past (1846) more knowledge of the true gospel has been spread among the Turks than all which they had previously obtained since they first crossed the Euphrates."

Such a result is to be attributed very much to the late progress of Christianity among the Armenians of the Turkish empire, and to the recent persecutions among them. Never before has a pure gospel been preached in Turkey so extensively, and certainly have the Turks never before had the excellencies of Christianity so vividly and favorably illustrated before them. The evangelical preaching, and liberal teachings of the missionaries, have of themselves conveyed throughout the whole community an immense amount of Scripture truth; and, besides, have provoked to jealousy many a priest and bishop to go and do likewise. Hence, gospel truth has been made, in a great degree, to pervade the Turkish nation.

Such changes are attracting the attention of the observers of human affairs. The most unbelieving philosopher will surely be moved to inquire into the reasons of so unwonted and unexpected changes, and will be nothing loth to trace out the steps, as far as he may, by which so great and pleasing a revolution has been brought about. To aid him in such researches is the design of this chapter.

The writer would here thankfully acknowledge his indebtedness to the Rev. H. G. O. Dwight, of Constantinople, for the interesting facts found in this chapter, illustrating our general subject. Nor will he be careful to give him credit by quotation marks for his excellent and much valued communication, cheerfully yielding to so valued a

friend and excellent missionary, all that is of any appreciable worth in the chapter. For the last eighteen or twenty years Mr. Dwight has been a close and discriminating observer of the hand of God in the Turkish empire. He has observed with the eye of a Christian philosopher, a philosophic historian, and a zealous, able, judicious, hoping missionary. He has, as the following paragraphs show, carefully watched the progressive steps of Providence as He has been preparing that hitherto unpropitious soil to receive the good seed of the word.

In a note accompanying his communication, Mr. Dwight says: "You have given me a mighty subject, and I feel wholly incompetent to the task of properly presenting it. After having tried to summon all the powers of my mind, (and also the aid of my brethren here,) to this deeply interesting investigation, I am sure I have said very little of what might be said, and what will be unfolded in eternity to the wondering minds of God's people, of all his providential interpositions in behalf of his church here. I pray that the Lord will pardon me that, in my weakness, I have made so imperfect and unworthy a record of his doings around us, and that he will grant unto me, and to all his people, more and more of his divine aid to enable us to see more clearly his stately footsteps among the children of men. Let us remember that we have to do with One who openeth and *no man* shutteth, and shutteth and no man openeth. According to my opinion, God is *omnipotent* in his works of *Providence*, as he was in the work of creation."

To introduce the gospel into Turkey fifty years ago, would have been an enterprise fraught with difficulties and dangers. Evangelical labors among the Mohammedans, would have been, (as perhaps they are still,) entirely out of the question. No Turk could have embraced the Christian religion, without losing his head, and the missionary who should have appeared in Turkey for the avowed purpose of converting the Mohammedans to Christianity, in those times of the Janizaries, would probably have shared a similar fate. At any rate, his presence would not have been tolerated in the country for an hour. If he had come to labor only among the



nominally Christian sects, he might not so soon have attracted towards him the attention of the Government, but his situation in the country would have been precarious, just in proportion to his success. The Patriarchs of the different Christian communities were then permitted to exercise a very arbitrary and tyrannical power over their own people. They could flog, imprison, and exile whom they liked, by the aid and consent of the Turkish Government, without being required to establish by evidence, any definite charge against the individual. In this way, even as late as the year 1828, the Armenian Patriarch procured the banishment of several thousands of his subjects, (many of them rich and influential,) and their property was confiscated, on a most frivolous pretense,—their only crime being that they were Catholics, and did not, of course, symbolize with the Armenian church in their religious views.

The destruction of the Janizaries must be considered as among the most important providential first-steps towards breaking up this ancient system, and opening the way for missionary efforts. It was, in fact, the death-blow to the power of the Ottoman empire, although not seen to be such by him who inflicted it. From that moment the Turkish government has been growing weaker and weaker, and its only hope of a renewal of its former strength, is an entire abolishment of the old despotic system, and the establishment of just and righteous laws, securing to all its subjects their proper civil and religious rights.

Of course, with the downfall of despotic power in the civil government, the downfall of ecclesiastical power derived from that government, is necessarily involved.

The revolution for independence of Greece is another great event in the history of the Turkish empire, which has been made, providentially, to work so as to favor the introduction of the gospel into the country. Whatever has contributed to weaken the original Turkish system, and render this government dependent on the great nations of Europe, must be considered as a providential instrumentality employed by the great Head of the Church, to prepare for the coming of his kingdom. Of

coarse, the quasi independence of Egypt, and the frequent disturbances in Syria, and in other parts of the country, must be classed under this head.

Whatever providential circumstances of this sort compel the Turks to throw themselves upon their European allies for assistance or protection, or encourage those allies in officiously volunteering such assistance, must always tend to place Turkey more and more under the influence of the European powers; so that England, France and Russia, have now come to have a sort of right to interfere in the internal regulations of this country, and the administration of its government. And, although these foreign powers sometimes pull in opposite directions, yet, on the whole, their influence is to advance civilization, and establish just and righteous laws, and religious toleration.

Since the overthrow of the Janizaries, *reform* has been the order of the day in Turkey; and, although the work has proceeded slowly, yet no one can deny that a steady progress has been made. Sultan Mahmoud possessed a clear, liberal, and independent mind, and he marched on, prudently and steadily, from step to step, in his efforts to establish the regeneration of his country; and before his death he had the satisfaction of seeing important changes introduced. He seems to have been especially raised up and qualified for the age and country in which he lived, and the high and arduous work to which he was called. The man of faith, who sees God's finger in every event that transpires in this world, most readily ascribes to God's special providence the raising up of such a sovereign as Mahmoud, at such a time. All his reforms, though such an effect was probably farthest possible from his thoughts, tended in a most remarkable manner, to prepare the way for the coming of Christ's kingdom in this land. The peculiar juncture at which he died, must also attract the attention of a believer in Providence.

Some Armenians of rank, who were exceedingly hostile to the spread of evangelical sentiments in their community, in the year 1839, through a combination of circumstances, gained direct access to the ear of Mahmoud,

(a very unusual privilege,) and by misrepresentations, procured his active hostility against those of his subjects who had embraced the evangelical religion. He was induced to put forth his mighty power to persecute the true followers of Christ, and several were banished, and others were sorely threatened, and it was determined to make the most vigorous efforts to remove the missionaries from the country. When the persecution was at its height, and the enemies of God seemed to have every thing in their own way, and there were many fears that the garden of the Lord would be completely overrun and devastated by the destroyer, the great Mahmoud suddenly died, and with him, for the time being, passed away all the power of the persecutors to do further injury.

One of those who suffered banishment during this persecution, was Mr. Hohannes, now in America. He was then the leading man among the evangelical Armenians of Constantinople, and he was kept in exile a year after the Sultan's death; and it was the declared intention of his enemies, that this banishment should be perpetual. And they would probably have accomplished their purpose, had not God, in his providence, raised up for him a deliverer, just in the time of need. A humane and friendly English medical man was appointed one of the physicians of the Sultan's palace, and this situation enabled him to speak a good word for the exile, which procured his restoration.

The changes that have taken place since the present Sultan came upon the throne, indicating a providential preparation for the coming of the kingdom of Christ in this land, are still more marked than during the previous reign. Soon after Abdul Medjid succeeded his father, the famous Charter of *Gul Khaneh* (so called,) was granted to the people, in the presence of all the foreign ambassadors. This was the more remarkable, since it was not only not called for by the people, but such were the prejudices in favor of the old system, that the new must be introduced with the greatest prudence and caution. The world then witnessed the extraordinary spectacle of a despotic monarch, of his own accord, granting political rights and privileges to a people so wholly un-



prepared for them, as to render the very offer of them dangerous to the peace of the community. The fundamental principle of this charter was, that the liberty, property, and honor of every individual in the community, without reference to religious sentiments, should be sacredly guarded. No one was to be condemned, in any case, without an impartial trial; and no one was to suffer the extreme penalty of the law, without the sanction of the Sultan. Here was a marked providential preparation for the protection of God's people in time of persecution. To the principles of this charter appeals have since been made, by suffering Protestants, hundreds of times, and under its cover they have been protected; while, under the former system, there would have been no help for them.

But by far the most important innovation upon Turkish law and custom, as affecting directly the kingdom of Christ, is that which was effected chiefly through the intervention of His Excellency Sir Stratford Canning, namely, the abolition of the odious law requiring the decapitation of backsliding Mussulmans. The whole history of this movement is interesting in the extreme, and opens one of the most instructive pages in the wonderful book of God's providence. An Armenian young man, of obscure family, and of no personal importance, was understood to have become a Mussulman. This is an event of not unfrequent occurrence in Turkey. The individual in question, before being formally initiated into the Turkish faith, repented of his folly, and made his escape to a neighboring kingdom. After an absence of a year or two, he returned, supposing that there would be no further search for him. He was soon recognized, however, and apprehended, and sentenced to death, according to Mohammedan law. The British Ambassador now stepped in, and interceded for his life. The promise was given by the Turkish Government that the young man should not be executed. Turkish fanaticism, however, prevailed, and the renegade was publicly beheaded. And furthermore, a few days after, a renegade Greek was also beheaded, in a village near Broosa. These acts of the Porte being in direct violation of its promise, and par-



ticularly the second execution, so closely upon the first, very naturally had the effect to render the honorable representative of the British Government more decided and peremptory in his demands. Sir Stratford could, of course, do nothing further for the individual whose case had been the particular cause of his remonstrances, but he demanded, and procured from the Sultan, a written pledge, that from henceforth, no Christian, becoming a Mussulman, and returning to his former religion, shall be put to death in the Turkish dominions. The French Ambassador united with the English in making this demand, and both were strongly backed up by their respective governments. The Russian Minister ultimately joined the other two. It was said by some, that the fact of the second person executed being a Greek, was the means of calling the Russian Government into action. The ground assumed by these European powers was, that such executions were a public reproach cast upon the *Christian religion*, which is the religion of Europe.

The promise of the Sultan has since been interpreted by the British Ambassador, and the interpretation has, again and again, been admitted by the Porte, that no religious persecution, of whatever kind, is to be allowed in the Turkish empire. This was, in fact, the precise wording of the verbal promise given by the Sultan to the Ambassador, though the written pledge was somewhat more restricted in its terms. This new principle, thus introduced, has been successfully appealed to, in numberless instances, by the Protestant Armenians, under the persecutions brought upon them by their ecclesiastics. They would, no doubt, have been banished, and even, in some instances, put to death, under the old Turkish system. It seems as if God, in his providence, permitted the Turkish Government to take the fatal step they did, in regard to that Armenian renegade, in order to call the attention of European governments strongly to the subject, and lead them to procure from the Sultan such a pledge against religious persecution, *just at that time*, when the wrath of the Armenian ecclesiastics was about to be roused up against the true followers of Christ among their flocks; whom they "would have swallowed

up quick," if they had had the same power as formerly. The British Minister himself has been heard to express his admiration at the providence of God in this thing, and to declare that it was *God alone* who forced this concession from the Turks.

The weakness of the Turkish Government, dependent, as it is, for its very existence, on the favor and support of the great European powers, is thus a prominent cause (ordered and arranged by Providence) of protection and defence to the infant churches of God, in this land. And it should be particularly remarked, as a most striking illustration of that sacred saying, that "The Lord of Hosts is *wonderful in counsel*;" that, through a sort of political necessity, not only France, but even *Russia*, was constrained to join hands with England, in compelling the Turks, in the instance referred to, to admit the principle of religious liberty into their country.

It is also a striking providential fact, which could not have been fifty years ago, that the only two *French* newspapers published in Constantinople, which are under the protection of the Turkish Government, now come out, openly and avowedly, in favor of religious liberty; and they have repeatedly urged the point in the clearest terms, that all civil and political power should be taken from the ecclesiastics, and they be compelled to confine themselves solely to their ecclesiastical functions.

Among the providences of God in so *timing* things as to meet the circumstances of his people, and favor the progress of the gospel in this land, should be mentioned the following facts. More than once, in the infancy of the reformation in Turkey, when the ecclesiastical powers were ready to persecute, cruelly, the few who had renounced the errors of their church, quarrels have sprung up in the midst of the Armenian community itself, which have completely diverted attention from the Protestants, and, for a time, stayed the arm of the persecutor. Sometimes, the quarrel has been about the Patriarch, and once, at least, it originated in a spirit of jealousy between the bankers and tradesmen; and thus while, for years, nearly the whole attention of the ecclesiastics and chief men of the nation, was absorbed in

these internal disputes the work of God was quietly and constantly gaining ground among the people. At length, these internal troubles were quieted by the election to the patriarchal office, of an obscure old bishop, whose chief recommendation was, that he was a man whom no party cared to claim, and consequently, the only one upon whom they could unite. He held his office much longer than was anticipated, and he was a man of so eccentric a character—bordering on insanity—that almost no one dared to approach him; for no one could possibly divine, beforehand, how he would receive any proposition, or, whether a petition presented would be for the honor or disgrace of him who offered it. During his administration of two or more years, evangelical sentiments gained a firm foothold in the country; and, although there were many and powerful enemies of the truth, who were ready to use all their influence to root it out, yet the peculiar character of their Patriarch discouraged every attempt at a combined effort against the Protestants.

Thus the great persecution, which burst upon the heads of the devoted servants of God in Turkey, early in the year 1846, was stayed, by a series of peculiar providences, until the evangelical party was sufficiently enlarged and strengthened, and the principle of religious liberty was introduced and acknowledged by the Turkish Government, as has been related. At the beginning of his attempts to persecute, the Armenian Patriarch sent to the Porte the names of thirteen individuals whom he considered the leaders among the Protestants, with the request that they might be banished. Formerly, such requests were granted with the greatest readiness, but now, the astonished Patriarch received for answer, that henceforth *no one could be persecuted for religious opinions in Turkey.*

Another striking mark of the special providence of God in this movement, is the fact, that just before the persecution commenced, a change of ministry took place in Turkey; and an anti-liberal and anti-English cabinet was exchanged for one composed of the most intelligent and large-minded men in the country. This cabinet

still remains unchanged. The Grand Vizier, who is the leader of it, has long stood at the head of the reforming party in Turkey, and he is thoroughly opposed to all fanaticism and bigotry; and the Minister of Foreign Affairs, who, by a singular coincidence, is also the Minister of Religion, is a man of like spirit. Both of them have resided in England, and other parts of Europe.

Under the same general head with the foregoing, that is, the providential adaptation of things to meet the wants of the church, the opening of steam navigation in this country should be mentioned. When the first missionaries came here from America, not a steamboat was established on any of these waters. The first missionary stations occupied in Turkey, (north of Syria,) were at Smyrna and Constantinople. Owing to the current in the Dardanelles, the upward passage of sailing vessels, from Smyrna to Constantinople, was frequently thirty days. This was a serious hindrance to our communications, and especially to the transmission of the products of our press. The first steam communication established in the country, was between these two cities. Our next missionary stations were at Broosa and Trebizond, and in a short time lines of steamers were placed upon these routes; and, although many predicted that they would not succeed, they have become exceedingly profitable concerns. The line to Trebizond also connects us very directly with our Oroomiah brethren. At Nicomedia and Ada Bazar, although we have no missionaries stationed there, yet the work of God has been such as to render frequent and easy communication desirable; and, behold, a line of steamers is placed there also, as if for the very purpose! Another line has, for some time past, connected Constantinople and Smyrna with Beyroot. *In every instance the missionary has gone first, and after a necessity has been created for frequent communication, for the purpose of forwarding the Lord's work, a line of steamers has been established!* The men of the world would no doubt smile at the intimation that there was a particular providence in these arrangements, and I would that there were more such *faith* in the world for them to smile at. It is no doubt true, that those who have brought forward



these enterprises thought only of their own advantage, or of some other mere worldly end, and it never came into their minds that they were doing any thing to meet the wants of the kingdom of Christ in this world, or to fulfill his purposes. "They meant it not so, neither did their hearts think so," and yet the believer in God's providence, who knows that "God worketh all things after the counsel of his own will," and that worldly men, and even wicked men, are often his tools in carrying forward the purposes of his kingdom, cannot fail to trace all these arrangements directly to the intervention of God, who was thus providing facilities for his servants to spread far and wide the news of salvation. Within the same period of time, also, have those more extensive steam routes been opened, by which missionaries, and friends of the missionary cause, throughout the four quarters of the globe, are now enabled, with great frequency and certainty, to communicate with each other.

I will close this communication with the statement of several facts, illustrating the providence of God in taking care of his people in this land, leaving it with you to arrange these facts as best suits your purpose.

In the year 1845, a young Armenian, in the village of Kurdbeleng, who was led to receive the Scriptures as his only guide, was cruelly beaten, at the instigation of the head priest of the church, and by order of the chief ruler in the Armenian community of that place. The priest and ruler were both present on the occasion, and they procured a Turkish police officer to inflict the punishment, giving him rum to drink that he might lay on the blows with a more unmerciful hand. The poor man suffered dreadfully, having been beaten with a heavy stick, and immediately after he was compelled to leave his shop, his father's house, and his native village, and to wander, an exile, among strangers.

The providence of God soon began to give intimation that the rich and powerful oppressor and persecutor of his people was not to escape unpunished in this world. This ruler began to be odious in the eyes of the people, and they at length found means to remove him from his

office; although their action was not at all connected with an / religious question or movement among them.

The chief ruler of the Armenians in Nicomedia, who was himself a persecutor of the church, and a powerful and notorious oppressor of the people in that part of the country, went in person to Kurdbeleng, and by his overpowering influence succeeded in reinstating his degraded friend, against the wishes of the majority of the inhabitants. In returning home, after accomplishing this piece of iniquity, he fell from his horse, and fractured his skull, and within a few days, died a miserable death.

Months passed away, when, one day, as the restored ruler at Kurdbeleng was sitting in his own house, a musket ball was fired through the window, and, entering at one of his eyes, passed through his head, and laid him dead on the spot! The assassin was seized, and he confessed the deed, but declared that he was paid to perpetrate it by an individual whom he named, and was also urged to it *by the same head priest of the church, who had procured the cruel beating of the young man for his evangelical sentiments! That priest is now in prison awaiting his trial, as a murderer!*

But this is not the end of the story. The individual who inherited the estate and office of the Nicomedian ruler, also lent his influence for the persecution of God's people. Not long ago, some of the leading persecutors from Constantinople were visitors at his house, from which they set out in the night, on their return home, having carelessly left their lighted pipes in their bedroom. The house took fire, and was entirely consumed, with a large amount of jewels and other property, taking away nearly all the man possessed, at a stroke!

My other narrative is of a different kind, though not less striking as an illustration of the wonderful workings of Divine Providence. In the year 1839, the reigning Patriarch, Hagopas by name, was actively engaged in persecuting the Protestants. He issued a thundering bull against them, and several of the leading men among them he caused to be banished. While employed in this hateful work, he was also engaged in building for himself a large house, with money procured, as usual, by exac-

tions from the people. *This house has now become the Protestant Chapel in Constantinople.* Thus, while with one hand he was persecuting the Protestants, and laboring for their complete extermination in 1839, with the other, he was erecting a chapel for them to occupy in 1846; and it is the only building, so far as we know, that is suitable for this purpose, and obtainable by them, in the whole of Constantinople proper! The Patriarch built the house for himself and brother, and subsequently gave it to the latter as a present. This brother has since become a Protestant, and thus it is that his house has fallen into the hands of the Protestant congregation. It is at present hired for a term of years, as a place of preaching, and we doubt not that it will be held for this purpose, until the providence of God points out to the evangelical Armenians a still more suitable place.

A circumstance of no small moment to those who love to study the doings of Providence, is, that within a few years past Protestant governments in Europe have taken a far deeper interest than ever before, in the prosperity of the Protestant cause in the world, and especially in Turkey. There is no need that I should here introduce the question whether this interest has always led them to the right course of action or not; or the inquiry, which is still farther back, how far governments, as such, are called upon to meddle with religion. One point I think must be clear to all, namely, that the Protestant governments of the world have a right to use a moral influence in behalf of oppressed and persecuted persons, and especially Protestants, wherever they are found. And who can fail to recognize the finger of God in it, that the cabinets of England and Prussia have, within a few years past, exhibited an interest on this subject, which is a together new; and I may add, which is altogether *timely*. Without expressing any thing to the detriment of previous cabinets, and previous embassies, it is to us exceedingly plain in regard to Turkey, that as the work of God's Spirit has gone on here, and the people of God have multiplied in the land, the Lord who is "wonderful in counsel," has put it into the hearts of Protestant sovereigns and their ministers, to sympathize with these



people in their trials; and he has also so ordered it, that serious minded men, who feel a personal interest in the spiritual welfare of the world, should be sent here to represent their respective governments. I would, therefore, here record, with gratitude, that during the course of the persecutions that have been waged here against the Protestant Armenians, not only have the British Embassadors, His Excellency Sir Stratford Canning, and the Right Honorable Lord Cowley, who has occupied his place during his absence in England, promptly acted in behalf of the oppressed, but also that Mr. Carr, the Minister of the United States, M. Le Coq, the Prussian Minister, and Count Perponcher, his successor, have always been ready to address to the Porte remonstrances against the persecuting acts of the Armenian ecclesiastics, based upon the promise of the Sultan, that henceforth there shall be no more religious persecution in his dominions. Nor must I omit to mention that, while for a long course of years the representative of the Dutch Government here was a Roman Catholic, a native of this country, during the past year, Baron Mollerus has been sent out from Holland to fill this place, he being not only in name a Protestant, but also evincing a real interest in the establishment and prosperity of Protestantism in this land.

In close connection with this, is the circumstance that foreign Protestant residents have been accumulating here very rapidly within these few years past, forming a community of Protestants, highly important to the interests of religion in the country. A large number of English, Germans and Americans, have come out, by the express call of the Turkish Government, to engage in its service, in the various departments of agriculture, manufactures, medicine, literary instruction, and military tactics. Although the individuals filling these places are not all what they should be, yet many of them would be an honor to any country, and some are very decided religious characters. About eight miles from our residence, an English colony has recently grown up, in connection with some iron and cotton works belonging to the Government, and there will soon be nearly a thousand Englishmen there, including men, women, and children. At



present, we supply them with regular preaching every Sabbath, but there is no doubt they will, ere long, have a pastor of their own from England, and also a school-master; and the influence of such a Protestant colony must be very important in Turkey. A large woolen factory has been established near Nicomedia, and very providentially the gentleman who was first called to take the superintendence of it was an English Christian, of a very decided and consistent character. He with his family resided in Nicomedia for nearly three years, during the whole of the persecution, and from their position they were enabled often to succor the oppressed, and in other ways to exert a very happy influence in that town. When the Protestant Armenians there were driven from every other place of meeting, this gentleman kindly opened a room in his house, where they assembled, unmolested, every Sabbath. When the severity of the persecution was passed, he and his family were called to return to England, where they still remain.

Last of all I would mention, among the providential circumstances which have here combined for the furtherance of the gospel, is the complete cessation of the plague. For many years before the missionaries came to this land, and for several years after their establishment here, the plague was an annual visitor, in a violent epidemic form, and there was scarcely a month in which cases of it were not reported. Its influence on missionary operations was disastrous in the extreme. Our schools had to be disbanded, our congregations broken up, and social intercourse almost entirely interdicted. For ten years past, during which the work of God has been constantly prospering here, and constant meetings, and intercourse with the people have been called for, *we have been entirely exempt from this disease! Not a single case has occurred in this city*, so far as our knowledge extends! Truly "the Lord of Hosts is wonderful in counsel and excellent in working."

## CHAPTER XVII

Africa, the land of paradoxes—Hope for Africa. Elements of renovation—Anglo-Saxon influence—Colonizing—The Slave Trade—Commerce A moral machinery—education, the Press, a preached Gospel. Free Government African Education and Civilization Society. The Arabic Press. African languages.

*"Ethiopia shall soon stretch out her hands unto God."*

Ps. lxxviii. 31.

AFRICA next demands our attention. Though both Mohammedan and Pagan, it deserves a separate consideration. Ignorant, debased, abused, this continent has lain, till quite recently, hopeless, except to the eye of faith. But is there now hope for poor Africa? Does any morning star, any harbinger of light arise over that dark land? Yes; the angel having the everlasting gospel to preach, is flying, too, over that dark region, with healing in his wings, distilling blessings over the land of Ham. There, too, the hand of God is mightily at work, laying tribe after tribe at the feet of Christian charity, imploring the lamp of life and the full horn of salvation.

The light of Christianity, which, in the early ages of the church, shone in Africa, and numbered among its disciples some of her brightest ornaments, long since set in darkness; and long and deep has been that darkness. Africa has since been given a prey to the fierce rule of the Arabian Prophet, to the sottish dominion of Paganism, and to the cruel ravages of the slave trade. Africa has been cast out by the nations into outer darkness, beyond the furthestmost verge of common humanity. But she has once more come into remembrance. *The hand of the Lord is now stretched out for her deliverance.*

A brief survey of some providential movements towards this long forsaken continent, will verify this assertion. Such is the design of the present chapter.

Africa is the land of paradoxes, enigmas, mysteries. If we had no other argument to show that our earth has not yet fulfilled its destinies, and, of course, is not ready

to be offered, we would present, as such an argument, the past and present condition of Africa. With all her vast natural resources, her fertile soil, unparalleled advantages for commerce, and "infinite variety of physical and national character," she has remained little more than a blank on the map of human development. With the exception of Ethiopia, Egypt, and Carthage, Africa has strangely and mysteriously played no part in the history of man. "She has hung like a dark cloud upon the horizon of history, of which the borders only have been illuminated, and flung their splendors upon the world." Yet to the philosophic historian, there has been acting on that theatre a drama of no common interest. The great Architect has been pleased to make Africa the theatre on which to exhibit the extremes of human elevation and depression, of natural beauty and deformity, of fertility and barrenness, of high mountains and boundless deserts, of burning sands and eternal snows.

Africa has furnished some of the noblest specimens of humanity—plants of renown, delightful examples of civilization, refinement, and advancement in the arts and sciences; in literature and religion; in civil liberty and free government. And the same soil, too, has been loathsome prolific in ignorance, barbarism, superstition, oppression and despotism. There some of the fairest portions of the globe have, for three thousand years, "been stained with blood and unrevengeed wrong; overhung with gloom and every form of human woe and human guilt."

But there is hope for Africa. The Hand that is moving the world is at work in the land of Ham. We are able there to trace the same felicitous combination of circumstances, preparing Africa on the one hand for her regeneration, and on the other, providing facilities and resources for the work. Nearly co-existent with the birth of modern benevolent action in England and America, there commenced a train of providences in Africa, and in respect to Africa, worthy of special remark. The first love and the first sacrifice of the American church was given to Africa. The darling object of Samuel J. Mills, who was, more than any other man, the

father of benevolent enterprise in America, (the object for which he seems to have been especially raised up,) was the melioration of the condition of Africa. The civil, moral and spiritual degradation of that benighted land, lay with continual weight on his mind. Through his instrumentality, a seminary for the education of young men of color, with a view to their becoming missionaries in their father-land, was established, and went into operation under a Board of Directors appointed by the Synod of New York and New Jersey, with Mills for their agent. The last months of the life of this devoted man were spent on an exploring tour on the Western coast of Africa; the last energies of his great and comprehensive mind, and the best affections of his big heart, were devoted to that long neglected land. Yet some years before Mills explored the wastes of Western Africa, European Christians had begun their work in South Africa.

Our business at present is with the Hand of God, that has opened the door to this great field, and is now holding out the promise of a great and no distant harvest.

1. We see the Hand of God auspiciously at work for Africa, in the introduction and increase on that continent of *Anglo-Saxon power and influence*. We have seen, the world over, that this is a signal of advancement among barbarous nations. It is the lifting up of the dark cloud of ignorance and superstition, that light and truth may enter. It is the harbinger of the gospel; it prepares the way, and protects the evangelical laborer, and furnishes facilities and resources for the work.

Such a power and influence is now begirting Africa, and is waxing stronger every year. At Sierra Leone, Cape Palmas, Liberia and the Cape of Good Hope, the Anglo-Saxon element is taking deep root, and its widely extending branches are overshadowing large portions of those domains of darkness, and dropping over them golden fruits. In this we discover a divine presage, that the time to favor this long abused, ill-fated continent, is at hand. We hazard no conjecture as to the ultimate destiny of England or America, but we cannot be mistaken that Anglo-Saxondom is now being used as the right hand of Providence, to civilize, enlighten and Chris-



tianize the Pagan world. Whatever may be the *motives* of England in extending her empire over Asia and Africa, or of America in making her power felt, and extending her commerce, it is not difficult to see what God is bringing out of such extensions of dominion and power. But for British power and British sympathy, under the favor of Heaven, Africa, with scarcely an exception might, to the present day, have had the "tri-colored flag waving on her bosom, bearing the ensigns of the mystery of Babylon, the crescent of the false Prophet and the emblems of Pagan darkness, from the shores of the Mediterranean to the colony of the Cape of Good Hope."

2. Another providential feature of a kindred character, is the present plan of *colonizing* on the coasts of Africa. The influence of colonies is not now a matter of theory but of experience. Carthage was a colony: the wealth, power, civilization and magnificence of that ancient kingdom, was not an indigenous growth of an African soil. It was an exotic, transplanted thither, and there made to flourish till it spread its branches far into the interior, and covered many tribes and nations with its shadow.

What we are concerned with here, is the influence of the introduction into a Pagan country of an enlightened, civilized, thrifty, foreign population. They furnish, first, a tangible, living example of what skill, industry and intelligence can do. And as the superior and inferior classes mingle together, this skill and industry will be communicated and received. It will provoke to imitation; and the advantages on the part of the inferior class are immense—immense before we admit into the account the *moral* element, which we shall see enters largely into all modern systems of colonizing.

The Carthaginians too well understood the power of a colonizing policy, not to prosecute it to the extending of their empire, which, in turn, became a vast benefit to the adjacent tribes and nations of native Africans. Most ancient historians have noticed this admirable policy of the Carthaginians: "It is this way," says Aristotle, "Carthage preserves the love of her people. She sends out colonies continually, composed of her citizens, into

the districts around her, and by that means makes them men of property; assists the poor by accustoming them to labor." The natives gradually intermingled with the colonists, and formed the strength of the Carthaginian state. Herodotus affirms that, beyond the dominions of the Carthaginian empire, no people could be found in settled habitations, and engaged in agricultural pursuits. But no sooner did these same nomadic tribes fall beneath the transforming process of Carthaginian colonization, than they became civilized, enlightened and comparatively refined, and were found engaged in "the peaceful occupations of the field." As examples of this, another ancient historian (Scylax) describes the country around the lesser Syrtis and Triton Lake, as "magnificently fruitful," abounding in tall, fine cattle, and the inhabitants distinguished for wealth and beauty. Another region, according to Strabo, between two and three hundred miles in length, extending southward from Cape Bon, and one hundred and fifty miles in width, was also distinguished for its fertility and high cultivation. It embraced the most flourishing sea-ports, and was crowned with agricultural settlements.

Such was the transforming power of ancient colonization in Africa—a colonization confessedly deficient in some of the most powerful elements which enter into modern schemes of colonizing. For of all the transforming elements ever thrown into the confused mass of Paganism, Christianity is the most powerful. Civil and religious liberty is another mighty element; speculative science, another; and practical science, yet another. The first and the mightiest of these, was entirely wanting in the colonizations of Carthage, and the others scarcely entered into the account.

What, then, may we reasonably expect as the fruit of modern colonization? The hand of the Lord is in it. The two great Protestant nations, whose language, literature and science, contain nearly all the truth there is in the world, and whose churches nearly all the religion, and whose religion nearly all the benevolence, and whose governments nearly all the freedom, have, in the wondrous workings of Providence, been moved to colonize in

Africa.\* The English have colonies at the Cape of Good Hope, and in other portions of South Africa; on the Senegal and the Gambia; at Sierra Leone and Cape Coats Castle; and they are beginning to occupy the mouths of the Niger. And there are American colonies (now an independent government,) at Liberia and Cape Palmas. And these colonies are very much under the auspices of religious and philanthropic influences. Now, with the example of Carthage before us, what have we reason to expect their influence will be on Africa? Certainly nothing less than that they shall furnish tangible illustrations of the religion, the skill, industry and enterprise of the people there colonized; exhibiting the advantages of science, of improvement in the arts and in agriculture, and of a well ordered government; that they shall continue to extend their commerce and other benefits gained, back into the interior, constantly reaching their arms abroad and gathering tribe after tribe within the pale of their influence. Agriculture will be encouraged; a market opened for its avails; the slave trade thereby be effectually discouraged; savage life be abandoned, and the way for the gospel and all its concomitant blessings be opened. The colonist will be seen to possess almost every advantage over the native, and the latter can scarcely do otherwise than to fall in with the new order of things in proportion as he comes in contact with the colony.

Experience gives no hope of success in efforts to *evangelize* Africa, except through Christian colonies. The Moravians, who have yielded to no obstacles, either amidst the snows of the poles or the burning heats of the equator, or from the wrath of man, or the elements, failed in Africa. "Attempts at sixteen different points, made with the heroism of martyrs, to establish schools and missions, they have been forced to abandon, and to retire within the protection of the British colonies. And they now despair of every process, but that of commencing at these radiating points, and proceeding gradually outwards until the work is done."

But there is one peculiar feature in the colonization now going forward in Western Africa, more strikingly



providential and more potent in its bearings on the natives than perhaps has been well understood. I mean the fact that the colonists are of the *same race* or species, as the natives among whom they are colonized. Any one acquainted with the habits and modes of reasoning which prevail on this subject among rude barbarians, must know that their habits of generalization are very imperfect. They have no idea that all men are of "one blood"—the same order of beings—and that what is true of one people may, under similar circumstances, become true of another. You may place by the side of a tribe of native negroes, or native Hindoos, a colony of white men and women, well educated, well bred, industrious, intelligent, thrifty, moral and religious, who have, in every thing, made decided advances beyond the barbarous condition of man, having convincingly demonstrated the capability and improbability of man, and yet, in theory, it will exert no influence on the barbarous tribe, and in practice, but a very slow and partial influence. And why not? Simply because the barbarian sees the development (which he may admire and wish he *could* imitate,) made in what he believes to be another order of beings. He does not believe it imitable by himself or his people. It is a development in the white man's nature, not in his.

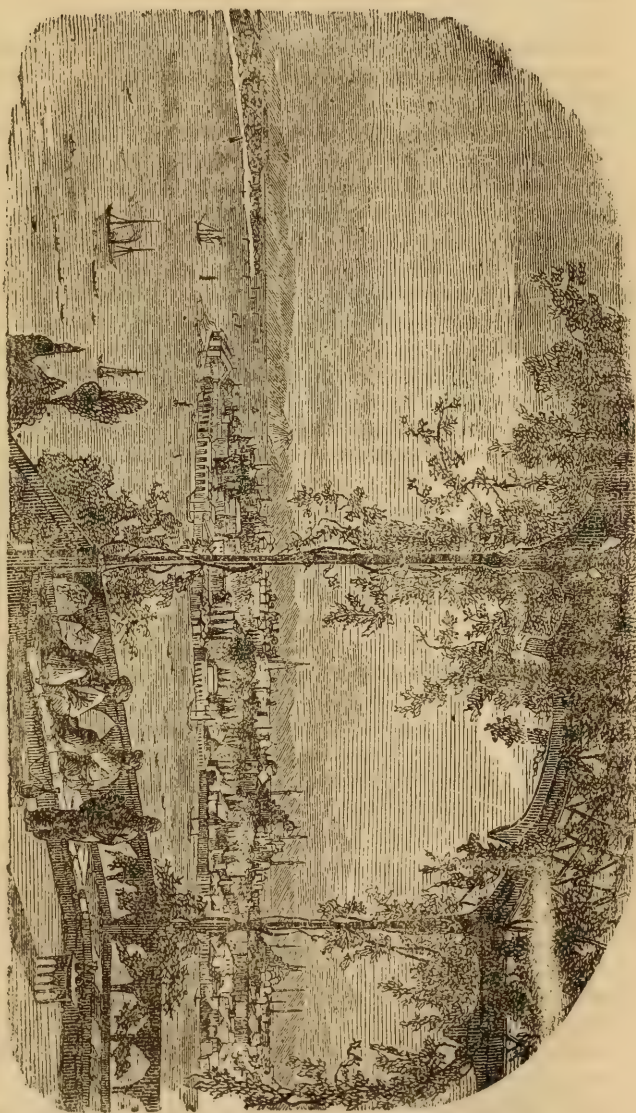
But no such difficulty impedes the progress of improvement in Africa. The native Ashantee or Foulah, recognizes, in the improved condition and character of the colonist, his own flesh and blood, his own color and species; and he no longer doubts the improbability of his own tribe.

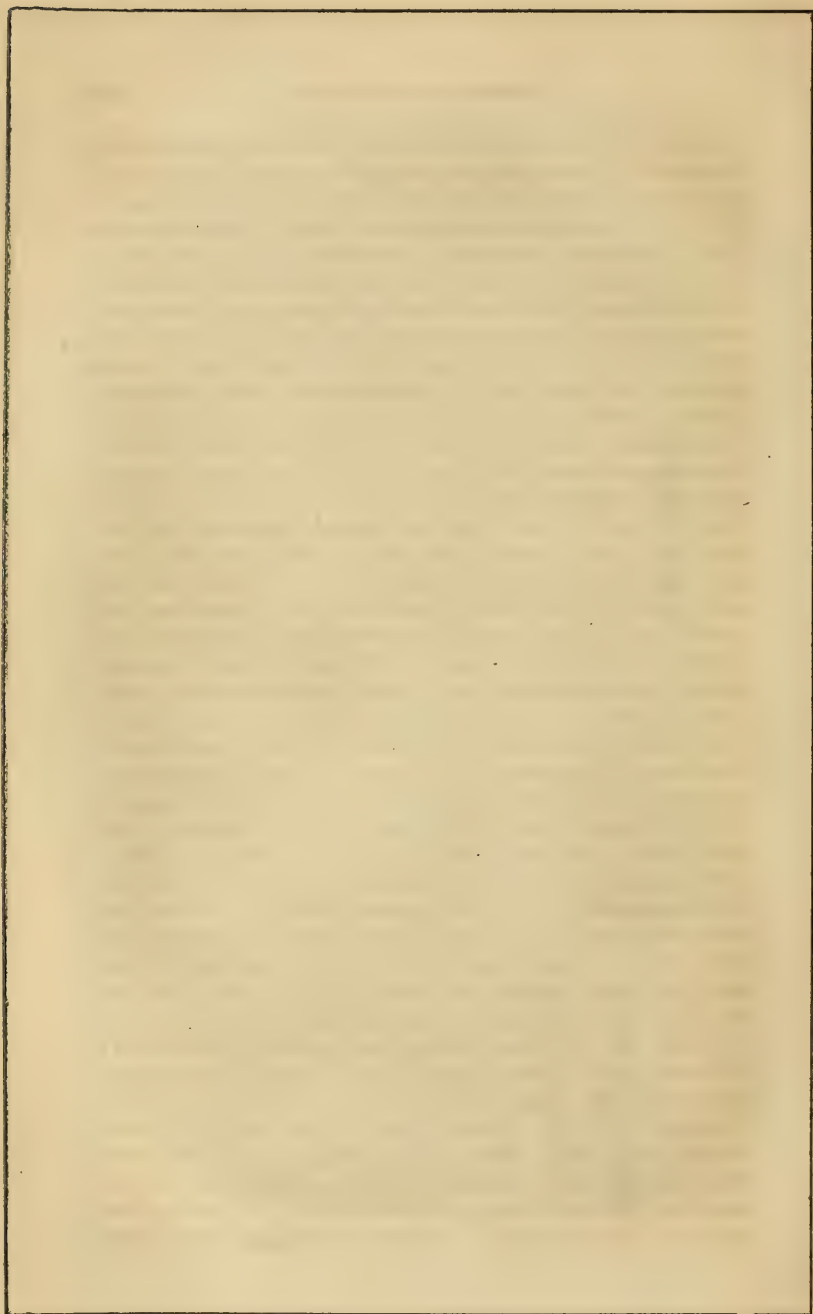
3. But the thought may assume another shape, and we shall have cause to admire the wonder-working Hand.

Cordially as every good man is bound by conscience and by God, to set his face against every system of evil, and abhor from the innermost recesses of his soul every wrong, he must admire that gracious Hand in so controlling even man's bitterest wrongs, as to educe from them a lasting and general good. If God did not bring good out of evil, how little good would come of this poor world—how little praise accrue to his name.



CONSTANTINOPLE





But here we shall need to look for a few moments in another direction, that we may the better comprehend what God is working out for Africa. It is always delightful to observe the *timings* of Providence—how one thing is made to answer to another. With one hand, God is preparing Africa to receive the richest of Heaven's blessings; with the other, he is preparing the materials and instruments by which to carry forward the ameliorating process. And, at the same time, he is arousing the energies of philanthropists and Christians, to enter the field now ripe for the harvest.

America possesses the grand lever for raising Africa "Let the foot of it be placed at Liberia; let Christian patriots and philanthropists throw their weight upon this end of it, making the Bible the fulcrum, and ere long Africa, with her sable millions, will be seen emerging from the long night of cruel tyranny and barbarism, into the pure sunlight of civilization, with her churches and schools, her colleges and legislative halls, her poets and orators, her statesmen and rulers, taking their position among the enlightened and civilized nations of the earth. The Lord hasten it in his time, and to him be the glory."

4. There is another point from which we must contemplate the same mighty Hand. It is in respect to *commerce*; a kindred feature with one already named. Commerce and the colony are working together, and much in the same way. A legitimate commerce is God's instrument for the civilization of the world, and the channel through which he brings about its evangelization. It was commerce which gave to ancient states their renown, and laid the foundation of their greatness. Commerce was the "parent and nurse" of civilization and the arts in Carthage, in Egypt and Meroe.

Africa has long been without a legitimate commerce; and now that its white wings, in the revolving wheels of Providence, are being spread over her, we may take it as a token for good. This, in connection with the colonizing policy, will do more to annihilate the slave trade than all that can possibly be effected by the combined navies of Great Britain and America. Africa has had wants to be supplied by foreign nations, but with her

past habits she has had nothing to give in exchange for needed supplies, except the flesh and blood of her own sons and daughters. She is now learning from Christian colonists the worth of the exhaustless resources of her soil, her forests and her mountains, and the yet less developed resources of her own industry. And we cannot doubt, when she shall have time to accept the substitute which commerce offers, she will sooner take the calicoes and trinkets, and whatever else she may need, in exchange for her cotton, sugar, rice, grain, gums, and gold, than for the bones and sinews of her children.

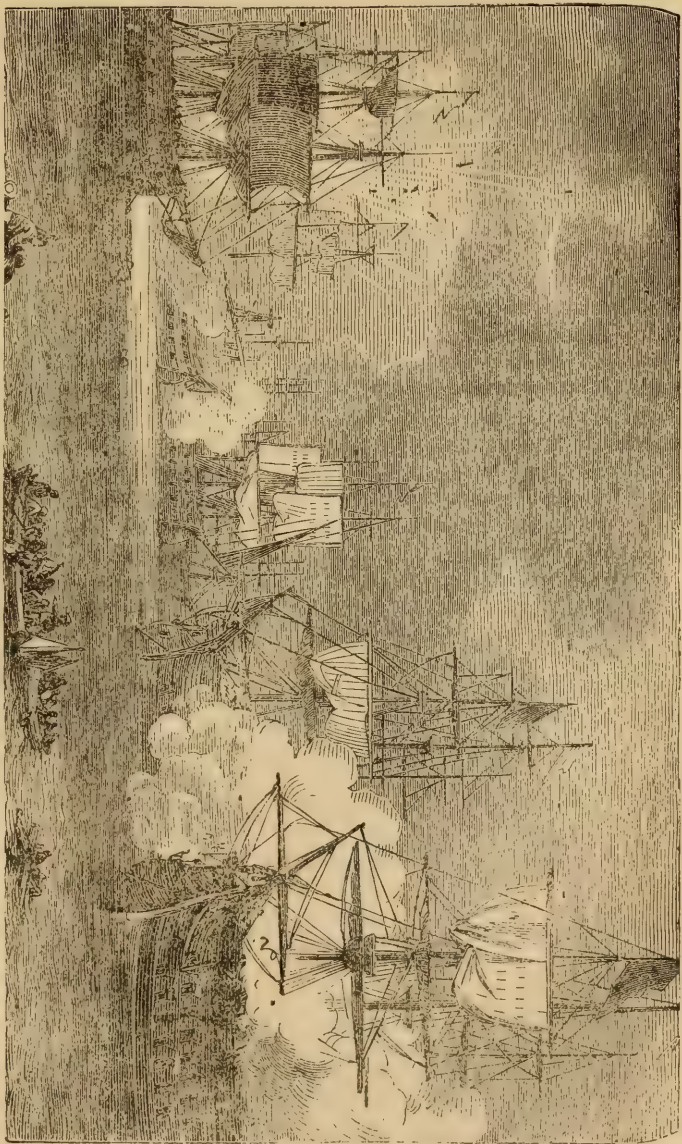
"The emancipation of Africa," says one, "can be effected only from within herself. Her nations must be raised to that moral and political power, which shall combine them in firm resistance against oppression. To do this, the chief points of *commercial* influence upon the coast, and of access to the interior, must be occupied by strong and well regulated *colonies*, from which civilization and religion shall radiate to the surrounding regions." This we hold to be a just sentiment; and in proportion as we see the principal points, and the strong-holds of Africa becoming depots of European arts, science, commerce, and religion, we hail the day as at hand when Christian philanthropy shall realize some of her "divinest wonders," amidst those nations that have so long sat in darkness.

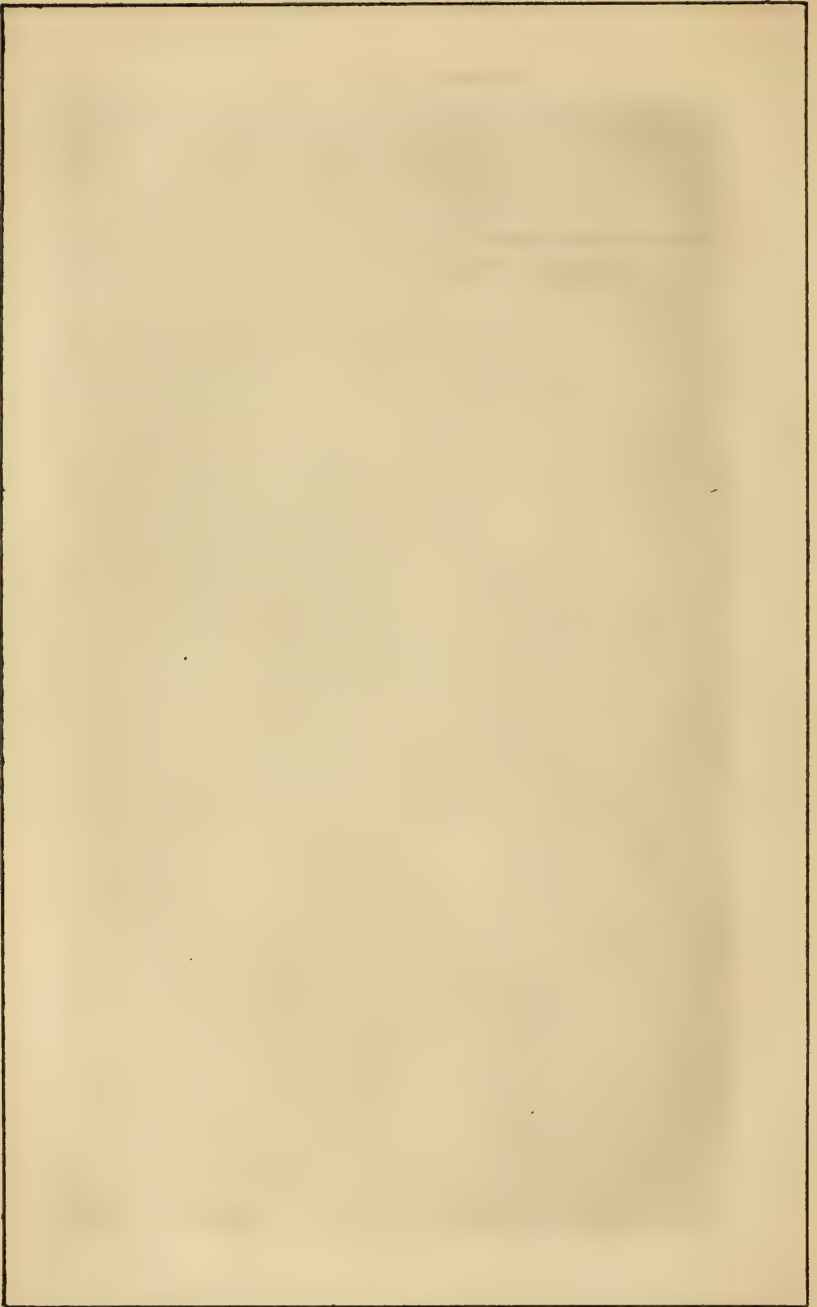
Providential *coincidences*, which we have had occasion more than once to notice, are nowhere more distinctly marked than in the movements in Africa, and in respect to Africa. The vast and extensive preparations which have been making on that continent for its regeneration, are co-existent with the remarkable waking up of the philanthropic and benevolent energies of Christendom in its behalf. As the door is opened on the one hand, the means are provided on the other.

But we shall fail to appreciate the prospective influence of commerce on Africa, if we do not allow a moment's consideration of the *resources* and the commercial *advantages* of that continent. Few may be aware of the amount of commerce which England and America already carry on with Africa; yet her resources have



DESTRUCTIVE NAVAL BATTLE OF THE TERN.





scarcely begun to be developed, or her advantages to be improved. A single mercantile house in England had a trade with Western Africa, the value of whose imports for the years 1832—33—34, amounted to \$1,400,000 annually; and the next year, the importations to England of the single article of *palm oil*, were one thousand two hundred and sixty five tons; worth \$1,700,000. But it is rather to the yet unappropriated resources of the country to which we refer, as exhibiting any thing like the due importance to be attached to the providential movement under consideration.

Speaking of Western and Central Africa, a writer, reviewing Mungo Park, says, "there is probably no other equal expanse of territory which has such a portion of its surface capable of easy cultivation. From the base of the Kong Mountains, in every direction to the Atlantic on the one side, and to the deserts on the other, the land slopes off in easy gradations or terraces, presenting luxuriant plains, immense forests, and mountainous or undulating regions of great variety and beauty. It possesses, almost universally, a soil which knows no exhaustion. A perpetual bloom covers the surface, over which reigns the untroubled serenity of a cloudless sky. Aside from the splendors and luxuries of the vegetable world, the great staple of commerce may be produced here in an unlimited abundance. The cotton tree, which, in our southern states, must be planted every spring, grows there for four successive years, yielding four crops of the finest quality. Coffee grows spontaneously in the interior, giving about nine pounds to the plant. Rice, with a little cultivation in some places, equals the fertility of the imperial fields of China; and sugar-cane grows with unrivaled magnificence." Those travelers who have most carefully examined the soil and products, assure us that there is nothing in the glowing climes of the Indies, Eastern or Western, which some parts of Central Africa will not produce with equal richness. "It cannot admit of a doubt," says Park, "that all the rich productions, both of the East and West Indies, might easily be naturalized and brought to the utmost perfection, in the tropical parts of this immense continent. Nothing is wanting to this

end but example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects. It was not possible for me to behold *the wonderful fertility of the soil*, the vast herds of cattle, proper both for labor and food, and a variety of other circumstances favorable to colonization and agriculture, and reflect withal on the means which presented themselves of a vast inland navigation, without lamenting that a country so abundantly gifted and favored by nature, should remain in its present savage and neglected state."

Her mountains, too, are full of riches—her streams run down on golden sands—her mineral riches seem not inferior to the wealth of her soil. And if we add to all this the facilities which Africa enjoys for navigation and internal communication, we cannot fail to get some just idea of the magnitude of the *commercial* element which is soon to be used, and which Providence has begun to use, for the civilization and the renovation of Africa. To say nothing of the obvious advantages of her immense line of sea-coast, Western, Central and Eastern Africa is drained by numerous large and navigable rivers, down which her gems, and gold, and wealth may flow, to enrich and beautify all lands, while she shall receive, in return, the richer gifts of science, freedom and religion. And the fact that the Niger, which, in its singularly circuitous course, visits a large portion of Central Africa, has already been invaded by the paddle-wheels of European improvement, (English skill and intelligence blessing the hitherto benighted regions of the Niger,) is a pleasing prognostication of what God is about to do for that long forsaken continent.

And God is doing yet more for Africa. The Ottoman Empire has, perhaps, been the most formidable hindrance to the redemption of Africa. By its inhumane policy and intolerant religion; by the encouragement it has afforded to the slave trade, and its active participation in that inhuman traffick, it has stood as a most formidable barrier to all progress. But that obstacle is, in a great measure, removed. In the sure revolutions of Providence the Ottoman Empire is falling into decay. Its power is gone; and henceforth, as the tide of knowledge, freedom and



religion shall roll on their waves eastward into the centre of Africa, they shall no longer be arrested by the intolerant disciples of Mecca, or be turned back by the withering sirocco of the slave trade.

5. There remains one other point from which I would have you see Africa as a land in which God is preparing his way before him. It is the providential existence of a *moral machinery*, already in successful operation, and increasing every year, which can scarcely fail to work out the redemption of Africa. Education, the press and the preached gospel, are a threefold lever, which, as has been done in so many other lands, will surely raise wretched Africa from the dark vicinity of hell into a delightful proximity with heaven. The introduction, protection and success of recent efforts for the evangelization of Africa, are purely providential. The full amount of this providential agency we can estimate only by bringing before the mind a complete catalogue of all the missionary stations which now begirt Africa—the number of laborers—the means of usefulness, by the press, education, or a preached gospel—their operations—present results, and prospective influence. Such a view, alone, would exhibit the *force* of the moral machinery which Providence has there prepared for the future prosecution of his work. A general idea, sufficiently accurate for our present purpose, may, however, be gained from the following general, though not complete view of evangelical missions in Africa.

Nearly every missionary society, known to the writer, has missions in Africa. Reliable statistics make them, in all twenty one. These missions are met at Sierra Leone, Liberia, Cape Palmas, Cape Coast Castle; at the Gambia settlement; on the coast of Guinea; on Fernando Po; at various points in South Africa, and a single station on the eastern coast, and one on the northern.

The following may be taken as very nearly the present effective force acting in Africa, as gathered from statistics, which may be relied on.\*

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\* Missionary Herald, May, 1847.

	<i>Stations.</i>	<i>Laborers.</i>	<i>Communicants.</i>	<i>Scholars.</i>
South Africa,	115	260	12,000	14,000
West “	53	175	13,000	12,000
North “	1	11	20	234
East “	1	2		
	<hr/> 170	<hr/> 448	<hr/> 25,020	<hr/> 26,234.

By laborers, we mean missionaries and assistant missionaries. The above items are, perhaps, all below the reality, on account of the deficiency of reports, but sufficiently accurate to give a general idea of the instrumentality which Providence has made ready for future progress. Much has been done to introduce the gospel into Africa—and yet *how little!* Cut off South Africa, and remove a narrow strip of the western coast, and only two stations will remain.

The Church Missionary Society have thirteen stations in West Africa; the Moravians, seven stations and forty-seven missionaries, and six thousand, eight hundred and forty converts, in South Africa; in four of their congregations five thousand persons are wont to hear the gospel. The Wesleyan Missionary Society has been providentially led, by a train of circumstances which it could neither have foreseen nor controlled, to extend its operations four hundred miles along the coast of Guinea, and two hundred miles interior towards Ashantee.

The instance just alluded to, is too beautifully illustrative of our general position, as well as of the present movements of Providence in Africa, to be passed without a moment's detail. A number of the inhabitants of Badagry, having been sold as slaves, were captured by a British cruiser, and carried into Sierra Leone. There they became acquainted with Christian missionaries and with Christianity. In due time they are returned to Badagry, where they make known the religion of the cross, exemplify Christianity by an improved life, and thus prepare the way for the establishment of a promising mission there under the auspices of the Wesleyans. Mr. Freeman, of the newly established mission, visits Understone, one hundred miles to the north of Badagry, meets there, too, a large number of these Sierra Leone Christians,

(or re-captured slaves,) who are overjoyed to see him; he receives a cordial welcome from the King Lodeke, who had become favorably disposed to the English Government, to English missions, and to Christianity, through those of his people who had been so kindly rescued from slavery, and returned, and yet more pleased with the improved *moral condition* in which they had returned. This led to the establishment of another mission under royal auspices, the king himself being the chief patron. Such examples might be multiplied. The re-capture of the Mendians—their being brought to New England—taught Christianity—and their return to their own country, to report what they had learned, and the establishment of a mission in connection with them, is another example of the same character.

Kings and chiefs, not a few, have favored other missions, extending the arms of their protection over them; not only inviting missionaries to reside in their dominions, but offering them houses to live in, and facilities to work with. In the colonies of Cape Palmas, Liberia proper, Sierra Leone, and on the Gambia, are more than one hundred missionaries and assistant missionaries engaged in successful labor; some of them native Africans; five thousand regular communicants, and twelve thousand regular attendants, and tens of thousands perfectly accessible to the preaching of the gospel. The Rev. Mr. Wilson, in late tours to the north and south of the Gaboon, one hundred and fifty miles, and for many miles interior, found “the people generally ready to hear the gospel, and they solicited a missionary” to reside among them. And all this since the settlement at Sierra Leone in 1787. Surely the finger of God is pointing to *colonies* as the medium through which Christian missions are to reach the one hundred and fifty millions of benighted, bleeding Africa.

The colony at Liberia affords a pleasant illustration of this. A population of some seven or eight thousand emigrants and others, has fifty churches, embracing a third part of the population; common, select and public schools; a college; five hundred miles of sea-coast arrested from illegal traffickers, and a civilized and republican

government which extends its sway (beyond the number named) over two hundred thousand native Africans. And President Roberts speaks of native chiefs soliciting the protection of the Liberia government, and asking annexation to the Republic.

From whatever point we look, we can scarcely fail to see that Providence is accumulating a vast and effective power for the renovation of Africa. His strong arm is now made bare to break the bands that have so long held her in thralldom, and to give her the liberty whereby the gospel makes free. Colonies are opening the way; commerce is giving wings to benevolence; bringing mind in contact with mind; bringing the destitute in proximity with their benefactors, and the Divine agency, through a preached gospel, is furnishing the effective power by which to achieve the desired transformation.

In Western Africa we see the banners of civil liberty unfurled in the creation of a free government in Liberia, which, we hope, is as the little leaven in the meal. An "African Education and Civilization Society" springs into existence, about the same time, in New York, to aid "young persons of color, who desire to devote themselves to God and their kindred according to the flesh," and to promote "the general cause of education in Africa. And, simultaneously with these, there comes an appeal from Syria in behalf of the "Arabic press;" arrangements being made there for the publication of a Christian literature for the "Arab race," including a correct and acceptable translation of the Holy Scriptures in Arabic—a language spoken by a people scattered over Africa from the Red Sea to the Atlantic.

6. Late philological researches in Africa seem to be developing a fact in reference to *languages*, which indicates a most interesting providential arrangement for the encouragement of the missionary, and to facilitate the work of Africa's evangelization. It is the *close affinity of African dialects*. Investigations made by Rev. Mr. Wilson in Western Africa, and by Rev. Dr. Krapf, W. D. Cooley and others, on the Eastern coast, and in the interior of the continent south of the equator, discover a striking affinity among the languages spoken throughout



that vast territory. So close is this affinity that the native of Zanzibar, on the Eastern coast, may, with little difficulty, understand the language of the native of the Gaboon. Such being the fact, (and a like discovery may be made in reference to the languages spoken north of the equator,) we at once surmise that Providence has anticipated one of the most formidable obstacles to the diffusion of the gospel among the unknown millions of that continent, and prepared the way for its evangelization, when the fiat shall be given, with an astonishing and glorious rapidity.

Thus are obstacles vanishing, and means multiplying, and channels opening through the broad moral wastes of this great desert, by which the pure waters of salvation shall course their way, and bear spiritual life and health to that parched land.

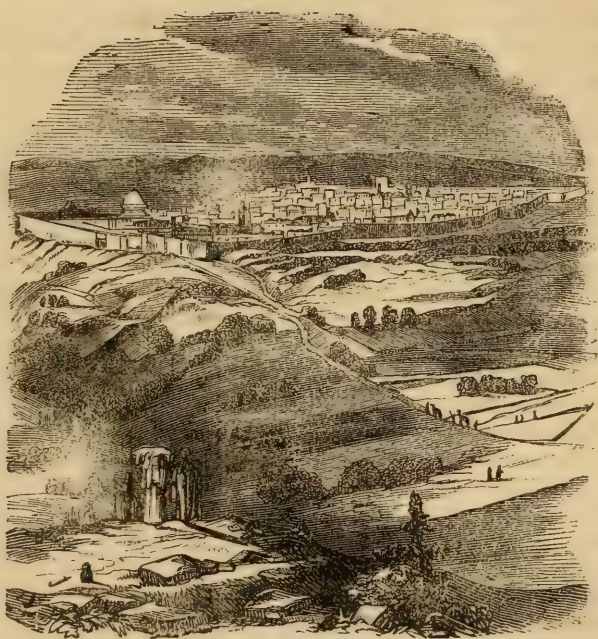
Christian missions are, in a word, following up commercial enterprise, and the laudable efforts to suppress the slave trade. And, at the same time, Heaven is overruling that nefarious traffick to the great and permanent good of that long-abused and degraded continent. Thousands of her long-lost sons are returning to bless the land from which, by the hand of violence, they were so cruelly torn away. They that were lost are found; they that were dead are alive. They are acting the part of the little Israelitish maid. They have brought with them a good report of the God of Israel, and thousands of their benighted countrymen are sharing with them the riches, civil, social, intellectual and spiritual, with which they have returned laden. Let the present plans of colonization be carried into effect, and the advancement of Africa, under God, is secured.

It is a delightful feature of our times that a Divine agency is at work among the nations of the earth, removing obstacles, demolishing the strong-holds of Satan, and gathering resources and providing facilities for the moral conquest of the world. And in relation to no country is this agency more visible than in Africa. "And unless nature's resources must be squandered in vain, and Christian philanthropy be baffled, and the great movements of the moral and political world come to naught,

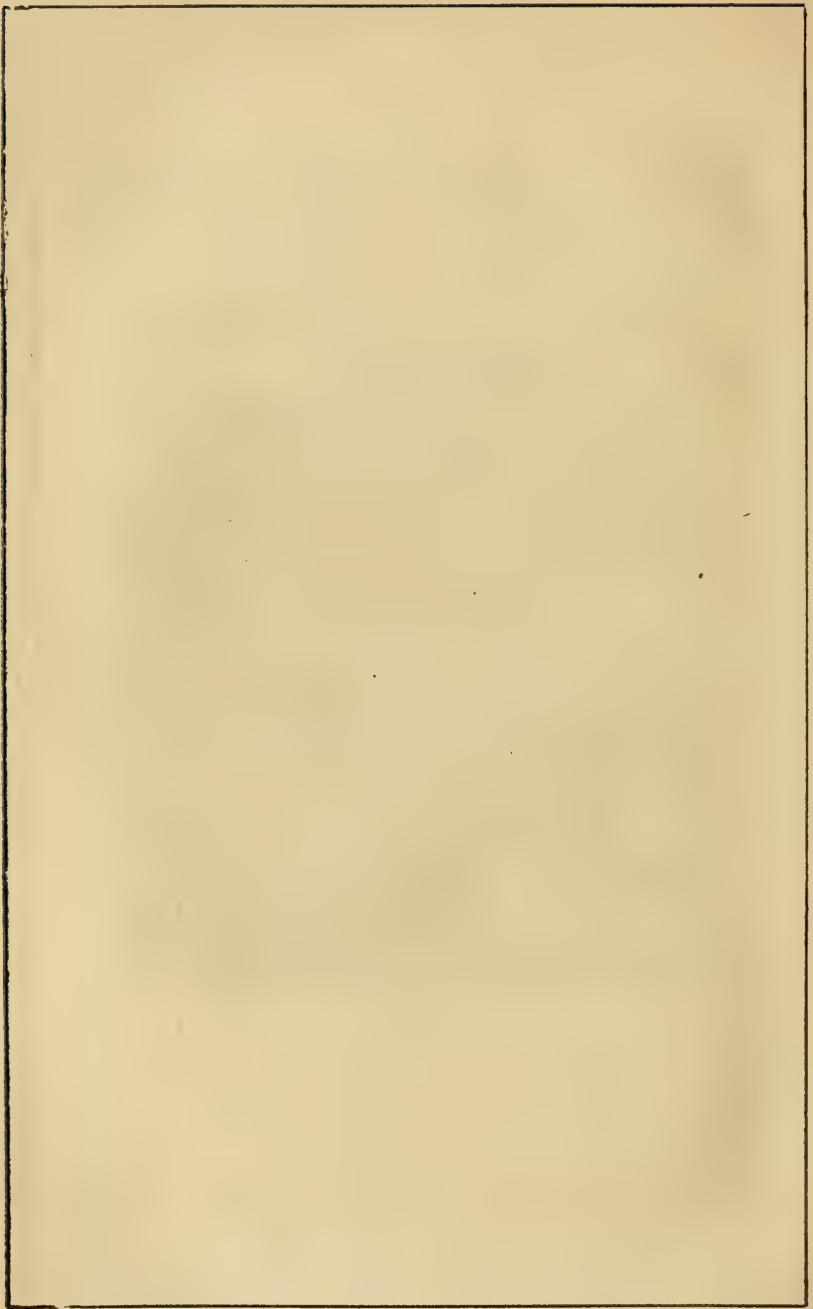
the period will ere long arrive when she shall be enlightened and powerful, and shall lavish her blessings among the kingdoms of the earth as freely as they have lavished on her chains and ignominy."

Christianity once flourished in Africa. A thousand churches once adorned her northern border. She had her "colleges, her repositories of science and learning her Cyprians and Bishops of apostolic renown, and her noble army of martyrs." There was light in Africa when there was darkness in all the world beside. Nowhere has learning, and empire, and civilization, and refinement, and Christianity, more prospered. But their light has been extinguished, and no land has been covered with a denser darkness. And as we now see the Sun of Righteousness again beginning to cast its healing beams over that sable land, and the spirit of former years to revivify her moral deserts, we may indulge the pleasing hope that this long neglected, fruitless field, is about to be inclosed within the domains of civil liberty and a pure Christianity.

The view we have now taken of Africa and things pertaining to Africa, supplies an argument in behalf of colonizing our colored population on the coast of Africa. Hundreds—thousands, and many of them emancipated slaves, may now, with their own consent, be transferred to their native land, greatly to the benefit of our own country, and more to their benefit, and most of all to the advantage of Africa. The American Colonization Society is limited in its laudable work only by the want of funds. Africa now holds out every reasonable inducement to colonists; a reward to industry; freedom to all; an abundance of good land; schools and seminaries of learning; the privilege of being *men* and not "goods and chattels." And a free Government—a Republic, opens wide her arms to welcome them to all the prerogatives of citizens and Christians. Perhaps, in the whole range of benevolent enterprise, we shall seek in vain for another cause, which promises more immediate success, or more lasting and extensive good, than the cause of the American Colonization Society.



JERUSALEM.





## CHAPTER XVIII

**THE ARMENIANS** - their history, number, location. Dispersion and preservation of the Armenians. The American Mission : Asad Shidrak ; exile of Hohannea. The great Revival. The Persecution, and what God has brought out of it.

*"It is a righteous thing with God to recompense tribulation to them that trouble you."*—2 Thes. i. 6.

IT now only remains to take a survey of some of the ancient Christian churches ; and should we discover in them, too, the workings of the same Divine Hand, preparing them to receive a pure gospel, it will strengthen the conviction that the dawn of a better day draws near. The simple existence of these churches is a matter of no little interest. They date back to a very early period in the annals of Christianity. They have, each in its day, nobly served the cause of truth—each cast her light over the surrounding darkness ; and each in turn, suffered an eclipse ; and now they seem once more emerging from the cloud which has so long overshadowed them, to send forth the beams of a new day. We shall now attempt to trace the Hand of God as at present engaged to reclaim and revivify those long waste and barren domains of nominal Christianity. We begin with

**THE ARMENIANS.** The original country of the Armenians lies between the Mediterranean, the Black and the Caspian Seas. The Armenians are a very ancient race ; and as Mount Arrarat occupied a central position in ancient Armenia, and on this notable mount they still, in their dispersion, make their religious centre, (at Echnadzin on Mount Arrarat,) we may as well fancy their pedigree to reach back to the first peopling of the earth on the disembarkation from Noah's ark. Amidst all the revolutions of the Assyrian, Persian, Greek, and Roman empires, the Armenians remained a civilized and cultivated people—early embrace<sup>d</sup> Christianity—tradition says

Thaddeus, one of the seventy, introduced the gospel among them, and history responds to its very early introduction. The Armenian Church was found completely organized and established in the beginning of the fourth century. And before the middle of the sixth century it separated from the Greek Church. Though most persevering in their attempts, the Papists have never been able to unite them generally or permanently to Rome, while the Turkish Government has constantly protected them against these wily invaders.

Few nations have so varied a political history as the Armenians. During the respective existence of each of the four great monarchies, Armenia was frequently conquered and re-conquered, ever clinging to her national life with undying tenacity. Since the middle of the sixteenth century, the Armenians have mostly remained subject to the Turks. Armenia has long since ceased to exist as a distinct nation. Like Poland in Europe, she has been divided among her more powerful neighbors, and her people dispersed into almost every part of Turkey and Persia, into Russia and India; and not a few found a refuge and a lucrative business in Amsterdam, Antwerp, London and Marseilles. Wherever found in their dispersion, they are an enterprising, frugal, industrious people. Their number in the Turkish empire is estimated at three millions; one million in Russia; and one hundred and fifty thousand are to be found in Constantinople and its suburbs. They are also numerous at Broosa, Smyrna, Trebizond and Erzeroom, in ancient Armenia; at each of which points the American Board have missions acting in connection with the most important station, which is at Constantinople.

The chief points of interest which demand attention as illustrating our present subject, are the dispersion and preservation of the Armenians; the history of the late mission among them; the late revival, and the consequent persecution.

The Armenians, as I said, have long since ceased to exist as a distinct nation. Driven out from their country by political revolutions, or enticed away by the desire of gain, they are to be found not only in every

part of the Turkish empire, from the Caucasus to the Nile, and from the Danube to the Persian Gulf, but they are found in Koordistan, in different parts of Europe, in Persia and India; and wherever found, they are generally an enterprising, influential and wealthy class of citizens. "In Turkey, they are the great producers, whether they till the land or engage in manufactures. They are the bone and sinew of the land—at once the most useful and peaceful citizens. Were they removed from Turkey, the wealth and productive power of the country would be incalculably diminished."

Already is Providence developing a design to be answered by this singular dispersion of the Armenians, worthy of infinite wisdom; a design in reference to Mohammedan countries, not dissimilar, perhaps, to that to be achieved towards the *whole world* by the dispersion of the Israelitish race. The Armenians are likely to prove the regenerators of the Turkish empire. This is a feature, we shall see, which has been peculiarly developed in the late revival and the recent persecution. In no other way, perhaps, since the rise of Islamism, has the power of Christianity been so directly and effectually brought home to the Mohammedan mind. No accident or blind chance has dispersed the Armenians and preserved them in their scattered condition.

We shall discover more of this design as we proceed to the other particulars which claim our attention.

The unwritten history of the Armenians is full of interest. The last quarter of a century has been to them the season of hope and preparation; the return of spring after a long and dreary winter. We may date the establishment of the American Mission among the Armenians in 1831, and the late spirit of inquiry somewhat earlier. We are unacquainted with the secondary causes which conduced to rouse the Armenian mind into the interesting state of activity which has existed during the last twenty-five years. The time had come for God to work; the time for the great Head of the church to send his ambassadors among this people. A mission was established just in time to meet the state of things which the spirit of God had prepared.

It does not fall within the present plan to enter into the history of this interesting mission, but to present certain aspects and features of it, which shall exhibit the Hand of God as engaged to renovate a corrupt and long forsaken church, and, perhaps, to re-establish a long scattered and oppressed nation. The whole history of the mission is a beautiful delineation of Divine Providence.

As early as 1833, the mission at Constantinople report that "many Armenians regard their national church as encumbered with numerous burdensome ceremonies not required by the Scriptures, and of no practical advantage, and sigh for something better, without knowing exactly what they want—as if the Lord were preparing them for a gracious visitation." There was at that period a singular moving of the stagnant waters; a vague presentiment of a coming change; a manifest dissatisfaction and restiveness under the yoke of ecclesiastical bondage; a mental activity that presaged emancipation; doubt; skepticism: a spirit of investigation; some embryo breathings after liberty. The leaven was at work, for the most part secretly, yet, as the event has shown, effectively. For the next three years the work of reform goes on steadily, and for the most part quietly. "There is now a growing spirit of inquiry, not only about the truth as a matter of speculation, but after salvation through the Lord Jesus Christ. No doubt much of this may be referred to the agency of the Holy Spirit." The Armenian mind was roused to seek after truth.

But here we should fail to honor the Hand of God in this extraordinary work, were we not to recur to some incidents of an earlier date.

In the little village of Hardet, five miles from Beyroot, lived a widowed mother with five sons and three daughters. At the age of sixteen the third son enters the college at Ain Waka, passes through the prescribed course of study, and then spends two years in teaching theology to the monks of a convent near Hardet. He afterwards serves the Bishop of Beyroot as Scribe, as he also did at another time the Patriarch. Having occupied these conspicuous stations, he gained still more notoriety by the manner he fell under suspicion and was



dismissed from the Patriarch's service. But this was the incident which brought him to the notice of Mr. King, and in connection with the American Mission, and finally led to his conviction of the truth and his conversion to God. His candid, shrewd, powerful, comprehensive mind, could not resist the simple truths of the gospel when thus presented. He now became a victim of persecution, merciless and unrelenting, by the Patriarch and his church. He is decoyed into the hands of his enemies—thrown into a dungeon, confined in chains, daily beaten, and here he languishes for years, firm in the faith and rich in hope, till the kind angel of death set him free.

Thus lived and thus died the well known Asaad Shidiak, a martyr and an ornament to the truth, and a gem in the diadem of the King. But he died not in vain. He was a remarkable illustration of the power of Christianity. A great mind, once entangled in the meshes of superstition and error, now broke away, grasped the truth, and yielded it not with his expiring breath. His was a religion that endured in dungeons, chains and scourgings. He was a bright and shining light in a dark place. Though incarcerated in a dark and filthy prison, languishing for long and painful years in hopeless confinement, his enemies found themselves altogether unable to suppress the power of his example. His light shone over all the countries of the Levant. An apostolic gospel, and an apostolic piety, had re-appeared on the ground where apostles and primitive Christians had once trod. A morning star has risen and cast its mild light over the dark cloud which had so long hung over all that portion of Christendom. The Armenians greatly shared in that light. They now saw how strongly the power of vital godliness, as illustrated in the life and sufferings of Asaad, contrasted with the dead formalism of their own church; and perhaps no one cause has contributed more largely to rouse their dormant energies than the conversion, the Christian life and persecution of this eminent saint. His connection with the Bishop, and afterwards with the Patriarch, his eminence as a scholar, and his notoriety as a teacher, all contributed to the same end. And though his ruin seemed to set prematurely and in a cloud, yet it cast

back a light that illumined those dark lands. And perhaps, too, no one cause has contributed so largely to enlist the sympathies and prayers, and to secure the co-operation of Christendom on behalf of that portion of the world.

At a later date, (1840,) a similar impression was produced by the exile from their country, for religion's sake, of Hohannes and others, among the Armenians. This created a deep sympathy throughout the Turkish empire, and did much to prepare the way for the separation of the "Evangelicals" from the national church, a measure since accomplished, and one fraught with immense good to the Armenian nation.

The interest of the work continued to deepen, the leaven was at work; the high ecclesiastical authorities from time to time interposing the arm of persecution. The seminary for boys was broken up. Yet this was but the signal for a wealthy Armenian to come forward and propose, and himself largely to patronize a school on a yet more extensive plan. This is but of a piece with the interpositions of Providence throughout the history of this mission. Every attempt at persecution (and they have been neither few nor small) has been overruled for the furtherance of the gospel.

And we may remark in passing, that perhaps we shall nowhere find occasion more profoundly to admire the timely interpositions of Providence, than as they are seen in the protection afforded to the missions in Western Asia, or rather the protection afforded to *the development of the reformation* among the Armenians, as also among the Nestorians and the Arabs of Syria. It was a tender germ, sprung up in a forbidding soil, and assailed on every side by adverse influences. But God has watched over it as the apple of his eye. Nothing that ecclesiastical or political power could do, has been left undone, to crush this rising reformation. Yet it has gone on as surely and irresistibly as if nothing had attempted to oppose its progress. Its whole history is interesting, but cannot be dwelt upon at present.

We may date the commencement of what has been called the Great Revival among the Armenians in 1841. Yet this seems but the more decided and manifest ad-

variance of a work which had been in progress for some years previous. Communications dated 1842, speak of the Hand of God as manifestly at work, preparing the Armenian mind to receive the gospel. "There is much, say they, to encourage us in the present aspect of things among the Armenians. The evidence of the Spirit's presence becomes more and more distinct." "Until lately, few could be found among the Armenians who had any idea other than that all who are baptized, and who attend to the outward forms of religion, are the true disciples of Christ. Now, multitudes are awake to the distinction between mere nominal Christians and true, and the solemn inquiry, 'am I a Christian?' is coming home to many hearts. Many minds are awakened, and some are on the utmost stretch of inquiry, dissatisfied with all former views and opinions, and eagerly seeking for something solid to rest upon." And speaking of the *character* of the converts as affording further evidence of a genuine work of the Spirit, they say, "There are native brethren here who are men of prayer and of the Holy Ghost, and who constitute a living, breathing Christianity in the midst of their church and community. Among them are men of influence, boldness and fervor, who would be pillars in any church at home."

Two years later, the same writer says: "There is a deep and thorough work. Facts are continually coming to light, showing that the movement on the Armenian mind is far more general than was supposed. Though little appears on the surface, it is plain that an undercurrent in favor of the gospel is set in motion. The Spirit of the Lord is evidently moving on the Armenian mind." Hundreds and thousands of families would welcome an evangelical teacher. "Many, evidently, are reflecting on the errors of the church. The work is now pervading all classes of people." It has already been remarked that many of these converts are from the more influential classes—priests, verabeds, bishops, bankers, merchants. Others have spoken of the spirituality of these converts; their eagerness for truth; their zeal in the work; their solicitude for the spiritual welfare, and the temporal elevation of their countrymen.

Nor is the work confined to Constantinople and the principal towns, or even the Turkish empire. "Wherever Armenian mind is found, God has seemed to be speaking to it by his Spirit." Religious books and the Bible, connected oftentimes with little human instrumentality, have been very prominent means of carrying forward the work. In no other feature, perhaps, has it been more obviously distinguished as a work of God, indicating the working of some mighty power on the Armenian mind. The avidity for books and the influence they are exerting, will appear in an extract from an appeal of the Mission to the American Tract Society:

"The call for books increases continually. We can now advantageously dispose of hundreds of tracts, where, formerly, we could tens. A new desire is springing up in the hearts of the people for reading the Scriptures and tracts. Many whole families are furnished with a complete set of our books, and men, women and children read them with great interest, and anxiously wait for every new work. *Hundreds, who never heard our voice, read them*, and have their minds opened and their hearts impressed.

"Our books are also finding their way to distant places. The good work at Nicomedia, you know, commenced from the reading of a single tract. The present state of the Armenian mind is such that it needs to be fed with spiritual food. God himself has given them the appetite. *God is working here*, and how much better to work with him than to be left to work alone. Never did we need your help as now. Old editions of our books are exhausted, new ones should be printed immediately. Many new works of different descriptions are this moment called for. The hopes of inquiring multitudes are deferred at the very time when this state of mind is most critical. And the danger is, God's spirit will be grieved away, and leave us to toil on alone, unblest, because we refuse to be co-operators with Him."

When on missionary tours among the Armenians, it is now not uncommon to meet persons for the first time, who have been converted by reading Bibles and books, which have been previously distributed. Little circles of



fifteen or twenty are found, who are wont to meet for prayer and the reading of the Scriptures. This is the first notice the missionary has of their existence. The leaven is everywhere at work, and we hope the whole lump will soon be leavened. "I feel confident in the assurance," says Mr Dwight, "that, with the blessing of God, there will be a certain and speedy triumph of the gospel here."

How the good leaven is at work in different and distant sections of the Armenian population, is beautifully illustrated by an incident which recently came to the knowledge of the mission. Mr. Van Lennep, of Constantinople, was on his way to Aleppo, whither he was going, in answer to an urgent request from certain evangelical Armenians at that place and at Aintab, in the same vicinity, for a spiritual teacher. He touched at Cyprus—spending a day at Larnika, where two Armenians were known to reside who had expressed an interest in the gospel, but not openly, for fear of their people. He inquired after them with misgivings, fearing they had fallen back to the world. On finding one of them, he was joyfully surprised to learn that he had not only professed Christ openly and honestly, but through his zeal and labors, *eighteen* others had been brought to Christ. He gladly received the missionary, and took him to his little shop, where, he said, "they had been roused to their duty by the Spirit of God and his word; that they immediately began to hold meetings, to which they invited their friends; that God has most wonderfully blessed their efforts in silencing all objectors, and convincing all that God was among them of a truth."

This solitary disciple, so honored as an instrument, is described as a hard-working, poor man, toiling in his little shop to support a numerous family, with his Bible by his side, which he always kept open while at work, his eye passing constantly from his work to his Bible, and from his Bible to his work. In that little shop, a work of grace was achieved of which angels might covet to be the instruments. Yet *such* are the things now witnessed in many a spot throughout the Armenian nation. The hand of the Lord is there. Of this we should feel a yet

stronger assurance were we to follow Mr. Van Lennep to Aleppo and 'Aintab. At the latter place, especially, Mr. V. L. met a joyful reception from twenty-five praying souls, who had recently come to a knowledge of the truth. Two hundred and fifty others were fully convinced that the superstitions of their church were wrong, and adhered to the gospel only; and nearly the whole Armenian population, (fifteen or sixteen hundred heads of families,) were convinced of the truth of evangelical doctrines. This work had, up to this time, been begun and carried forward almost entirely by the reading of the Scriptures and religious books.

And here we would not avoid noticing a beautiful interposition of Providence in making the wrath and wickedness of man to praise him: "When only a few had read the Scriptures, and had had their eyes opened to the errors of their church, a letter came from the Patriarch at Constantinople, stating that, whereas a certain heresiarch, Vertannes by name, had left the capital to travel through Armenia, the faithful flock, all over the country, were warned against listening to his deceitful words. He had filled Constantinople with heresy; a great many priests and learned men, and the patriarch himself, had endeavored to convince him of his errors, but without success. All people were, therefore, warned against him. When this letter was read in the church, the evangelical men received the first information that there existed other people besides themselves, who adhere to the pure gospel of our Lord Jesus Christ. And many people said: 'Why, if the patriarch and learned men have not succeeded in convincing this heresiarch, as they call him, how can they expect us to withstand his reasoning? It must be that he is in the right.' There is another interesting fact. There was a certain priest, of great talents, but a drunkard, who, for reasons best known to himself, professed to be evangelical. He went to 'Aintab, and there preached the truth with such eloquence and boldness that many were convinced by him. His real character was then discovered, and he was sent out of the place in disgrace; but the fruits of his preaching remained "

After a lapse of fifteen years from the commencement of his missionary labors in Constantinople, Rev. Mr. Goodell, a time-honored servant in that favored field, looking back on the way the Lord had led them in their work, contrasts the present with the past. "Then every thing, in a moral sense, was without form and void. All direct access to the Armenians was closed. What a change! Now is an open door, which no man is able to shut; although the mightiest ones in the empire had once and again conspired together for the express purpose of closing it forever. Then, there was but one Protestant service in this great city on a Sabbath, and none during the week. Now there are thirteen on the Sabbath, and not less than twenty during the week." An extensive system of education has, during the same time, been brought into active operation—Lancasterian schools, high schools and seminaries; the press has been made largely to subserve the cause of the truth, and an evangelical literature has been created. The elements of growth and progress have been generated and fostered under the benign influences of the mission, and a moral momentum has been created in the form of knowledge diffused; mind enlightened; experience gained; books prepared and published, and souls converted and made the ready and efficient agents for farther progress; which, in the hands of God, cannot fail to work out the regeneration of the nation, and through that nation we may expect the regeneration of the countries about the Levant. May we not hope the Armenians shall become the instruments of restoring the power of the gospel to the regions where, in ancient times, its triumphs were first witnessed?

We can in no way, perhaps, get a juster idea of the glorious rapidity with which God is bringing about a great moral change among the Armenians, and turning the hearts of the powers that be to favor them, than by transcribing a single paragraph of Mr. Schneider's journal, when on a late tour to Ada Bazar, one of the places favored by the recent revival. He contrasts the changes of but a single year, (1845—6,) the time which has elapsed since his previous visit:

"Then, but few of them could call on me, and we could hardly have a prayer meeting; now, they could all assemble without fear. Then, as soon as my arrival was known, a plot was formed for my expulsion, and I was actually driven away, though I had a regular passport and traveling firman; but now, no one even inquired for my passport, or thought of any forcible measure. Then no one dared be seen with me abroad; now, the brethren walk with me in the most frequented part of the city with entire fearlessness. Then they were an unorganized body; now they are gathered into a regularly constituted church, with officers and the regular administration of the ordinances. Then, no one could imagine what would be the destiny of the truth in this place; but now, its foundations are deeply laid, and the prospects of its future extension are truly cheering."

The mission is encouraged to believe that the "whole of the Armenian community are more or less pervaded by a special divine influence." "The door, says Mr. Dwight, "is wide open for the prosecution of missionary labor in its several departments, of training youth, circulating books, and preaching the gospel. At present there is a listening ear. If we are furnished with suitable means for seizing the advantages God is offering us, there is every reason to believe this whole people may soon become truly enlightened and evangelical Christians."

Thus writes a hopeful missionary when he sees the hand of God working mightily to turn a nation from darkness to light. Nor had his far reaching mind overlooked the cloud that was gathering in the dark caverns of the foe. Oft he had heard the distant grumbling thunder, and oft seen the lightnings of wrathful persecution play about him and strike down one and another at his side. The cloud blackened and drew near, and he knew it was the hour and the power of darkness. For long ere this he had expressed himself thus: "We notice the wide-spread alarm and the stern hostility which the slightest success awakens, and we can scarcely be mistaken as to the influence of future and more decided progress. We cannot hide from our eyes the approaching struggle, the gathering storm. We wish not to hasten it prematurely, bu



we dare not try to avert it. It will come, must come, and ought to come. No one of our plans can be accomplished without it, no one of our prayers heard, no one of our hopes realized. We pray that God may pour out his spirit on this people; but that cannot be without producing instant commotion. We long for the conversion of sinners; but this, soonest of all things, will turn upside down this ecclesiastical world. There is no possible way of avoiding this but by concealing the light of the truth."

But they did not conceal the light of the truth. They prayed—God poured out his spirit—sinners were converted, and the "commotion" did come, fierce, unrelenting, overpowering as the mad billows of the ocean; and, but for the signal interposition of the Almighty Arm, it would have engulfed, in one undistinguished ruin, the whole evangelical effort among the Armenians, the subjects of it, the agents, and all who dared ally themselves with it.

We have less to do with the details of this shameful outrage on all humanity, than with its providential features—the results which were providentially brought out of it. Let it suffice that it was a virulent, religious persecution, a veritable consequence of the gospel truth, which had been diffused among the Armenians, and of the practical results which followed. The design was to suppress the truth, and to crush the rising reformation. For this purpose the Patriarch forces on the evangelical portion of his church an act of conformity; a creed prepared for their signatures, which was as redolent with Popery as any thing could be, not coined at the mint of the vatican itself. Conformity or excommunication was the only alternative. Conform, they could not. They knew the truth; they had felt its power. They had consciences, and they could never again bow their necks to the yoke of spiritual bondage. They saw the storm gathering, and prepared themselves to meet it. The frightful act of excommunication was passed. The fearful and faint hearted went back and followed no more after the Man at Pilate's bar. Others met the thunderbolt like men, and, the first shock passed, they gathered up their

strength, leaning on the arm of their Beloved, and prepared for the conflict.

The next day after the act of excommunication and anathema in the cathedral, began the work of violence and persecution. The anathematized were driven out of their shops and houses, and spoiled of their goods; imprisoned under false pretenses; their debtors prevented from paying them their demands, and they forced to pay before the time; permission to trade taken away, and themselves expelled from the trading companies; cut off from all intercourse with their people, social, domestic, and commercial; cast into prison and cruelly bastinadoed; children turned out of doors by their parents; the sick, the infirm and the aged dragged from their very beds into the streets, and left without a shelter; water-carriers, who are Armenians, will neither bring them water, nor bakers, bread. Nothing but the want of power in the Patriarch was wanting to have consummated this persecution in all the virulence and madness of the bloodiest days of the Romish inquisition.

But our business is with the hand of God in this strange affair. What has God brought out of it? Already have we seen enough to regard it as an essential and active element in the renovation of that rising nation. Doubtless we shall see more; but already enough appears to kindle our admiration, and to vindicate the ways of God in this seemingly mysterious catastrophe.

1. If not the most obvious, perhaps the most far-reaching result of the late persecution, is the practical recognition, the formal embodiment of the great principle of *religious toleration* throughout the Turkish empire. And this, too, in the very capital, immediately under the eyes of the Sultan himself, and of the highest dignitaries of the Mohammedan creed. We can scarcely attach too much importance to this event. It has relations to society, to the spread of the gospel in those countries, and to the whole civilized world, which it is scarcely possible for us to appreciate. "It is a vast step in the breaking up of the stagnant pool of Oriental mind and character, and cannot but be the precursor of great and wide-spread blessings." Yet how unexpectedly brought about. The Patriarch

pronounces an anathema on the scripture-readers; a cruel persecution follows; many a good man suffers; yet his faith is tried, he is invigorated for the warfare which must sooner or later come. The Sublime Porte is moved by this unreasonable severity to interpose his mighty arm, and come to the help of the persecuted, suffering Armenians. The crescent protects the cross. The power of the state throws its arms around the Armenian converts, and saves them from the fury of their persecutors. The Moslem is still, and he always has been the sworn foe of a corrupt Christianity and a persecuting church.

The Grand Vizier of the Turkish government, Reshed Pasha, and one of the most enlightened and liberal men in the empire, whom Providence had prepared by foreign travel and a residence at the most enlightened courts in Europe, for the part he would now have him act, acts a most important part in the whole affair. The Sultan recognizes the existence of the evangelical Armenians as a protestant church in the Turkish dominions—sends out an edict in favor of religious toleration, and the missionaries and scripture-readers enjoy a measure of freedom unknown to them before.

2. The persecution not only opened the way, but laid a necessity on the evangelical party to seek *a new church organization*. The time had come for God to emancipate his church from a most unnatural alliance, and this Patriarch seemed raised up for this very purpose. Like Pharaoh, he was allowed to persecute just so far, and no farther, than needful to show the impossibility of the evangelical party longer remaining in connection with a corrupt church. Thrust out from their cruel mother they are now forced to seek an organization of their own which they may, at once, fix on the New Testament basis; a measure of immense moment to the successful progress of Christianity in the Armenian nation, and perhaps throughout the whole Turkish empire. Nothing could so effectually have brought about an event so much to be desired by the mission, and so much to be dreaded by the Patriarch, as the persecution in question.

Hitherto the mission had avoided all interference with



the church relationships of their converts, laboring to save souls rather than to sever men from a corrupt church. The difficulties attending the existing state of things were thickening upon them daily, and all human sagacity was found inadequate to devise a mode of relief. The lion seemed too fierce and mighty to beard, yet the lion himself is left to open the way of escape to the lambs. The Patriarch pursues a course which leaves no alternative to the "evangelicals," but to organize a new church. Henceforward we meet little flocks gathered almost immediately, in Constantinople, Nicomedia, Ada Bazar, Trebizond, and Erzerum; the shield of the Turkish government is around them, and the banners of God's love is over them. Constantinople is said to contain more than a hundred converts, who are regarded as suitable persons for church membership; ninety-three are already inclosed in the fold; one hundred and forty-three in the four churches.

3. It has served to make evangelical Protestantism and the gospel *known to the Turks*, and given the world a fresh illustration of the power and vitality of the Christian religion. Nothing, perhaps, could have brought the work of evangelism so conspicuously and forcibly home to the Turkish mind. The Turks had seen Christianity before; but it was a Christianity of form—the body, the gilded corpse, and not the soul. Now the vital godliness of the persecuted is brought into vivid contrast with the formalism of the oriental churches; and to whom would not such a contrast bring conviction? "The aspect of the two parties," says an eye witness, "was, and is still one of great moral sublimity. On the one side all the power, influence, wealth and numbers of a great nation; on the other, fewness, feebleness and poverty. On the one side were age, wisdom, experience, cunning, craft, dissimulation; on the other, youth, inexperience, and utter simplicity. On the one side stood up the whole Armenian hierarchy, excited to the utmost pitch of hate and fury, and arrayed by all the sacredness of antiquity, and all the authority of the nation, and with the panoply of civil and ecclesiastical despotism; on the other was neither Urin or Thummim, neither tabernacle nor ark, neither priest-



hood nor church; nothing sacred, nothing venerable, nothing to inspire terror, nothing to attract notice, nothing outward to encourage the least hope of success. On the one side were cunning and falsehood, and blasphemy, the thunder of anathemas, the threatenings of annihilation, the cutting off of bread and water, the driving out of families and individuals from their inheritance and their homes, from their shops and their business; the forcible wresting from them of their necessary protective papers, and thus exposing them, without the possibility of redress, to all the insults and frauds of the most unprincipled and villainous, to a Turkish, filthy prison. On the other side sat patience and meekness, peace and truth. There was joy in tribulation. There was the voice of prayer and praise. The New Testament was in their hands, and all its blessed promises were in their hearts. Their song of praise went up like the sound of many waters, and reminded me of the singing of the ancient Bohemian brethren amidst the raging fires of persecution."\*

It was the fire of persecution, but a fire that cast abroad and throughout the whole Turkish empire the bright radiance of divine truth. "I have known many cases," says Mr. Dwight, "in which Turks, high in office, have expressed their sympathy with our brethren, and say that their way was the way of truth." And another says: "The Turks have heard and learnt more of the gospel the last year than in all their lives before."

4. This persecution has served to give the world, after the lapse of eighteen centuries, a fresh example of *apostolic Christianity*. It has shown the spirit of primitive Christians revived in the regions where it had so long appeared to be extinct. Martyrs, bold, meek, enduring to the end, have again periled all things, and not counted their lives dear in defence of the religion of calvary. The thunder and the storm of persecution, while they have left behind some marks of desolation, have been followed by a fresh and luxuriant growth of piety, all the deeper, all the purer for the violence of the tempest. For there was reviving rain and genial heat amidst the strifes of the

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\* Rev. Mr. Goodell, Constantinople.

tornado. It is a resuscitation of primitive piety, fraught with rich blessings to the Armenian nation, to the Turkish empire, and to the whole Christian world. It is the spirit revived, which nerved the soul of Paul, which brought apostles to a glorious martyrdom, which filled with joy and praise a noble company of martyrs. It is a delightful presage of better days to the church of the living God. The spirit of her martyrs shall live again; the souls of them that were slain for the word of God, shall rise and flourish again on the earth. It inspires with hope the awakening energies of the corrupt and formal churches of the East; it speaks encouragement to the benevolent enterprise of Christendom. It predicts the day as near when the kingdom and the greatness of the kingdom shall be given to the saints of the Most High.

5. The late persecution is a witness to the success of our mission to the Armenians. The outbreak is but an expression of hostility to the truth—a fearful apprehension that the truth shall prevail and undermine the colossal fabric of error and superstition, as found embodied in a formal, corrupt church. The Patriarch and the high dignitaries of the church see their craft to be in danger, and they have made one desperate struggle to save the falling Babylon. It is an unwilling concession that truth is mighty—that it is very generally diffused—that it has taken deep hold of the Armenian mind, and that it is likely to prevail—a stone from the sling of David against the head of Goliath.

It has done much, too, to create a *native agency* among the Armenians, and thus to favor the work of evangelization. It has given character, and vigor, and zeal to the native converts. It has greatly increased their moral power. It has assured them that God is at work with them and for them. It has inspired the mission with fresh confidence and courage. It has, as in the days of the persecution about Stephen, scattered abroad many who go everywhere preaching the gospel. It has disburdened the rising seminary at Bebeck of a class of ungodly youth, from whom the mission had little hope of future usefulness, and has filled their places with a greater number of pious, promising young men, who, being by the persecu-

tion thrown out of the secular employments to which they seemed destined, were at once brought into the seminary, where they are now preparing to be the pastors of the newly organized churches, or missionaries to their benighted countrymen.

6. It has created a common sympathy among the evangelical Armenians themselves, binding them together by the ties of a common brotherhood; and it has created a common sympathy in their behalf throughout Christendom. And not only so, but *locality* and *definiteness* are now given to the prayers and benefactions of those who may come to their aid in this time of need.

And it would here be overlooking a very essential providential feature in this wonderful work, not to allude, at least, to the care and skill with which God has provided his agents wherewith to carry it forward. To say nothing of the peculiar fitness of the missionaries whom he has, with much care and training, raised up and stationed there for such a time as this, (and we should, perhaps, in vain look the world over to find the same number of men elsewhere, so beautifully adapted to act in such circumstances,) we cannot too profoundly admire the providence that brought together in the Turkish empire, at that particular time, such men as Sir Stratford Canning, English ambassador, Mr. Le Coq, Prussian ambassador, Mr. Carr, American minister, and Mr. Brown, American Charge d' Affaires in the absence of Mr. Carr; and perhaps more especially than all others, Reshid Pasha, the liberal and enlightened Prime Minister of the Turkish Government. Rarely do we meet a happier combination of talent, firmness, Christian decision, and enlightened tolerance, than Providence had thus concentrated in the capital of the Turkish empire, to be used at this very crisis. And the Hand that provided them and placed them there, has not failed, effectually, to use them for the protection and establishment of his cause.

We may now dismiss the Armenians, with the delightful reflection that the hand of the Lord is engaged on their behalf. He has, in a remarkable manner, prepared them to receive the gospel. He has raised up a strong native agency by which to carry forward among them the work

of evangelization—has created an evangelical literature—accumulated vast resources in the form of printed matter, Bibles and religious books—brought into being an efficient system of education—provided an active mass of intelligent, sanctified mind for the future progress of the work; and given them protection under the strong arm of the Turkish Government, endorsed and guaranteed by the organs of the three principal Protestant nations.

With such elements of progress—with such preparations for advancement, have we not the most substantial grounds for the expectation that the work of Christianization in that land shall advance, till not only the Armenian nation, but many tribes and kindreds in Western Asia shall be inclosed in the fold of the Great Shepherd.

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## CHAPTER XIX.

**THE JEWS.** Providential features of their present condition, indicating their preparedness to receive the Gospel.

*"And as I prophesied, there was a noise, and behold a shaking."—Ezekiel xxxvii. 7.*

WE shall next turn to the JEWS, and see what an ever active Providence is doing to prepare them for restoration to the land of their fathers, but more especially for a return to them of the favor of their God. The Jews have a history of intense interest. God honored them from their beginning—granted them a rich and beautiful country—conducted them thither by his own strong arm, signifying the whole way by monuments of his goodness—preserved them two thousand years amidst the commotions of a most revolutionary period—made them the depositaries of his grace for the world—Zion, his earthly temple, the place of the promises, the covenants, the living



oracles. And he has made Israel the *key* to empire. Kingdoms rose and fell, prospered and decayed, according to the good pleasure of God as touching Israel.

And the great drama is yet in progress. The prelude and some preliminary scenes have been acted; a long and melancholy interlude has interposed, and now the shadows, which coming events cast before them, indicate the termination of Israel's afflictions, and the opening of another scene more resplendent in promised glory and Divine munificence than any preceding one.

The day of Israel's visitation came. The crown is taken from his head; the priestly robes fall from his shoulders; the sceptre departs from Judah, and he becomes as ignominious, weak and poor, as he had been honored, rich and powerful. Not a jot or tittle of all the evil spoken against Israel shall go unfulfilled. Their miseries begun with their rejection and crucifixion of the Messiah. When they signed his death-warrant, they signed the death-warrant of their nation. When the earth quaked, and the sun hid his head, their nation was shaken to its centre, and the sun of their political existence was covered in sackcloth. When they cried, "His blood be on us and on our children," they put to their lips the cup of the wine of the wrath of God, poured out without mixture.

But a brighter day is dawning. The page of Providence is at this moment sublimely interesting in reference to the seed of Abraham. Every year brightens the signs that the time to favor Zion is near. The spirit of God is moving on the face of her dark waters. An angel of mercy is seen walking on the troubled sea of Israel's afflictions, saying, "peace, be still."

"*These bones* are the whole house of Israel." "They are very many and very dry"—indicating the extremely depressed and hopeless state of Israel; hopeless in the estimation of those who would come to their relief, and hopeless in their own estimation. The "noise," I apprehend, means the two-fold proclamation of the Christian church and of Christian nations, the one proclaiming the truth *as it is in Jesus*, the other proclaiming by various legislative acts and movements, the removal of their

civil disabilities, thus creating an interest and sympathy on their behalf. While "the shaking," on the other hand, refers to a movement among the Jews themselves—a stir in their own camp. The "noise" and the "shaking" are related as cause and effect. For the civil disabilities of the Jews, and the neglect and contempt of nominal Christianity, have been the most formidable obstacles to their reception of the gospel.

I may range what I shall say on the providential features of the present condition of the Jews, as indicating a preparation on their part to receive the religion of the Cross under the following heads :

1. There is much at present in their *civil condition*, that indicates the returning favor of Heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. The first recognition that the Jews *had* rights, was made in 1806, by Napoleon Bonaparte.\* The German states, however, led the way in actually conferring on them the rights of citizens, and disenthraling them from the untold, unpitied wrongs of eighteen centuries. Other states of continental Europe begun to extend to them the reluctant hand of fellowship. In England, a single ray of light darted above their horizon, but was soon extinguished. An act passed in Parliament, (1753,) in favor of Jewish emancipation, but was repealed the next year; and not till the year 1830, was the question renewed, and ther only to be lost. Yet in the same year a bill in their favor was carried in France.

Within the last few years, indeed, successful attempts have, from time to time, been made to bring relief to the wronged and oppressed Jew. Amid recent commotions in the East, the Jews in Turkey, Egypt, Arabia and

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\* We may take the following as a specimen of the cruel intolerance of the Romish Church against the Jews: Speaking of the Jews in the twelfth century, Berk says, they were special objects of hatred during the ceremonies of Easter week. The misguided multitude thought they were doing a service to the Redeemer, whose sufferings they then commemorated, by persecuting the descendants of those who had nailed him to the cross. Thus, at Beziers, every year, on Palm Sunday, the Bishop mounted the pulpit of the Cathedral, and addressed the people to the following effect: "You have among you, my brethren, the descendants of the impious wretches who crucified the Lord Jesus Christ, whose passion we are to commemorate. Show yourselves animated with the spirit of your ancestors; arm yourselves with stones; assail the Jews with them; and thus, as far as in you lies, revenge the sufferings of that Saviour who redeemed you with his own blood."

Algiers, have been recognized as citizens, and their life, property and honor protected. In Greece, in the islands of the Indian Archipelago—in South America and the United States, they have flourishing synagogues and schools enjoying governmental protection. In Norway, the prohibition that Jews enter the kingdom is removed. In Denmark a bill has been lately introduced in favor of Jewish emancipation. In England and Holland, the Jews are exciting unwonted interest. In France, Prussia, Austria and the German States, restrictions have been taken off; Jews are allowed to purchase estates, invest funds, prosecute education; are eligible to office, and allowed the rights of citizens. The Senate and Council of Hamburg have recently passed an act in favor of the Jews. And even in the Pope's domains, and in Russia, the Jews have hope. Throughout Tuscany, they enjoy perfect liberty, and partially so in Piedmont.

Political changes are every year taking place in the East, which augur well for the Jews; and present appearances favor the expectation that further changes will soon so dispose of the nations about Palestine, that the scattered remnants of Israel may be restored to their native land.

The late projects of two eminent European Jews, Rothschild and Sir Moses Montefiore, the first to *purchase Jerusalem* and its environs, as a refuge and home to all Jews, wishing to return to a land consecrated by a thousand sacred associations; and the other to secure by a sort of lease, the possession of several towns and villages, held sacred by the Jews, for the purpose of *colonizing* there the children of Israel, may indicate one means by which Israel may be reinstated into more than his original civil privileges. Sir Moses is at this time on a mission to St. Petersburg, to negotiate with the great Autocrat of the North, that the Jews of Russia, against whom a barbarous edict had been issued, should be permitted peaceably to emigrate. Sir Moses writes that "he has been graciously received by the Emperor," who has favored his wishes to visit his brethren of the dispersion in Russia, and consented to the emigration of ten thousand to Palestine, or some other settlement which Sir



Moses may fix upon. The British Government recently appointed a Consular Agent to be stationed at Jerusalem, with instructions that he should, to the utmost of his power, afford protection to the Jews. The Emperor of Austria has recently issued two ordinances in favor of the Israelites, conferring on them unwonted privileges.

2. Corresponding with the great political movement in behalf of the Jews, is *an interest and sympathy on the part of the Christian church*. Nothing, perhaps, more than this, has quickened into life, in many a Jewish bosom, a generous feeling towards Christianity. The time was, and not remote, when the poor Jew was kept without the pale of Christian sympathy. He was despised and abhorred of all men—had no home among the nations, no pity from the church. In his miserable wanderings he had strayed into those dark and frigid regions of humanity on which the genial rays of human kindness never shine. But they that were afar off are brought near. The partition wall is broken down—the alienations of centuries removed. A generous warmth in the heart of the Christian church is winning back the long exiled sons of Israel.

It is but a few years since the church evinced any distinctive interest in behalf of the Jews. Prayers were offered of old, but they were prayers without charity. There was faith, but it was faith without works. It is a matter of just marvel that the early Christians, in their laudable zeal to spread the gospel, so soon overlooked the Jews. After the death of the apostles and their immediate disciples, the poor Jew could say, "no one careth for my soul." Nor did the glorious revival of the sixteenth century bring pity or relief to afflicted Israel.

But we live in a day of better promises. The daughter—the daughter-in-law rather, the *adopted* child, is beckoning the exiled mother to return to the bosom of their common father's love, that they may sit together in heavenly places, the first last, and the last first.

Ecclesiastical bodies now discuss and pass resolutions in behalf of the Jews. The press espouses their cause. Kings, and high dignitaries of the church, lend their great influence. The royal patronage of the King of Prussia



deserves particular regard. The Archbishop of Canterbury, is Patron of the London Society, and the Bishops of London and York, Vice Patrons. "No meetings in England are more crowded, or excite more interest, than meetings in behalf of the Jews."

It is this feeling which has called into existence *societies* for the evangelization of the Jews. The most efficient is the London Society. This has been in operation near forty years; has thirty stations, in France, England, Holland, Germany, Poland, Prussia, and among the Spanish Jews about the Mediterranean; employs eighty missionaries, forty-five of whom are of the house of Israel.

An interesting result of this society is the establishment of a mission on Mount Zion. This mission has done much to direct the attention of the Jews in all parts of the world towards Jerusalem and their own best interest. "The church and bishop at Jerusalem, says one, kindles the hope of the approaching revival of the Jewish church.

Jerusalem may now, again, be regarded as the centre of the Jewish nation. Any influence exerted here will tell on the whole Jewish world. For here are Jews, resident or visitors, "out of every nation under heaven." And not only this, but the *Jewish Rabbis of Jerusalem maintain a constant communication with their brethren in all parts of the world*. These two facts deserve regard in all our plans for the conversion of Israel.

Another fact worthy of notice is, that, for the first time since the Babylonish captivity, the Hebrew language, in its ancient purity, is again a language of conversation in Jerusalem.

However manifested, the fact is obvious, that Christendom, now as by a common impulse, is beginning to feel a deep and solemn interest and sympathy for her elder and long exiled sister. We have seen how this *interest* is manifested. A few other facts will show how readily the *sympathy* of Christian nations can be drawn out, if the arm of persecution be stretched out against the Jew.

I refer to the late barbarous persecution of the Jews at Rhodes and Damascus, (1840.) The details of this atrocious outrage I need not repeat. It was as if a demon

of the dark ages, suddenly roused from his long slumber, had re-appeared on the earth, and, unmindful of the age, boldly and bloodily recommenced his old work. Scarcely has the black history of persecution a blacker page than the brief one to which I here allude. Atrocities hardly paralleled in the foulest days of the Inquisition, are perpetrated in the nineteenth century—in the light of this enlightened age—in the presence and in spite of the predominant influence of Europe and America.

Those tragic scenes here supply, to all who love to watch the varying star of Jacob, an instructive lesson, and one much to our present purpose, as auguring well for Israel: It is *the simultaneous and deep SYMPATHY excited in behalf of the sufferers of Rhodes and Damascus* Fifty years ago every Jew in the Turkish empire might have been slaughtered, and no great sensation produced anywhere. But now, so changed is public feeling towards the Jews, let the foot of oppression attempt to crush them, or the bloody mouth of persecution to devour them, and ten thousand voices are raised in one general remonstrance. Meetings are held in London, Liverpool, New York, Philadelphia, Constantinople; the most cordial sympathy expressed, prayers offered to Israel's God for their relief, and petitions sent to the several governments of Europe and the United States, that these governments would make it the duty of their respective Consular Agents in the East, to urge on the Pacha of Egypt the necessity of treating the Jews in Damascus and throughout his dominions as men who have rights like his other subjects. And what is more, these governments listened to such petitions, and instructed their agents accordingly; and so promptly, as to indicate a public sentiment against persecution, strong enough to prevent the recurrence in our world of another such scene.

Thus are the Jews learning, for the first time since apostolic Christianity, that the Christian church has a *heart*, which can be touched in pity for the poor exiles of Israel; yea, that the world, too, feel *its* cold heart begin to warm with indignation, if, in these latter days, upstart vandalism dare lay its uncircumcised hand on earth's

nobility. Too long has the poor Jew had but too much reason to regard Christianity either as idolatry towards God, or contempt, cruelty and outrage towards the house of Israel. The "pillar of cloud and of fire," has long turned its *dark* side towards them, and God has treated them as aliens and enemies; and now that the light side is beginning to shine on them, we may indulge the delightful hope that God's former love is about to return.

There is a "noise," a sound like the low murmuring of many waters, distant, distinct, and gathering strength with every new commotion, now pervading the whole Gentile world, in behalf of the seed of Abraham. It is the precursor—it is to a considerable extent the cause of the present movement on the Jewish mind. Though itself not a feature, directly, of the Jewish mind, it is a feature of our times, which has had much to do in *making* the Jewish mind what it now is in its favorable dispositions towards Christianity.

3. The "shaking" among the Jews themselves. Recent religious and intellectual movements among them indicate that the day of their redemption is near. The Jewish mind is everywhere awake. Never was there among them such a spirit of inquiry. A few facts will illustrate:

From a communication by the Rev. Mr. Goodell, Constantinople, it appears that the Jews in the metropolis of the Turkish empire are agitated by an unusual spirit of religious inquiry. Some are anxiously looking for the speedy restoration of their nation to their beloved Palestine; others expect the immediate advent of the Messiah; others doubt whether he be not already come. "The chief Rabbis had led them to expect that, according to their books, the Messiah must absolutely appear during the year 1840. A learned Jew occasionally visits me, and almost the first, and sometimes the very first question I ask him is, *Has he come?*" "Not yet," has always been his reply, till his last visit, when, laying his hand on his heart, he said, in a low and solemn tone, "If you ask *me*, I say he *has* come; and if you will show me a *safe place*, I will bring you ten thousand Jews to-morrow who will make the same confession." I replied, "the apostles



and prophets had no safe place shown them to confess truth in, but they made the confession in the face of stripes, imprisonments, and death."

But what more particularly demands attention here, as a proof of the awakening energies of the Jews, are the PUBLIC DISCUSSIONS among them in regard to the Talmud and Rabbinical traditions.

The Talmud is a medley of traditions, claimed by the Rabbins, (the modern Pharisees,) to be the *oral law*, given through Moses, and of equal authority with the written law, not unlike the traditions of the Romish Church. Bating a sparse sprinkling of good throughout, the Talmud is a mass of crude fables, superstitions, and absurdities. From the bondage of this yoke the Jewish mind is laboring to be free. A large class of Jews, principally in Germany, called the Reformed, have taken strong ground against the Talmud. Conventions of Rabbis and learned men have from time to time been held, to discuss the authority of the Talmud, the expediency of an alteration of the liturgy, a reform of the ritual, and a new translation of the Scriptures.

Convince the Jews that the oral law is only of human authority, and the colossus of modern Judaism will fall to the ground. The question, therefore, before the Jewish mind is nothing less than this: *What is the basis of our religion*, the word of God, or the commandments of men? Precisely the question which divides the Protestant and the Romish churches.

British Jews have already adopted a Prayer Book which is free from all references to the oral law.

Leading Jewish writers, also, freely discuss topics like these: *the present position, character, and privileges of the Jews, past and present, their degradation, hopes, and fears.*

Another question of much practical importance, and much discussed, is, *Is it necessary that Israelitish worship should be conducted in the Hebrew language?*

In some places, the Reformed Jews have organized societies, binding themselves to the non-observance of Rabbinical rites and injunctions. They regard circumcision as non-essential, and the promise of the Messiah



as fulfilled. In Galicia, there is a secret society, the object of which is to undermine the authority of the Talmud, and the whole fabric of Judaism. The Scottish deputation to Palestine found the influence of this society to be working a secret, though powerful influence, among the Jews in the southern provinces of Russia. "The field," they say, "in Moldavia and Walachia, is ripe for the harvest. The Jews are in a most interesting state. Many here have their confidence in the Talmud completely shaken." Of their interview with the Jews of Jassy, the capital of Moldavia, they say: "All had an open ear to our statements of the truth."

In France, Germany, and Poland, there is a very general abandonment of Rabbinism. In England and Holland the Jews are catching the spirit of life which is abroad on the stagnant waters of Judaism. In Berlin, the capital of Prussia, a writer says, "there is an extraordinary stir among the dry bones of Israel. The time has come when they themselves feel dissatisfied with the Rabbinical and fanatical systems of Judaism." A Jewish preacher recently said in a public discourse: "It is, alas! too true, that our religion does not answer what God had in view—which is not, however," says he, "the fault of Judaism, but of the Jews. Our state is certainly lamentable." "Within the last few years," says another, "every event connected with the Jewish people has assumed an intense interest and importance."

We may, then, well credit the preacher in a Jewish synagogue in London, who recently said: "We are happily emerging from the darkness into which persecutions of unparalleled intensity and duration had banished us. Our domestic, social, and political life is assuming a brightness, which we feel assured will become more and more cheering." Or, Lord Ashley, who in a late meeting of the Jews' Society in London, said: "At no time has the horizon been so bright for the Jewish people. At no time prophecy so near its fulfillment. A year ago no imagination was lively enough to conceive one-tenth of what we have heard this day."

In Smyrna, "there is great freedom of inquiry among the Jews." Many families admit Jesus of Nazareth to

be the Messiah, yet retain some national rites. They read the New Testament, are weary of the bondage of the Rabbis, and give an intellectual assent to Christianity. Pointing to a Romish priest, a Jew says: "Our Rabbis and these priests are alike impostors." The late Prussian Ambassador at the court of Rome, declared that "throughout the vast dominions of Germany and Poland, *there is a general movement of inquiry, and a longing expectation abroad, that something will take place to restore them to the land of their fathers.*" Rev. T. Grimshawe says, "A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia, a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy, the same uneasiness and expectation may be observed."

This *movement* of the Jews towards *Palestine*, whatever may be thought of it as an evidence of a literal restoration, is at least indicative of a *state of mind* not to be overlooked in our present discussion.

In Prussian Poland, especially in the Grand Duchy of Posen, the Scottish deputation found everywhere "an open door for preaching the word to the Jews;" "the state of the Jewish mind decidedly favorable to missionary efforts;" "patient to listen to the exposition of the word;" and "parents manifesting an extraordinary, unsuspecting readiness to send their children to Christian schools." "Twelve years ago," say two indefatigable missionaries in this province, "the Jews would not come near a Christian church, nor converse on matters pertaining to salvation; now they seem rationally convinced that Judaism is false, and that Christianity may be true."

Indeed, a spirit of inquiry is abroad; and multitudes who have all their lives long lain buried beneath the rubbish of modern Judaism, are beginning to emerge. The long and dreary winter of Jacob's captivity seems to be nearly passed. The genial sun of the divine favor is beginning again to shine, and to melt from their hearts the ice of ages. And soon we may expect the sons and

daughters of Judah will take their harps from the willows,  
and in the sweet lays of their own poet, sing,

"Lo, the winter is passed, and the rain is over and gone,  
The flowers appear on the earth,  
The time of the singing of birds is come,  
And the voice of the turtle is heard in the land."

Symptoms of ever-welcome spring appear—marks of resuscitation among the dry bones of Judah. And each revolving year shall witness new developments of the rising star of Jacob, till the kingdom shall be restored to David, and Judah shall again wear the crown, and bear the sceptre, and Jerusalem become a joy and praise in all the earth.

But it must not be supposed that this mental and moral revolution has been the work of a day. The heaven of reform has been at work at least for a century. Moses Mendelsohn gave the first impulse to Jewish mind in modern days. Himself an eminent proficient in literature and science, he infused his spirit into the minds of his countrymen. He sapped the foundations of Jewish bigotry; and what is more, struck the death-blow to that corrupt, tyrannical system of Talmudism, the Popery of Judaism, which has done more than all other causes to debase the Jewish mind.

Nothing, perhaps, more distinctly betokens the dawn of a brighter day for Israel, than the late efforts and improvements in the education of their youth.

In concluding this head I cannot forbear quoting the very valuable testimony of the Rev. Mr. Bellson, a converted Jew and missionary in Posen, and late candidate for the Bishopric in Jerusalem:

"I am more than ever," says he, "impressed, that the Jews are hastening to a great crisis. It must be evident to any common observer, there is a great movement among them. This wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvelous revolution within the last forty years, especially within the last twenty. They are in a transition state. Thousands, convicted of the hollowness and rottenness of Rabbinism, and, therefore, thrown it off, feel a

vacuum in their souls, which Christian truth alone can fill. The Talmud is sinking fast, and its giving up the ghost cannot be far off."

Or, in the words of another intelligent writer, "the Jews are entering upon a new era in their history; their position is becoming every day more interesting to the missionary, the student of prophecy, and the politician." There is, indeed, a "shaking" among the dry bones, and the sinews and flesh come upon them and the skin. And, moreover, the spirit from the four winds is breathing on these slain, and they are beginning to live.

4. Hence our next position: the Jews as disposed to receive the Gospel, and the success of Christian missions among them.

A few facts here will confirm what has been said already, and show the present condition of the Jews to be one of delightful interest.

"A surprising change," says another resident in Constantinople, "has taken place among the Jews of this city. Instead of persecuting or slaying those who show inclination to Christianity, or giving them a *hint* to remove from the city, the chief Rabbi receives visits from Mr. Schaffeler, the Jewish missionary, corresponds with him; commends his translation of the Old Testament into Hebrew Spanish, and urges it on the people. Constantinople contains from sixty to eighty thousand Jews:

In Germany the movement is mighty and onward; the Lord seems everywhere making way to execute his work among his people Israel—stirring up the hearts of many to search the Scriptures and seek salvation. The young men in the universities speak publicly and boldly on Jewish subjects. Whereas, twenty years ago, they were ashamed to be *even known as Jews*. In Frankfort, the missionaries are surrounded from morning till evening by multitudes of Jews, opening to them the Scriptures, and alledging that Christ must needs have suffered and risen again from the dead. A Jew in Russia came with his wife four hundred miles to receive baptism. Two different deputations come to the mission at Warsaw to inquire and get an "exact account of Christianity." Missionaries at Bagdad, and other places in the East, speak



of many hundreds of Jews opening their houses for instruction, and still a greater number who are prosecuting their inquiries more privately.

"In Hungary are hundreds of villages where half the Jewish population would ask baptism if they might have regular Protestant preaching." A missionary writes: "I nowhere find so much work and so kind a reception as in Hungary." "In *Prussia* the spirit of inquiry is still more general and intense. At Comitz, Posen and Zempal, the Jews hear the missionary gladly; his room is crowded all day with Jews and Jewesses, to whom a great number of Scriptures is distributed, and Christ crucified preached with no bitter opposition. They come in crowds, old and young, eager for books on Christianity."

"In Berlin the progress of Christianity among the ancient people of God is extraordinary, and the opposition of the Rabbis cannot stop it. The Jews join us by dozens, by scores, and I hope they will soon come by hundreds." There is, in the single city of Berlin, one thousand Christian Jews—one hundred baptized in a single year. Within a few years, three hundred have been baptized in the Hebrew Episcopal Chapel in London; one thousand eight hundred and eighty-eight in Prussia; five hundred and eighteen in Selisia; three hundred and sixty-four in Warsaw and Kiningburg; three thousand and four hundred Jews are in communion with the Christian Church. There is no considerable town in Germany where there are not found baptized Jews.

In Prussia, too, as also in many parts of Germany, thousands of Jewish children attend Christian schools, and are instructed in Christianity. "The present state of the Jewish mind," writes one, "is favorable to missionary labor. Throwing off Jewish prejudices and the trammels of the Talmud, they are anxiously inquiring after something new—something more satisfactory than the puerilities and outward observances of the Rabbis. The field is ripe."

In Cracow, it is said, that if the means of *support* for proselytes could be obtained, one half of the Jewish population would become Christians. Indeed, not only here,

out in many other places, it costs the Jew his very livelihood to embrace Christianity.

Many Jewish fathers in Vienna, and also in Galicia, are bringing their children up Christians, though they prefer themselves to die Jews.

"Inquirers from foreign countries not unfrequently come over to England, for the express purpose of investigating the truth of the Gospel."

Rev. R. H. Hershell, by birth and honor a Jew, having extensively visited his brethren in Europe and Asia, and heard, in their synagogues, their confessions of sin and their earnest cries unto the Lord in the land of their dispersion, says: "I found a mighty change in their minds and feelings in regard to the nearness of the time of their deliverance. Some assigned one reason, some another, but all agreed in thinking the time is at hand." While dining, on one occasion, with the Elders of the Synagogue, and conversing on the present condition of the Jews, one said: "Ah, we need a Jewish *Luther* to come among us and stir us up." When he declared that Jesus of Nazareth is the Messiah, it excited little astonishment or opposition.

Indeed, I may here quote the declaration of Professor Tholock, of Germany, that "more Jews have been converted to Christianity, during the last twenty-five years, than during the seventeen centuries preceding."

And, what is particularly encouraging to Christian effort, not a few converted Jews, and others not converted, are filling places of influence and trust, both in the world of letters and of politics, both in Church and State. Five Professors in the University of Halle are Jews; three in Breslau. The celebrated Neander, Wehl and Brenary are Jews—ten professors in Berlin alone. Drs. Lee, Stahl and Capadose are Jews. So is a medical professor in St. Petersburg, and eight clergymen in the Church of England.

Whether it be in pecuniary ability and financial tact, or in the higher walks of learning, or in military prowess, or in political or diplomatic skill, the Jews are not wanting in men thoroughly furnished for every exigency. The Minister of Finance in Russia is a Jew. The Minister, Senor Mandezabel, of Spain, is a Jew. The late Presi-

dent of the French Council, Marshal Soult, is a Jew. So are several French marshals. The first Jesuits were Jews. No great intellectual movement in Europe, remarks one, has taken place in which Jews have not greatly participated. Indeed, not a small share of human activity is this day kept in motion by Jews. That mysterious Russian diplomacy, which so alarms western Europe, is organized and chiefly carried on by Jews. The mighty reformation now preparing in Germany is developing itself under the auspices of Jews. It is strongly surmised that the celebrated *John Ronge* is a Jew.

*The daily political press* in Europe, is very much under the dominion of the Jews. As literary contributors, they influence almost every leading continental newspaper. In Germany alone they have the exclusive control of fifteen public journals. An intelligent writer speaks of the "magic power" of their present intellectual influence in Europe. "For better or for worse, they are on the move. Every month brings tidings of a change. Old chains are being severed. Old opinions, associations and observances are being broken up. The harbor of Rabbinical Judaism is left. They must now either be piloted to the haven of truth, or, borne along for a time by every wind that blows be at length stranded on the shore of Infidelity."

We cannot but regard the Jews as on the eve—yea, in the midst of some mighty movement. There is, on their part, a singular preparedness for some great change. They are in a transition state—now being *schooled* in every nation on the face of the earth, and in every branch of practical, profound, and useful learning, and in the various functions of office—prepared in lessons of rich and varied wisdom and experience, to construct a more perfect civil and church polity than the world has yet seen.

There is, doubtless, Jewish *material* enough, at the present time, to form a strong body politic. They have numbers, wealth, intelligence, industry, enterprise. Should certain Jewish families in Europe suddenly withdraw their capital, they would cripple kingdoms.

These are encouraging features to Christian efforts in behalf of the Jews. Such material, if once converted to

God, would be mighty to the pulling down of the strongholds of Satan in the Gentile world. Large portions of the Mohammedan and Papal world are accessible only through the Jews resident among them. In Egypt, Palestine and Turkey, you find the followers of the Arabian Prophet almost inaccessible to the Gospel; yet you may preach to the Jew. In Wallachia and Moldavia, in Hungary, Austria and Italy, the attempt to evangelize the blind votaries of Rome, or of the Greek Church, would, till very recently, bring instant vengeance on the head of the missionary; yet he may, without let or hinderance, preach to the thousands of Jews scattered there, and *through them*, introduce the gospel throughout all those wide realms of death.

Finally, in contemplating the Jew, as he appears in the now passing scene of Israel's grand drama, we have before us a pilgrim and a sojourner, with staff in hand and loins girt—a man *from home*, with little to attach him to the soil of his adopted country, and his heart as warmly sighing for the hills and valleys of his beloved Palestine, and for the Holy Hill of Zion, as the Jew who had wandered from the fold in the days of David; and his expectation of returning thither, as sanguine as were those of the waiting captives of Babylon.

Whether or not such expectations shall be literally realized, none, I think, will question that the Jews *are* on the threshold of a great revolution, and, with the page of prophecy before us, we cannot doubt this revolution shall be a return to the favor of God within the pale of Christianity.

Such are some of the facts connected with the present condition of the Jews. Do they not warrant the expectation that the time draws near when the Father of Jacob will again smile on his wayward, wandering children, and accept their services in their beloved Zion? The bowels of his love, the energies of his Almighty arm, are once more engaged for his ancient people, to restore them to his favor, and make them a praise in all the earth. God has not cast off his people. He has engraven them on the palms of his hand. He is kindly visiting Jacob in his dispersion, and is calling his chosen from the ends of the



earth. The Lord will arise and have mercy on Zion, for the time to favor her has come.

In bringing to a close a chapter already protracted much beyond the original design, the importance of the subject seems to urge on us a few brief reflections.

1. The question now so vigorously discussed by the Jews, assumes a double importance, from the fact, that it is *the great question of the age*. It is the Bible question. Shall the church take the Bible for her text book, her only and infallible guide in all matters of faith and practice, or shall the traditions of the elders, the commandments of men, the decrees of councils, be her authority? The "shaking" among the Jews is but a kindred movement with the present shaking in the whole religious world. It is the great question that divides Rome and Geneva. And this momentous question is likely to be first settled on Jewish ground. And have we not here a clue to the *manner* in which the Jews shall exercise so prominent an agency in the conversion of the world to Christianity? Having themselves settled the great question of the age, broken down the last great, and perhaps the most formidable strong-hold of the adversary, they will come up to the great moral conflict as experienced, skillful, valiant men and successful warriors.

2. What *lesson of duty* is here taught to all who revere the Messiah, and look and pray for the speedy coming of his kingdom; and look for it, too, as to come especially *through the agency of the Jews*. They are to be as "life from the dead" to the slumbering nations. Consequently, an intellectual and religious movement among no other people can possess so much interest to the Christian. The destinies of the world are bound up in the destiny of Israel. And as we see this destiny developing, and sublimer scenes in the great Jewish drama transpiring, we can hardly mistake that a new dispensation is unfolding itself, more extensive, more sublime, than the world has yet witnessed. Every feeling of piety will, therefore, respond, with unfeigned gratitude, to what God is now doing to recover the house of Israel; every pious effort be put forth to bring Israel again into the pale of the divine favor, and of the visible church of God. The

Jewish mind is ripe either for the messenger of the gospel, or for the teacher of infidelity. If we do not sow the good seed, while we sleep the enemy will sow tares.

3. *What kind of efforts* will be found more effectual to the conversion of the Jew? Whether for Jew or Gentile, it must be in substance the preaching of *Christ crucified*; but to the Jew, not precisely in the same way. To him it is not a new presentation of Christ, but an *identification* of the Messiah already come, with his *expected* Messiah. He is ready to believe, if he can identify Jesus of Nazareth as the foretold Christ. Hence these "dry bones" must be "prophesied" to. Correct expositions of the prophecies must constitute the burden of the labors of the missionary to the Jews. He must preach Christ the end of the Jewish law; Christ, the reality of all their types, the substance of all their shadows, the thing signified by all their signs, the great sacrifice and sin-offering, the Lamb of God, the Messiah so long looked for. They cannot believe till they see Jesus the prophet like unto Moses; the spirit of prophecy, a testimony concerning Jesus. Already much has occurred to force the Jewish mind to the study of their prophetic writings. The word of God is becoming more and more the only authority in religious controversy.

4. All things are preparing for, and approaching a *crisis of intense interest to our entire race*. This is an inference from a survey of the present condition of the Jews, as connected with their *providential* relation to the whole world. Any divine purpose fulfilled towards Israel, or any movement in their camp, *involves in it a series* of purposes and movements towards the whole Gentile world. Every leaf that stirs on the mountains of Israel, is a signal of a mighty commotion among the nations; every ripple on the waters of Judah, a precursor of a storm that shall shake the foundations of the great deep. When God shall deign to smile again on his ancient people, and restore them to their promised inheritance, all that have opposed his purposes shall be taken out of the way; all that have wronged and oppressed Israel shall drink of the cup of his indignation. It shall be the overturning of the world; shall bring peace

to them who love the Prince of Peace, but destruction to them who have fought against the Lord's anointed ones.

Are you prepared, reader, for the coming of such events: laboring, watching, praying, waiting, hoping, till the Son of Man come in his glory, restore his people to his favor, avenge himself on their enemies, convert the world, and take the kingdom to himself?

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## CHAPTER XX.

**THE NESTORIANS**—their country, number, history. The Ten lost Tribes. Early conversion to Christianity. Their missionary character. The American Mission among them. Dr Grant and the Koordish mountains. The massacre. The great Revival—extends into the mountains. The untamed mountaineer. A bright day dawning.

*"They shall build the old wastes; they shall raise up the former desolations."*—Isa. lxi. 4.

WE shall pass over the Syrian, Coptic, and Greek churches without any particular notice, not being aware of any thing in their present condition especially encouraging to the labors of the evangelist. That a renovating process has begun among them—that the hand of God is at work, preparing the way for the recovery, at no very distant day, of those lapsed portions of the one great fold, we do not doubt. Already facts indicate such a process. Yet the lines of Providence are not distinct; the point of their convergence not certain. Nor need we speak immaturely. It is quite sufficient that we take a cursory survey of but one other of these ancient churches.

**THE NESTORIANS.** This ancient people occupy the border country between the Turkish and Persian empires. They are found mostly among the mountains of

Koordistan, (the ancient Assyria,) and in the province of Ooroomiah, in western Persia. The western portion of this territory is subject to the Turks, the eastern to the Persians, while the central portion, among the wild ranges of almost inaccessible mountains, is nearly independent—ignorant and barbarous.

The Nestorians, computed now at 150,000, are the remnant of a noble race. They have a history of thrilling interest; a history not yet written, and perhaps never can be. The antiquity of the Nestorians, their location, their preservation as a distinct people, and a Christian church; their doctrinal and Christian purity and spirituality, compared with all other oriental churches; their entire exemption from idolatry, and their remarkable missionary character, are facts which bespeak an attentive perusal of their history, and which can scarcely fail to suggest to every reflecting mind, that a people who have so long been the objects of an ever-watchful Providence, are reserved for some signal display of his grace.

An intelligent traveler, the late Rev. Dr. Grant, who recently visited them among their mountain fastnesses, has, with much plausibility, claimed for the Nestorians a *Hebrew origin*. They are, he believes, the remnant of the Ten Tribes, which Shalmaneser, King of Assyria, carried captive into Assyria 721 years before Christ. They are found in the very same spot where, twenty-five centuries before, God put the Ten Tribes. They resemble the Jews in features, manners, dress, and language. Their names are Jewish; and tradition, both among themselves, and the nominal Jews that reside among them, as also among the Koords, assigns to them an Israelitish descent. And another species of evidence is produced. It is of the character of circumstantial testimony. Dr. Grant finds in this ancient Christian church certain relics of Judaism; remains of sacrificial customs; traces of religious vows, especially that of the Nazarites; of first fruits brought to the sanctuary; of Jewish purifications and washings; of the Passover; of the prohibition of eating unclean animals; of the cities of refuge and the avenging of blood; the extraordinary sanctification of the Sabbath; the appointment of a High Priest,



and the peculiar structure of their places of worship, in which the "Holy of holies" is still to be seen.

Though these "beggarly elements," the relics of a by-gone dispensation, but ill become the simplicity of a Christian church, they are just what we should expect to find on the hypothesis that these Nestorians were converted to Christianity *at a very early period*, and that they were *Jews* before their conversion. That the Ten Tribes, wherever they were at the time of the first promulgation of Christianity, did very early receive the gospel, admits of little doubt. For the gospel was, in the order of appointment, first of all to be preached to the "lost sheep of the house of Israel." The work of evangelization among the Gentiles was deferred till this preliminary work was done. Both the Twelve and the Seventy were especially charged with a commission to the seed of Abraham. And it must further be borne in mind, that a full eight years elapsed from the Resurrection to the calling of the first Gentile; an eight years of unusual Christian activity and missionary zeal, yet not a suspicion seems to have been breathed, during this time, that this activity and zeal had the slightest concern for any one beyond the seed of Abraham. At the beginning of these eight years occurred the notable Pentecost, in which three thousand *Jews* were converted, Jews "out of every nation under heaven." In this remarkable assembly were Jews from the very regions into which the Ten Tribes were carried, and where Josephus and other historians affirm they still were in the first century of the Christian era;\* and these, the Parthians and Medes of Peter's assembly, were no doubt the first to bring the gospel to the notice of their brethren among the mountains of Assyria, to meet, perhaps, a ready reception. Perchance they had already heard of Jesus, the King of the Jews, and the long looked for Messiah. Perchance the "wise

\* Josephus says: "The Ten Tribes are beyond the Euphrates till now."—Antiq. B. XI Ch. V. King Agrippa, in a speech to the Jews, alludes, as to a well-known fact, to their "fellow tribes" dwelling in Adiabene beyond the Euphrates. Adiabene was a name given to the central part of Assyria, where these tribes were placed by their royal captors, and where the Nestorians are still found. And Jerome, the most learned of the Latin fathers, very expressly and repeatedly states, that the Ten Tribes were to be found in that region in the 6th century.

men from the East" had gone out from those very secluded glens, and returned with the joyful news that they had seen and worshiped this King of the Jews. Indeed, the Nestorians have a tradition, supported by the predictions of Zoroaster, that the Magi who visited our Saviour went from Ooroomiah.

The work of evangelization, begun by the converts of Pentecost, seems to have been carried forward by certain of the immediate disciples of our Lord. Most historians name the Apostles Thomas and Thaddeus, as ambassadors to the Parthians and the Medes, while the disciples Matthew, Simon, and Bartholomew, together with Mares, Adeus, and Agheus, appear among the number who, at this early period, preached the gospel among the mountains of Assyria.

Admitting Christianity to have been established among the Nestorians as early as I have supposed, *by Jews*, before they were themselves more than half emancipated from the yoke of Judaism, and *among Jews* who were still subject to the yoke, we should expect to find, as the result, a sort of Jewish Christianity, a mongrel of Judaism and Christianity, a cross nearer to Judaism than the Christianity of the Apostles before the vision of Peter. And the existence of *such* a Christianity there, is in turn an argument that it was introduced at the time, and among such a people, as I have supposed.

The Nestorian Christians compare very favorably with every other oriental church, in doctrine, form, and spirituality. They have the greatest abhorrence of all image worship, of auricular confession, purgatory, and many other of the corrupt dogmas and practices of the Papal, Greek, and Armenian churches, and may with propriety be called the "Protestants of Asia."

The preservation and local position of this people, for the last twenty-five centuries, is a matter of intense interest. Shut up in the midst of the munitions of the rocks, in the place God had prepared for them, they have been preserved from destruction, while thrones and dominions were falling to decay about them, and the world was shaken by the heavings of a thousand revolutions. And especially during the last twelve centuries

have they been invaded on all sides by the emissaries of Rome, and hunted, like the hart on the mountains, by their Moslem neighbors. During this whole protracted period they have been a little flock surrounded by ravening wolves, yet the Great Shepherd has provided a fold for them, and nothing has been permitted to hurt them.

Standing on the summit of a mountain that overlooked the vast amphitheatre of the wild, precipitous mountains, amidst whose deep defiles and narrow glens are found the abodes of the Nestorians, our late traveler thus eloquently describes the protecting hand of God in the preservation of this people: "Here was the home of one hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts, whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munitions of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the Beast and the False Prophet, safe from the flames of persecution and the clangor of war."

We can scarcely resist the conviction, if we would, that these dwellers among the mountains and in the vales, have been kept, as the special objects of providential care, for some great and special end; and what this end is we are now beginning to see.

But before proceeding to notice the present providential indications of the returning favor of God on the Nestorian church, we must allude at least to one other feature of this ancient church—*its missionary character*. This is a remarkable feature, especially when contemplated in connection with the persecuted and oppressed condition of that church during the period of her most laudable missionary zeal. From the third to the sixteenth century, her missions spread over the whole vast regions of central and eastern Asia, amidst the wilds of Tartary, and through the vast empire of China. Persia, India, and all the intermediate countries, from the mountains of Assyria to the Chinese Sea, had, to some extent at least, been made acquainted with the gospel through these zealous missionaries from the mountains of Koordistan; while Arabia and Syria, and the western part of Asia, shared in



their indefatigable and self-denying labors.\* As early as the fifth century, the Patriarch had sent out no less than twelve Metropolitans, and a corresponding number of Archbishops, to the very borders of China; which implies the existence in those places of bishops, priests, and churches. In the seventh century we find them propagating their faith "from Persia, India, and Syria, among the barbarous and savage nations inhabiting the deserts and the remotest shores of Asia;" and especially in this century did they carry the gospel into China. The Emperor Coacum, (from 650 to 684,) commanded Christian churches to be erected in all the provinces of China. The gospel was propagated in ten of the provinces of the empire, and all the cities were supplied with churches. Even in the tenth century, the very midnight of Christianity, when the light of the gospel seemed scarcely to disturb the universal darkness, except as it faintly gleamed out from the mountains of Koordistan and of the Alps, these intrepid disciples were penetrating the wilds of Tartary, and lighting there the fires of Christianity. During the darkest portion of the dark ages, from the seventh to the middle of the thirteenth century, the Nestorians were in Asia what the Waldenses were in Europe.

Such a providential feature is full of encouragement to all our endeavors to resuscitate the dormant energies of the Nestorian church. This church has been signally marked as a missionary church; and she was, especially in the dark ages, a signal instrument for the carrying forward the work of redemption. Is not, then, a very indication of the return of God's favor to this people, full of hope for the whole Eastern world? If once reanimated with their former missionary zeal, what have we not reason to hope from their undaunted courage and untiring zeal, when the power of the press and all the increasing means of modern times are brought to their aid? Long since did the burning tide of Mohammedanism sweep over the fair fabrics of their missionary toils in Asia, and seemingly prostrate them in the dust, yet we may hope a rem-

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\* See a Sketch of Nestorian Missions, drawn up for the Missionary Herald for August 1838, on the authority of Mosheim, Assemane, Gibbon, &c.



nant may remain, who, even in those new idolatrous lands, shall be roused from their long slumbers by the trump which seems about to shake the mountains of Assyria, and who, risen again, shall once more stand in their lot, witnesses for the truth, which they once so fearlessly professed and beautifully adorned in the days of their first espousals. Through them we may renew their missions in all Central Asia and China. Let the present Patriarch feel as Patriarch Tamotheus did a thousand years ago, and we should need to send very few men from the West to evangelize Asia. We should find men nearer the field of action, oriental men, with oriental habits, and better fitted to win their way to oriental hearts. And as the returning fire of Christianity shall again warm the centre, may we not expect its benign heat shall extend to the ancient extremities, and China and Tartary again become, through their instrumentality, vocal with the praises of our God?

But let us take a cursory glance of the present condition of the Nestorian Christians, and see what the hand of God is now doing for them, and what prognostics there may be that their winter is passed and their spring cometh.

The American mission was commenced at Ooroomiah in 1835; just in time to frustrate the nefarious schemes of the Jesuits to entangle the Nestorians in the subtle folds of Rome. A Jesuit offered the Patriarch ten thousand dollars on condition that he would acknowledge allegiance to the Pope; to whom the Patriarch replied, "Thy money perish with thee." And later still the assurance has been tendered him, that if he would so far become a Catholic as to recognize the supremacy of the Pope, he should not only be Patriarch of the Nestorians, but all the Christians of the East should be added to his jurisdiction. To this the Patriarch replied: "Get thee hence, Satan."\* The providential interposition of the American Board saved this lapsed, yet interesting branch of the Christian church from a catastrophe so disastrous.

From this time forward the providential history of this

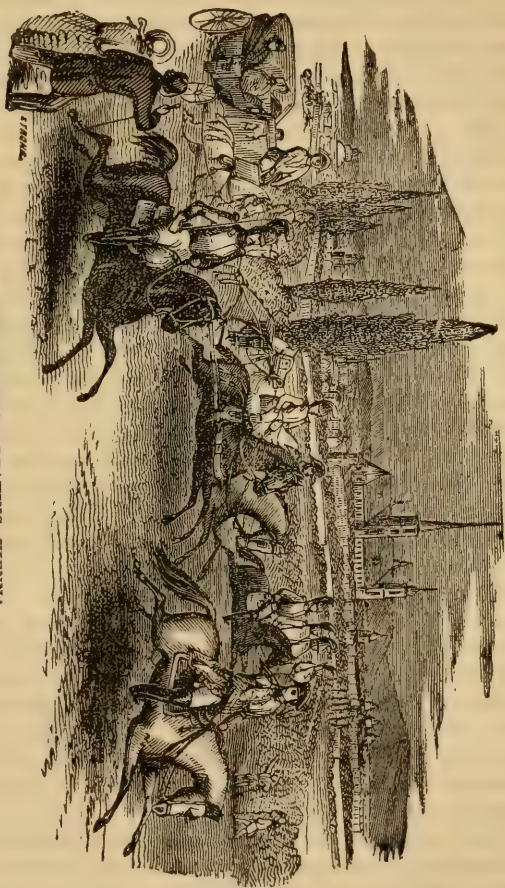
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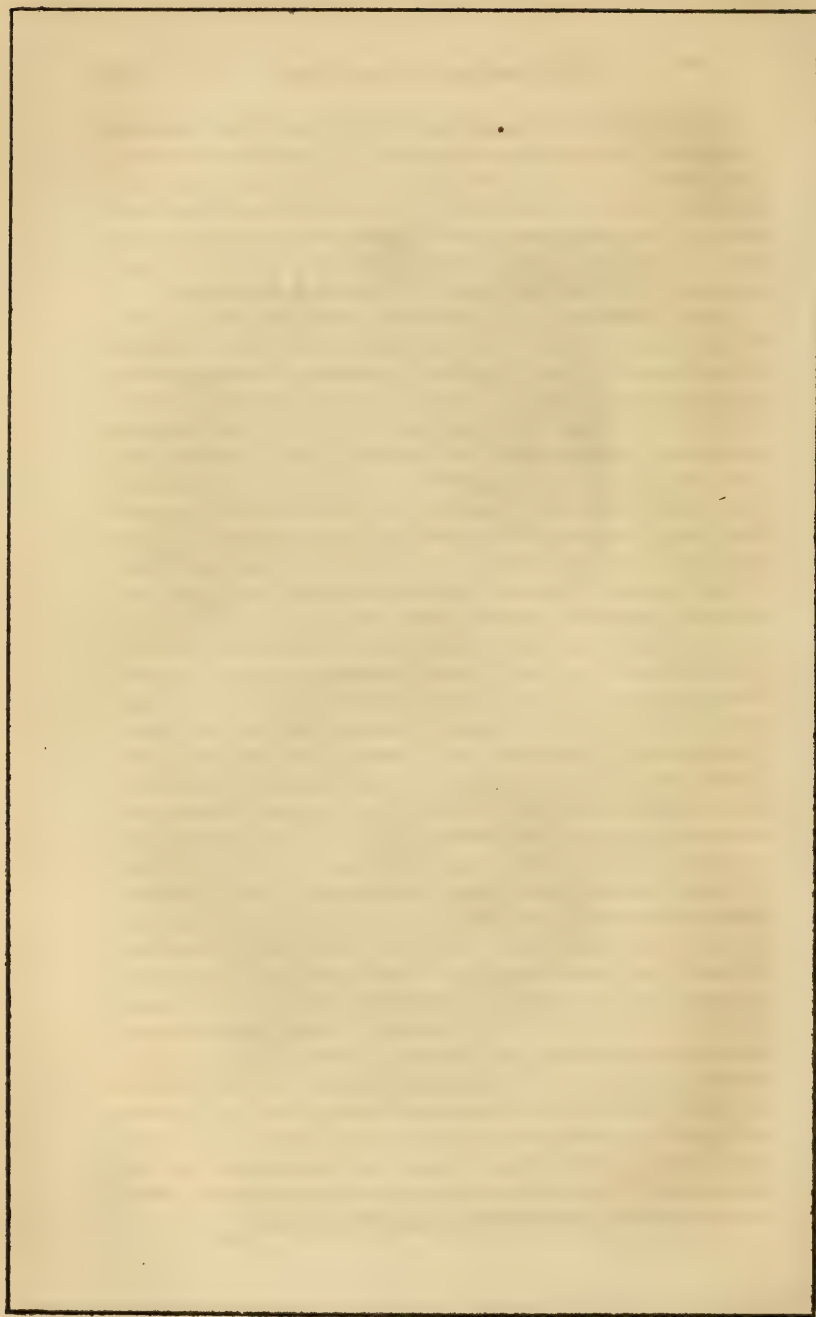
\* Dr. J. Perkins of Ooroomiah, in the Bible Repository.

mission is full of interest. When God would send thither his servants, he sent before them to prepare the way such men as Sir John Campbell, Lord Ponsonby, Commodore Porter Dr. Riach, and Colonel Sheil, not to mention others of like noble character and expansive philanthropy, to whom Providence had, at this time, given power and influence at the courts of Persia, and of the Sublime Porte. It was through the very timely instrumentality of these men, that our mission found so ready access to the Nestorians in Persia and among the Koordish mountains Nooroolah Bey, the fierce Koordish chief of the independent Hakary, who had put to death the German traveler Shultz, the only European who had ventured in his territories, was disarmed and made a friend by the professional skill of Dr. Grant. Being seized with a severe illness of which Dr. G. restores him, he is made ever afterwards his friend. Who does not discern the hand of God in this? The raising up and qualifying such a man as Dr. Grant, and the protection afforded him throughout his hazardous excursions among the barbarous Koords, is sufficiently providential to excite our admiration. Such travelers are few and far between, and such excursions are under the guidance of a specially protecting Providence. Again, the general favor our mission met from the ecclesiastics of the Nestorian church, is to be regarded in the same light. The missionaries were received as fellow laborers, to resuscitate a lapsed and dormant church. The mission schools were welcomed as a public blessing; priests and bishops put themselves under the tuition of the mission, and at the same time became efficient helpers; their places of public worship were thrown open to the preaching of the missionaries, and all strove together to give to the Nestorian nation the Bible in their venacular tongue.

All seemed prosperous, and a brighter day dawning, when, suddenly, the heavens were overcast and portended a storm. The Koords rise on the mountain Nestorians, massacre a great number, and drive others from their homes. The mission in the mountains, which had already cost much in life and treasure, is broken up. The Patriarch and the higher ecclesiastics, acted on, no doubt,

THE EMPEROR LEAVING VIENNA.







by the emissaries of Rome and of Oxford, allow their influence to go against the mission. The village schools, forty-three in number, are disbanded; the two boarding-schools broken up; all looks dark. But it was the darkness that precedes the dawn. There was a bow on that cloud. God was about to appear for his down-cast people, and to prosper the labors of his faithful servants.

A delightful presage of what God was now about to do, had been given in the beginning of the year 1844. While assembled on the first Monday of January, there appeared an unusual seriousness, betokening the presence of the Spirit. The result was the conversion of a few individuals, mostly young men from the seminary. During the next two years the mission was not left without tokens, from time to time, of a work of grace. But the year 1846, was the year of the right hand of the Lord. While the little church were again assembled on the first Monday of January, praying for the descent of the Spirit, the windows of heaven were opened, and a copious blessing came down. The first cases of inquiry appeared in Miss Fisk's school. Almost simultaneously, similar scenes were witnessed in Mr. Stoddard's seminary. From that good hour the work extended through the year, and over the plains of Ooroomiah, and among the mountains of Koordistan, till, in the judgment of charity, it has numbered near two hundred hopeful conversions. Indeed, no number can safely be named. The effect is well nigh *national*. The common mind has been moved. While a large number have been converted, a vastly larger number have been brought under the influence of evangelical truth, and may be said to be in a state of inquiry. It has never been the writer's privilege to be made acquainted with a revival of religion which bears more marks of a genuine work of grace. If deep and pungent convictions—abasing, self-loathing views of sin—if stillness and solemnity, prayers and tears, be an indication of a work of the Spirit; if ecstatic views of pardoning love and joy in sins forgiven; zeal for the honor of Christ; tenderness of conscience, and ardent solicitude for the salvation of others, be evidence of a gracious work, such a work was witnessed among the Nestorians.

But it does not fall within the limits of our present plan to go into the details of the work, truly interesting as they are. We are to contemplate it only as a *providential measure preparatory to future progress*.

And the first thing which demands our attention is, the *moral power* for the evangelization of the Nestorian nation, which Providence created and secured by this revival. Mind is hereby sanctified and prepared for moral activity. But it is not the amount of mind now brought into the work, so much as its character, which develops the providential bearing of the revival. The same number of souls might have been converted, and yet no great moral result follow to the church and nation at large. But when we recur to the character of the converts—bishops, priests, deacons, members of the Patriarch's family; the most influential part of the nation; nearly all that portion of the youth of the nation who are in the process of receiving an education, and, of consequence, being prepared to exercise a controlling influence in time to come, we discover the finger of God at work there in reference to some great, prospective good. Here are provided mental and moral resources, which we may confidently expect shall be employed for an adequate end. Does God design to convert this ancient people, and revive this ancient church, that he may again employ them as they were nobly employed a thousand years ago in the work of evangelizing Asia, he has provided himself with just such instruments as we should expect.

Another providential feature of this revival is, its *diffusive character*, and the *long time of its continuance*. These two features blended, exhibit a beautiful providence. It was widely extended because it was long continued. It was continued till the seminaries should have their vacations, and a large number of the recently converted should be scattered through the villages and among the mountains, everywhere carrying with them the light and love of the gospel, and kindling a flame in the bosom of their several family circles, and in their neighborhoods; and, till the inhabitants of the mountains should witness the wonderful power of God, and many of the mountaineers become vitally interested in the work. The most interesting sea-

son was in the *winter*, when thousands of the poor mountaineers are forced down to the plain of Ooroomiah to seek food. They now found the bread of life, and returned rejoicing in the fullness of Christ. But there is at this point a yet more remarkable providence to be noticed. The unprovoked and shocking massacre by the Koords, had now driven thousands more from their mountain recesses, where there seemed little hope the missionary could reach them, and forced them down upon the plain, and thus brought them in contact with evangelical influences. Their children were unexpectedly brought into the schools, their priests enlightened and converted, and the people brought to hear a pure gospel.

And not only so, but the revival extended into the mountains. In this, too, the hand of God was signally manifested. An instance or two will illustrate: A little girl from Hakkie, in a mountain district, joins Miss Fisk's school, and, during the progress of the revival, becomes a Christian. Her father, an untamed mountaineer, soon visits her. The silken cords of a daughter's love are thrown about him, and these young disciples point him to the cross of Christ. He hears with indifference, then with wonder. Light increases; conviction presses on him that he is a sinner, and his heart rises in opposition. He struggles with his feelings. The strong man bows and weeps like a child—the trembling sinner becomes a peaceful Christian. This man was deacon Guergis. Having consecrated himself to the cause of Christ, he returns home to make known the more excellent way to his friends and neighbors. The light thus kindled, spreads till evangelical doctrines are promulgated from village to village over the whole district. Many inquire the way of life—many are converted. And when, after some months, the missionaries visit Tergarwer, the district in question, they meet a hearty welcome, find the people everywhere waiting to receive the word; deacon Guergis, who had been a principal instrument in the work, laboring with great zeal, prudence and efficiency, and the good work widely extended and extending.

The position of this district, and the character of its inhabitants, are represented as giving this religious move-



ment a peculiar interest. "Familiar as they are from infancy with the Koords, accustomed to mountain life and its attendant hardships, they will be able, if truly converted to God, to carry the gospel into the districts of Koor-distan under more favorable circumstances than our helpers in Ooroomiah can command for some time to come."

The commencement of the work in Gawar, another mountain district, fifty miles still further among the mountains, and more especially in the heart of the mountain population, is not the less worthy of note as a providential movement.

A rough mountaineer from Gawar, comes to Ooroomiah on business; is persuaded to remain a few days in the hope he may be led to attend to the concerns of his soul. He is immediately made the subject of prayer and exhortation; is soon effected by the truth, which, in turn, increases the anxieties of others for him, and the fervor of their prayers for his salvation. He is deeply and pungently convicted as a sinner, and soon hopefully a new creature, sitting at the feet of Jesus. He returns to his mountain home, with no one to instruct him, sympathize with, or encourage him, and himself unable to read. Months pass, and nothing is heard from Gawar, or the mountain convert. The vacation of the seminary comes, when a younger brother of the convert returns home and finds there a blessed work of grace in progress, which he does not a little to advance. The mountain convert had gone in the fullness of the Spirit and in the power of his Master, told the simple tale of the Lord's doings for his soul, exemplified the truth in a life of prayer and simple faith and holy zeal, and it was the mighty power of God to the pulling down of strong-holds. His honest labors had been signally owned, and he had prepared the way for the labors of other converts, who now followed, and who were more perfectly instructed in the way of life. A glorious work of the Spirit was the result, which spread throughout the district.

Thus, before the missionaries had made their first visit, an extensive work was in progress, commenced without any direct agency of theirs, and in a district of country hitherto inaccessible, and where, too, the preav-



lence of pure religion must be peculiarly salutary and efficient on the neighboring population, and bring the gospel in contact with the barbarous Koords. It is, probably, in this manner that the gospel is to make its way, without observation or display, into the mountain districts, independent of human government or protection.

All opposition seems hushed, and a conviction to pervade the common mind, that the hand of the Lord is at work to revive the Nestorian church. There is almost a universal readiness to listen to a preached gospel—a general spirit of inquiry pervading the nation. And there is, too, an efficient and suitable instrumentality prepared, to advance the work till the whole nation shall be regenerated. It has never been the policy of the mission to organize a new church, but to resuscitate the old one. And present appearances indicate that what has proved impracticable among the Armenians, may be achieved for the Nestorians.

Already an extensive native agency is in the field. Ecclesiastics have generally shown themselves the friends of reform, and are the principal instruments in advancing the work. Four bishops are pupils and helpers to the mission, and a large number of priests and deacons; and successors to bishops and priests are pupils in the Mission Seminary, and converts of the late revival.

Says the Rev. Dr. Perkins of Ooroomiah: "The light of true piety, kindled at various points on the plain of Ooroomiah, and in the neighboring mountain districts, is brightening and extending, and we have more and more evidence of the power and extent of the revival of last year. Indeed, in its blessed effects, this revival has never yet ceased, but has been, and is still, constantly advancing; and where it has taken the strongest hold, the entire mass seem to be pervaded by its influences. Some of our native evangelists are itinerating in remote districts of this province, and with encouraging success."

Reference has already been made to the character of the converts. No feature of the late revival, perhaps, is more strikingly providential, or possesses a higher interest to the pious mind, than the activity and zeal of the converts, to extend the work throughout the nation—

especially that the gospel be preached to their brethren in the mountains of Koordistan. District after district of those almost inaccessible regions has been visited, and the gospel preached, as one door after another has been providentially opened, with a zeal and self-denial worthy the days of the apostles; and soon we may expect to hear that those hills and valleys have become vocal with the praises of our God. The hand of the Lord is in the thing for good, to that long forsaken but truly interesting people.

But Providence has provided other resources there for carrying forward his work, in the form of the press, of education, and the preparation and publication of the Scriptures. Three millions of pages of printed matter have been scattered among the Nestorians, within scarcely more than twice that number of years; and an efficient system of Christian education is preparing the mind of a large class of youth to act for the further regeneration of their nation.

Do not these things indicate that the night, which has so long covered the Nestorians, is far spent, and the day is at hand? And have we not some pleasing indications that the Lord of the harvest has important purposes to accomplish through the Nestorians—a conspicuous part to act by them in bringing in the latter-day glory? “What position could be more important and advantageous, in its bearing on the conversion of the world, than that occupied by the Nestorians, situated as they are in the centre of Mohammedan dominion? And is it too much to believe that this ancient church, once so renowned for its missionary efforts, and still possessing such capabilities, as well as such facility of location for the renewal of like missionary labors, will again awake from the slumber of ages, and become bright as the sun, fair as the moon, and terrible as an army with banners! that it will again diffuse such floods of light as shall forever put to shame the corrupt abominations of Mohammedanism, roll back the tide of Papal influence which is now setting in so strongly and threatening to overwhelm it, and send forth faithful missionaries of the cross in such numbers and with such holy zeal, as shall bear the tidings of sal-

vation to every corner of benighted Asia. We confidently look for such results, and that at no very distant period. The signs of the times in this eastern world betoken the speedy approach of mighty political revolutions. The Mohammedan powers are crumbling to ruin. Christian nations are soon to rule over all the followers of the false prophet. Turkey and Persia are tottering, and would fall at once by their own weight, were they not upheld by rival European governments. The universal catastrophe of Mohammedan dominion cannot, in all human probability, be much longer postponed."\* They that take the *sword* shall perish with the sword—when the sword shall be taken from them.

We look, perhaps, in vain over the whole face of the earth for a spot where the arm of the Lord is more manifestly revealed; and we wait with increasing interest to see what shall be the future developments of Providence, concerning this ancient and interesting people.

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## CHAPTER XXI.

EUROPE IN 1848. The Mission of Puritanism—in Europe. The failure of the Reformation. Divorce of Church and State. The moral element in Government. Progress of liberty in Europe; religious Liberty. Causes of the late European movement. The downfall of Louis Phillippe. What the end shall be.

"I will overturn, overturn, overturn—till he come whose right it is."—Ez. xxi. 27.

THE time has not come to write, in the annals of the world's history, the Chapter on Europe in 1848. Yet the time has come to *begin* to write such a chapter. This, however, does not fall within the province of the

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\* Rev. Dr. J. Perkins, in the Biblical Repository for 1841.

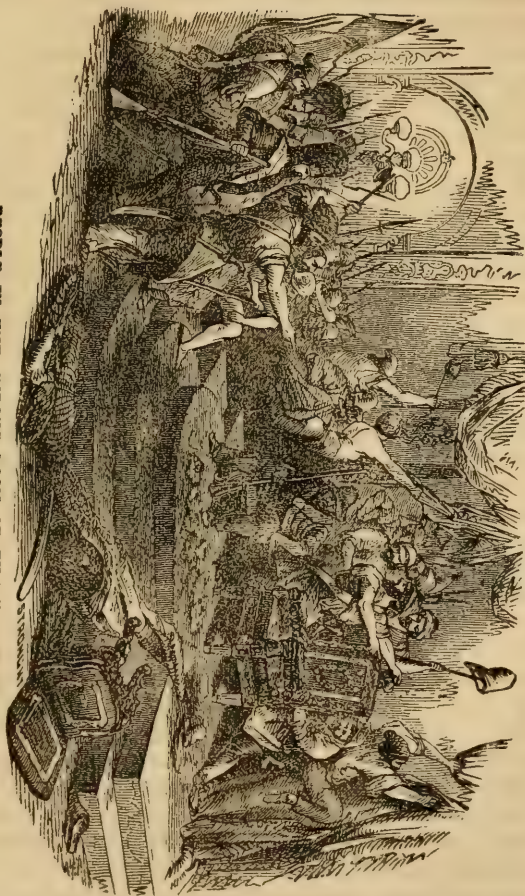
present treatise. It is ours to take history as we find it, and in its ever interesting evolutions, to watch the Hand of God as He reigns in all its events. Since the foregoing chapters were prepared for the press, revolutions and changes have transpired in Europe, which beautifully sustain our main position. Precisely what will come of these revolutions, we have not yet seen enough to predict. But we are quite sure God is in them, and that He will, in due time, educe results which shall honor himself, and signally advance the kingdom of truth and righteousness.

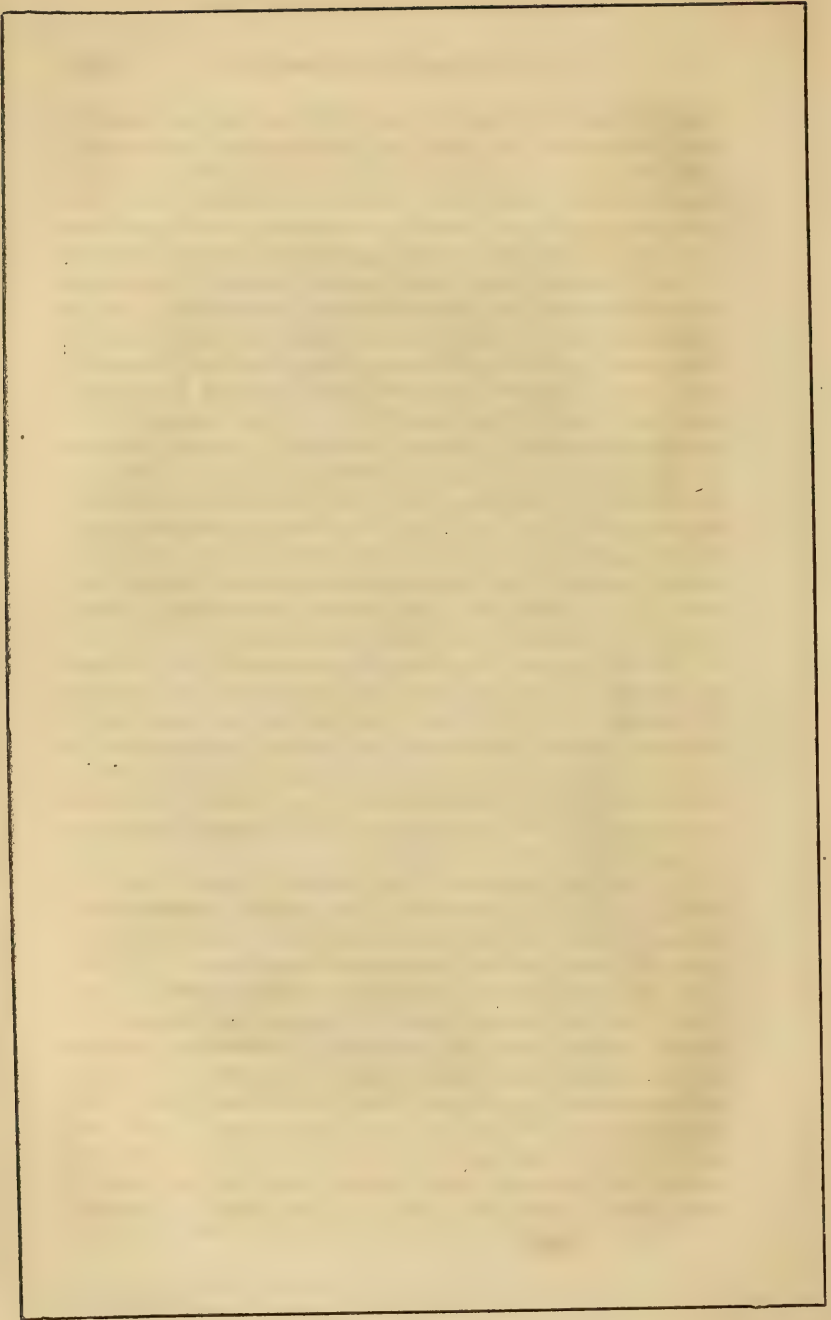
We took occasion in a foregoing chapter, to speak of the Hand of God in the discovery of America, and of the controlling influence here given to the Puritan element; how it has given existence, form and character to our government, been the main spring of our national prosperity, formed our social relations, entered largely into all our commercial, educational and industrial enterprises, and set religion free from the trammels which fettered her in the old world, disrobing her of senseless rites and more senseless trappings, and giving her a new vitality: and how this same controlling influence has followed, wave after wave, the tide of population westward, fulfilling its mission none the less effectually in the remotest settlements of the West, by incorporating itself with the heterogeneous materials collected there from every nation, tongue and kindred, softening, melting, fusing and running them into the New England mould.

The Puritan seems the true type and representative of the Anglo-Saxon race, a race which seems destined to be a chief instrument in the rapid progress and elevation of man. New England is at once the nursery, the repository and the school-master of the whole nation. The Puritan element is everywhere the motive power. It has set in motion the wheel of the manufacturer; opened the mine of precious and useful metals and minerals; projected our canals, railways and telegraphs; spread our canvas on every sea; covered our rivers and coasts with steamers; built our colleges, and given existence, character and efficiency to our common schools, and published our books. Go West or South, and you will



PEOPLE IN THE THRONE ROOM OF THE TUILERIES.





find this same Puritan character telling on the industry and enterprise, the thrift and prosperity of the people. Ask who teaches this school, who the president, and professors of this college, the cashier of this bank; who your lawyers, physicians, preachers, statesmen; who your most thriving farmers, mechanics, merchants, manufacturers?

Such having been the *domestic fruits* of Puritanism, we are prepared to inquire whether there be any *foreign* fruits which at all correspond. Nations have within a few years been brought into a strange proximity; and if, as has been affirmed, our civil and religious institutions are more nearly, than those of any other nation, in harmony with the religion of the New Testament, are we to expect their renovating influence will be confined to America? Truth is mighty; and institutions which harmonize with truth, shall extend. Oceans cannot hinder them; national boundaries form scarcely an obstacle to their progress; the iron gates of despotism cannot shut them out. Truth is a strong leaven, and though it work unseen, it is sure to leaven the whole lump.

We hesitate not, therefore, to assume, that the present condition of Europe—the condition since the 23d of February, 1848, is but the carrying out and maturing of the magnificent scheme of Providence, begun in the discovery of America, and yet more ostensibly begun in the safe landing of the Mayflower at the Rock of Plymouth. In support of this assumption, the following considerations deserve attention.

1. The Reformation of the sixteenth century, both in respect to civil government and religion, was arrested before it had completed half its work. Luther left untouched some odious features of Romanism. The Reformed religion needed to be immediately reformed. But we allude at present to a single feature, which, it is believed, contributed vastly to check the hopeful progress of the Reformation. We mean the neglect of the early reformers to effect a separation of Church and State. The Christian church was but half emancipated. Like her great Apostle, she sighed for deliverance: "O wretched man that I am, who shall deliver me from the body of this death"—from this dead body, the State? Puritan-

ism cut the cord, and the church began to be free. The Reformation did not reach the depths of religious freedom. Next to the usurpation and tyranny of Rome, this miserable union with the state has inflicted the severest blow. Puritanism proclaims a divorce; and so universally and successfully has the "voluntary system" been adopted in this country, that no sect would for a moment consent to such an alliance, if it were proffered. It would be regarded as death to the vitality of religion. It is under the voluntary system, that personal piety has so far pervaded the public mind, revivals prospered, our charitable enterprises originated and sent the gospel over the whole earth, and made Christianity so beautifully aggressive. This is essentially American—an advanced step under the favoring auspices of Puritanism—but not confined to America. It has found its way back across the Atlantic. The little leaven, which was not allowed room to work in England, was transported to America. Here it worked successfully, and has returned, with the accumulated power of two centuries, to do its destined work in Europe, and thence to fulfill its mission round the world.

How this work is advancing in England, the present struggle, indicated in the term Church Reform, is ample voucher. The mass of the English nation has willed the severance of the Church and State, and Church and State must be severed. It is but the sure consequence of principles which have taken deep root in the English mind—an *effect* so imperative, that neither the power of the throne, nor the pride of the aristocracy, nor the piteous remonstrances of church dignitaries can long hinder it. What the Reformation unfortunately left undone for England, is likely soon to be done; and once done there, where will this miserable relic of Romanism much longer find a foothold?

The late secession from the establishment of the Hon. and Rev. Baptist Noel, of London, is at this time ominous of coming change. It has undoubtedly struck a blow at this unhappy alliance, which will be felt throughout the English Church. Mr. Noel has sent through the press an explanation of the bold step he has taken, and a de



fence of his present position, which, if we may judge from the obvious merits of the book itself, and from the eagerness with which it is sought by thousands of all denominations in Great Britain, is destined to exert a no insignificant influence in the final emancipation of the Church from the incubus of the State.

But we have, perhaps, a more forcible illustration of the progress of this feature of American Christianity, in the present religious condition of the continent. So accustomed had European Christians become to see Christianity dwindle under the shadow of the State, that they scarcely knew she could survive the open sunshine of heaven—stand by her own native strength, and grow and expand as the plant of heaven, unpropped, unaided, unfed by the beggarly elements of the world. Yet, within a few years, and especially during the present year, an astonishing change has been wrought there. The union of Church and State has become irksome and offensive in proportion to the progress of civil and religious liberty. Persons well informed in the affairs of France, say that faith in the “voluntary system,” and the disunion of State and Church, is making great progress among Catholics as well as Protestants; and there is, in the Catholic church, a great disposition to throw off the supremacy of Rome. And such a sentiment, it is confidently believed, is pervading most of the European states. The public mind is very generally agitated on this question. Societies are formed for the purpose of realizing such a result, and the spirit of the age favors it.

2. To Puritanism we must accord the honor, under God, of developing a new element in the science of civil government—the *moral* element. Heretofore, bayonets and cannon had formed the substratum of governmental authority. Might gives right, was the motto of kings. Certain men were born to rule; and certain others were as undoubtedly born to regale themselves in the royal sunshine; and vastly larger classes of men, the masses, were as surely born *for* the king and his nobility, to live and toil for his profit, to be ruled for his pleasure, or to be “flesh for his cannon.” Such is government by one man or by the few, who rule irrespectively of the suffrage or

the good of the people. It is a government of force as opposed to a government of choice. The one requires implicit obedience, the other rational obedience. Under one, men worship gods they know not whom, and obey laws they know not what. Under the other, reason guides, and an enlightened private judgment decides. One is the self-government of rational and moral beings; the other, the application, by a few, of brute force, to keep in subjection the mass. The one makes freemen, the other slaves.

Liberty was born in America. Long had she travailed in birth in the Old World. Many a throe had convulsed Europe to the very centre, till, in this fair land, liberty first saw the light. There had been before much in the world called liberty, but it was the mere glimmering of star-light, or the meteor's blaze, compared with the full-orbed luminary which now arose. Puritanism gave birth, form and ascendancy to the moral element in government. From time to time nations had given signs of woe, and sent up their aspirations for deliverance, vindicated their high claims to freedom, and gained a temporary relief. But it was in America the great experiment was first fairly tried, whether self-government is yet practicable. And, though our ship has not steered clear of rocks and quicksands, nor shunned the storm and tempest, yet we have found our vessel sea-worthy, able to ride on the crested wave, and to breast the roaring storm. A result has already been gained, which has demolished thrones, and sent disease and decay into every system of absolutism in Europe.

The Declaration of American Independence passed over Europe, yet it was as the voice of distant thunder. It was an ominous sound, starting from his throne the too long quiescent monarch. Yet the danger seemed distant. He hoped that that cloud, which turned so dark and threatening a face towards the kingly estates of Europe, yet a face so bright and promising towards the free-born sons of America, would scatter with a brief outburst of popular indignation. But the *establishment* of American Independence came like a thunder-bolt, or like the shock of an earthquake, and made thrones tremble. France first

received the shock, and, unprepared as she was, what a shock!

The French Revolution was a premature birth, and the birth of a monster, conceived in America, but gestated and brought forth under auspices altogether unfavorable to the beauty and proper development of the offspring—a monster-birth, whose history is written in violence, crime and blood. Yet it indicated the *power* of the new element which had been cast among the nations. It was a burning star cast into a stagnant sea. France was unprepared, yet her mercurial sons, driven into a phrensy by the first gleam of liberty that flashed across the western main, kindled a fire, soon to be quenched in blood. Though smothered and quenched for a time, it burnt unseen—its internal fires ever and anon finding vent in some outburst for liberty. We need not trace its several steps. Liberty was not extinct in France from the day of the return from America of young La Fayette to the eventful twenty-third of February; nor did she ever cease her struggle against the incubus of royalty when a befitting occasion offered.

France lived half a century in a single year. What she so long struggled for, she obtained in a day. Year after year the unseen Hand had been preparing men, means and resources, yet all things seemed to remain as they were; but the moment of consummation came, and all was done. And, what may well astonish the unbeliever in Divine Providence, all was done at the very moment when human sagacity, and diplomacy, and skill, and perseverance, were the most diligently employed to prevent such a result. Louis Phillippe is driven from his throne, the monarchy demolished, and a republic formed, just at the time, and in the manner, which seemed the most unrelentingly to mock all the efforts he had made, all the alliances he had formed, and all the precautions he had taken to ward off just such a disaster. With Paris so admirably fortified; and a rich, numerous and influential priesthood for his allies; and the Pope as the right-arm of his strength; and a cringing alliance with England and Russia, there seemed—there *was* no human power that could molest him. Yet we see him fleeing from his



palace and his throne, as helpless and unresisting, as if all human powers were in league against him. Providence had done with him and with his throne, and where is he?

But what progress has liberty made in other States of Europe? On the outbreak of the late French Revolution, the people of *Holland* demanded a larger liberty. The king is made to feel the necessity of granting it. He chooses new ministers—proposes important reforms in the constitution, and promises to govern agreeably to the national will. The King of Belgium yields to the liberals, and on this condition keeps his crown. The kingdom of Prussia is shaken to its centre, and its republican tendencies are gaining the ascendancy. Poland is agitated and ripe for revolt. Venice is a republic.

But more remarkable than all, the stagnant waters of Austria are all at once thrown into a foam. The tide of revolution came rushing into Austria like a cataract. The Austrians had seemed completely under the yoke. Yet, in a moment, as unexpected to Prince Metternich as if the tenants of the grave-yard had awaked, the people aroused from their long sleep, and proclaimed democratic principles. Prince Metternich, who had, for more than forty years, ruled Austria with a rod of iron, flees before the vengeance of an indignant people—an idiot monarch quits his throne—despotism is struck to the heart, never to recover.

All Germany, in a word, was on fire—insurrection everywhere triumphant. Germany was the land of Martin Luther, the land of reforms, in whose rich soil lie deeply planted the seeds of liberty. The waiting friends of freedom throughout Germany had felt the electric shock from Paris, and saw that their hour had come. Consternation and dismay seize the heart of every absolute power. The people seem rising over the continent like the waves of the ocean, and kings and ministers feel that their hour is come. The people are ripe for liberty, and now is the time to strike the blow for rights too long delayed. A German Parliament is convened, elected by *universal suffrage*, and composed of delegates from the kingdoms of Austria, Prussia, Hanover, Bavaria, and the smaller principalities. The objects of this parliament are



to unite all Germany into one confederation—to relieve the different states from the oppressions and exactions of their present rulers, and the more effectually to establish free institutions. This parliament is truly a strange feature in European politics, and a more sure index of the real progress of free principles than any thing we have yet seen. A promising feature, not of this parliament only, but of the French republic, is, that they have proclaimed the true American doctrine of *non-interference*—a delightful pledge that when the moral element shall predominate in the construction of governments, nations shall learn war no more.

In *Italy*, too, liberal principles have made gigantic strides. Constitutional laws are universally promulgated. To say nothing of Sardinia and Florence, Naples and Milan, where the moral element is allowed to take the lead in the formation of their new governments, Pope Pius IX. was compelled to concede a constitutional government to the long-oppressed and priest-ridden people of the Papal states. The press is made free—laymen are admitted to a participation in civil affairs—an independent judiciary is organized—a Chamber of Deputies is appointed by the people, and free schools for the poor are established in every district in Rome. An act was passed, April, 1848, to provide means for the better education of the people. Yet the battle in Italy is still to be fought. Here are the strong-holds of despotism. The grim giant, though bearded in his den, and lying prostrate with his deadly wound, fearfully growls, and rouses to the encounter. Rome is divided against herself—a pitiable anarchy. Two great conflicting parties have been contending for the mastery. On the one side, the Pope and his adherents; on the other, the political councils and the legislative assemblies of the people. The irritation became more and more violent. The Pope had granted much; the people demanded more. The Pope at length becomes virtually a prisoner in his own palace; the cardinals dare not appear in the streets; many of the priests are ill-treated and even beaten, and the liberals openly declare that Pius IX. will be the last of the Popes. But the popular indignation against the ghostly tyranny of the

Vatican remained unappeased. Unwittingly had the people been allowed to taste the sweets of liberty. The clarion of freedom had sounded from afar. Crushed in the dust by the foot of the Beast, the poor, oppressed Italians start to their feet, awaked from a thousand years' slumber. The bow, too far bent, rebounds with a vengeance. The Pope is driven from his palace, glad to wrap up his marvelous infallibility in a footman's coat, and to coil his once dreaded supremacy in a footman's hat. Democracy was in the ascendant; the temporal power of the Pope, was for a time suspended. How the struggle shall end, remains to be seen. A coalition of Catholic powers restored the Pope to his throne, and the power of the bayonet may, for a little time, keep him there. And this may be the occasion that shall light the torch of war, and set all Europe in a blaze. All this may be; but that liberty will be again suppressed in Italy for any great length of time, and the Italians be made to bow again to the yoke, is less problematical.

Cold murmurs of discontent were heard, too, from the hyperborean regions of the Muscovite Czar. The tocsin of liberty has been heard over Russia, and many a brave heart echoed back the sound. The Revolution of France came on Nicholas like a thunderbolt. His alliances with Austria and Prussia were disturbed, his plans defeated, or, at least, retarded. Nicholas received the dispatches announcing the events of February with amazement. A deadly paleness came over his face as he read, and the paper trembled in his hand. A Republic in France! A new appeal to the nations against tyranny! A dangerous experiment for kings. A death-blow to tyrants. How this Anglo-Saxon element mocks the divine rights of kings, and proclaims the people the only legitimate sovereigns!

Nor have wretched Spain and Portugal escaped the shock. A suppressed but deep indignation rankles beneath the surface of those ill-fated nations—an ominous calm that precedes the irruption of a volcano.

All Europe is in motion—all Europe has entered on a new course of action. Altogether a new principle of government is in successful operation; and though we

may expect commotions, and anarchies, and re-actions—disorderly progress, and seemingly disastrous retrogressions, yet we may confidently await the establishment of a new order of things, which shall more beautifully harmonize with the present advanced state of Christianity, knowledge, and civilization.

3. The progress of *religious* liberty in Europe still more directly illustrates the extended and the extending progress of the Puritan leaven; and indicates, too, the steady workings of a sleepless Providence.

The progress of religious liberty has, within a few years, been truly astonishing. Since the breaking out of the late French Revolution, the severe laws against Protestants have been relaxed in every country in Europe. In some of these countries full religious toleration is already enjoyed. The revolutionary tide spared not even the seven hills, demolishing dungeons and extinguishing the fires of persecution. The right of private judgment seems virtually conceded, even in Rome. The ancient Waldensian church, the true link between the apostolic age and ours, has at length been allowed liberty of conscience and of worship. Austria, despotic Austria, "whose frowning ramparts presented no chink through which even one ray of light might penetrate to the darkness within," is now open to the Bible and the missionary. In Germany all restraints to the spread of the gospel are removed. The Press is free, and never was its power more manifest than at the present moment. Full freedom of religious profession is enjoyed. The exercise of religious rights no longer depend on the profession of the Romish faith.

And yet more astonishing has been the progress of religious liberty in France.

The zeal and prompt unanimity with which the *Jesuits* have been expelled from nearly every state in Europe, not excepting Rome, is an undoubted index of the progress of religious liberty. The Jesuits are but too well known, the world over, as the implacable enemies of liberty, equality, and civilization—the sworn allies of absolutism—always ready to use the rod and the sword, to stifle the first symptoms of liberty, making religion the cruellest weapon of oppression. This general and simulta-



neous rising against the Jesuits, and a growing aversion to religious orders, is an unmistakable symptom of the progress of free principles. The people of Europe have been brought to feel that liberty and the society of Ignatius can never prosper together. Their expulsion at this time is significant. Pius IX. had declared the Jesuits *the strong and experienced oarsmen that keep from shipwreck the bark of St. Peter*, yet he was obliged, *in obedience to the demands of the people*, to expel them from the Papal states. The concession, significantly, bespeaks the weakness of Rome. The power of the Papacy is terribly shaken. Though still claiming infallibility in *doctrine*, the Pope very prudently concedes that "*the Church must follow the necessary requirements of the age.*"

The opinion of a Romanist is worth something here. The Tablet, a Romish paper, says: "The rising persecution is not confined to the Jesuits, but is directed against every religious community. The Dominicans, the Capuchins, the Augustinians, have all received unequivocal notices of their approaching fate." And he might add the "Sisters of the Sacred Heart." While on the other hand it is now not uncommon to meet Romish ecclesiastics, who, disgusted with the mummeries of Rome, boldly expose her errors—"earnestly advocating the abolition of compulsory celibacy of the clergy, the abrogation of fasts and abstinences, and other Popish observances."

Thus is God moving on in the might and majesty of his providence, overturning and overturning, till his church shall be disenthralled from the bondage of the world, and established on the everlasting foundation of truth and righteousness.

4. Or do we inquire after the *causes* of the great European movement, we are again brought to the same conclusion. These causes had been in secret and active operation, at least, since the American Revolution, and only waited a favorable opportunity. Intensely did the internal fires burn, and an irruption was inevitable. Liberal principles were daily gaining strength. All classes of the people were feeling their burdens more and more grievous, and their growing discontent gave no



doubtful signs of an outbreak. Radicalism had given birth to numerous societies throughout Europe—many of them secret associations, all animated by one spirit, a determination to throw off the shackles of despotism. The death of Louis Phillippe should be the signal to strike the blow. The French Revolution, however, indicated that the hour had come. They arose by one common impulse, and despotism quailed before them.

Again, *facility of communication* greatly hastened such a result. Books, journals, newspapers, travelers, reach the remotest parts of Europe in a few days, give timely notice of change, and communicate every new opinion. And all the vigilance and precautions of an argus-eyed absolutism cannot shut them out. The nations, as never before, flow together; a common sentiment pervades them. An electric spark thrilled Austria, Russia, Italy, Poland, the moment an explosion took place in France.

We discover another cause in the fact, (instructive to kings,) that the potentates of Europe *turned a deaf ear to the cries of their oppressed subjects*. They had neither listened to their wants nor been careful to keep their engagements with them. Napoleon had done much to prepare Europe for liberty, and when the people of Europe were called on by the allied powers to take up arms against him, they did it with the promise that their rights should be respected, and liberal laws granted. The rulers promised, and the people freely shed their blood. But the danger past, the "scourge of Europe" put down, kings forgot their promises. "Austria did not grant to the Italians the institutions she promised. The king of Prussia conceded to his subjects only some petty reforms. Germany was held under a slavish yoke." Poland was crushed. Italy was left the miserable dupe of tyranny—the prey of every unclean bird. Nowhere was there respect for law, or security against arbitrary power. The rights of conscience were systematically invaded. The judiciary was a mere tool for kings. "The nations bowed their necks, but they meditated the hour of deliverance. That hour is come; they have seized it; they have risen like one man, and the well-trained armies of kings have

scarcely opposed an obstacle to the realization of their wishes."

The day of retribution has come. Kings tremble, and their thrones crumble. The haughtiest monarchs, who could once insolently put their foot on the neck of nations, now in vain sue for mercy at the hands of their revolted subjects. Deeply, indeed, do they drink to the dregs the cup of their debasement. The last was a hard year for kings. Late have they learned the humiliating lesson that kings are made for the people, not the people for kings; that the rights of the people are as sacred as those of princes, and that their only chance for quiet and safety, is to live in good understanding with their subjects.

The downfall of Louis Phillippe is here ominously instructive. What would a serious observer of Providence expect would be the end of a powerful prince in the nineteenth century, who should pursue the course Louis Phillippe pursued? Did he so demean himself in the high and responsible station to which Providence exalted him—especially when we bring into the account the *manner* and *condition* of his taking the crown—did he so demean himself as to guarantee the continued smiles of Heaven? In many respects Louis Phillippe was a very worthy man. He possessed many excellent traits of character. But in his regal life, when weighed in the balance, he was found wanting. He did more than to commit fatal political blunders. His sceptre was stained with palpable injustice and outrage, both towards man and God. He came to the throne as a liberal prince. Heaven and earth heard his vows, that he would reign as a republican king; would surround the monarchy with republican institutions. The people, whose voice called him to the throne, hailed him as a father and a friend—the deliverer of an oppressed people from the thrall of Bourbon despotism. And the Protestant world had reason to expect he would reign, at least, as a liberal Catholic prince. France and the world too well know how he cringed to the most miserable system of absolutism. Had Louis Phillippe been half so ambitious to retain the good opinion of his people as he was to main-

tain his throne and to vindicate his legitimacy ; at least, had he been half so ambitious to render stipulated *justice* to his people, he might still have been the king of a prosperous and affectionate people. Or had he been half so careful to act the liberal Catholic prince, extending the arms of his regal influence to promote, wherever French interests exist, education, civilization and Christianity, as he was to impose, by his strong arm, on an unoffending people just emerging from heathenism, corps after corps of Romish priests, who, he could not but know, would, if they acted in character, cripple, and, if possible, destroy every Protestant mission within their influence, he might still have been the head of a great and noble nation, on whom should come the blessing of many. That dark page in the history of Tahiti, will ever remain a darker page—an indelible disgrace, in the history of Louis Philippe. When he directed his cannon against that newly Christian island, he directed them against his own throne. Those missions live and prosper, while Louis Philippe has gone into an inglorious exile. An influence exerted in Greece, flowing from the throne of France, drove Dr. King from Athens and from his mission, a temporary wanderer ; Dr. King has returned to his work, and Louis Philippe has bid farewell to his throne forever !\*

We may subjoin as subordinate causes of his downfall, regal extravagance, heavy taxation, a monstrous army, the fortifications of Paris, opposition to electoral reforms, the press subjected to vexatious embarrassments, money and other favors lavished on the priesthood, with a hypocritical attachment to Popery, hoping thereby to strengthen his dynasty at the expense of the people. Like Saul, who, in his troubles, had recourse to the witch of Endor, Louis Philippe sought the favor of the Romish clergy, flattered the bishops, and favored the establishment of monasteries. But this resource failed him, and did but hasten his downfall. Such are some of the causes which irrepressibly irritated the public mind, and

\* The very law which had been so often, of late years, applied by Louis Philippe and his government to impede the spread of the gospel, and suppress free discussion, became, at length, the occasion of his own downfall. Discern ye not the Hand of God ?



made the revolution inevitable. The Lord was departed from Saul, and he was sore distressed.

And, finally, the *Bible* has had much to do in producing the late religious and political convulsions in Europe. The Bible is a revolutionary book, meaning by revolution, an advance of right opinions, manners and constitutions; a resistance of oppression and monopolies; a demand for liberty and natural rights. The word of God is a great leveler, which is upturning and overturning this wicked, distracted world, and preparing it for a complete civil and religious renovation. It is not too much to believe that the million of Bibles, which have been circulated in France during the last five years, have been a powerful element in the present waning of despotism; the breaking up of old foundations to make way for better. And, what is prospectively encouraging for France and the nations that easily adopt her opinions, the late revolution has, in a remarkable manner, opened the door for a more abundant and effectual introduction of the Bible.

Through the admirable system of Bible colportage, the Sacred Scriptures are being distributed throughout France, in every condition of society. The cottage, the palace, the soldier, the sailor, the school, are, without let or hinderance, visited by the indefatigable colporteur, and blessings follow in his track. Here lies our brightest anticipation for France.

That revolution brought to light an amount of Protestantism in France, which was not before supposed to exist. Villages, where a Protestant could not find a congregation, if allowed to preach at all, have dismissed their Catholic cure, and called in evangelical ministers. All the religious societies find large fields open to their efforts, which they are prevented from occupying only by the want of the pecuniary resources.

Thus has the great idea, so happily conceived—divinely suggested—in the Mayflower, been steadily and gradually developing, and never more gloriously than at the present moment. God may be seen in its progress at every step. The Lion of the tribe of Judah has been steadily opening the unsealed Book; the eternal decrees have been unfolding, and being executed by an Almighty



Providence, and nothing has been able to retard their progress. The kings of the earth have set themselves, and the rulers taken counsel against the Lord, and against his anointed. But all their counsel and wisdom have been brought to naught. He that sitteth in the heavens has had them in derision. He has spoken to them in his wrath, and vexed them in his sore displeasure. Never was the skill, sagacity and power of man more signally foiled; never the wisdom and power of God more illustriously magnified. Austria, France, Italy, had done all that human sagacity and forecast could do, to save their thrones and their despotisms from the invading tide of popular reform. But it came, rolling over the troubled billows of the Atlantic, and all the strong-built fortresses of despotism, and triple lines of restrictions to shut out liberal opinions, and an unholy coalition with a corrupt priesthood, and the well taught doctrines of absolutism, and the profoundest skill of man and the power of the bayonet were but cobwebs.

Europe has been swept over as by a tornado; yet we confidently look that when this desolating tornado shall have passed by—desolating only to the towering fabrics of aristocratic pride and regal tyranny, and a grasping, ambitious priestcraft, we shall see a fairer temple arise, the temple of universal liberty, adorned with intelligence and virtue, where men, politically and socially free, shall rest from the turmoils of revolution—the temple of a pure religion, too, of a free and ennobling Christianity, all radiant with the wisdom and purity and glory of heaven.

Such we anticipate as the glorious consummation of the late desolating revolutions in Europe. Anarchy may for a time prevail; darkness and confusion, for a time, cover those lands which have so long been covered with darkness and confusion, but we look for the time, as not distant, when the great hammer of Revolution shall have done its work; when the huge, confused mass of broken materials shall have been cast into the great crucible of the Almighty Hand, and fused, and a new order of things shall follow; a remodeling of the nations; of their governments; an establishment of universal liberty,

and a re-installment of Christianity on the simplicity and purity of her ancient foundation, disenthralled from her present cumbrous trappings and carnal armor; when she shall renew her youth, and "rejoice as a young man to run a race."

The little ripple, produced in the great waters of human activity by the Puritan fathers, two hundred years ago, and which, to all human sagacity, seemed likely to die away almost as soon as produced, or to be merged in the billows of the ocean, becomes itself a mighty wave, rolling over the whole continent westward, and seeming to renew its strength as it crosses the Atlantic, and sweeps, like an overwhelming surge, over every nation in Europe. Roll on, ye heaven-sent billows, till despotism, and bigotry, and priestcraft, and every thing that opposes an heaven-born religion and a divine liberty, shall be crushed beneath your power. May the Lord hasten it in his time.

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## CHAPTER XXII

The World in 1858. The Last Ten Years. The Present an Eventful Year. The Great Awakening. The Ingathering of the Elect Before the Great and Terrible Day of the Lord. The Sepoy Mutiny.

A DECADE of years have passed since the penning of the last chapter. They have been eventful years; yet no one so eventful as the last. Never were so many momentous events crowded into so brief a period of time. Bloody wars have been waged, finished, and made to result in opening large territories to the reception of the gospel, and inclosing lands, before benighted, within the pale of civilization and Christianity. China has been opened to the missionary; India has been strangely revolutionized, and no doubt prepared for great and good

things in the future. The "fierce fanaticism" of the crescent has waned almost to extinction, and Turkey is become the protector of Christianity. The conflict between barbarism and civilization was never more severe or successful. Never in the same brief period was the progress in human affairs so great: advances in science and the arts, in commerce, in developing the resources of the earth, and in bringing the power of the press and of education to bear on human advancement. Human affairs are fast hastening to a fearful, a glorious crisis. And no year of the ten has been so eventful as the past.

In 1848, the foundations of the great deep in the political world—more especially in Europe—were broken up. Europe was terribly shaken; kings stood aghast before the roused spirit of liberty, giving no doubtful tokens that the days of civil despotism were numbered. It seemed overthrown, and freedom installed in nearly every nation in Europe. But the tide of revolution was strangely stayed; and for a time—may it be short—all things remain as they were. Yet much has been gained. The liberal parties have learned their strength—mighty elements are at work—free principles are yearly taking deeper root—the destined leaders of the coming revolution are daily gaining wisdom and experience, and preparing for a more deadly onset and a more complete victory. The work, begun in 1848, developed just enough of its power to give to despotism no uncertain presage of what the end shall be. Those were premonitions of the final battle, which must, ere long, be fought between truth and error, between liberty and civil bondage. The four angels are holding the four winds of the earth until the servants of God shall be "sealed." The judgments, the carnage, the devastations of the great and terrible day of the Lord, are delayed that the number of the elect may be gathered in.

Such a harvest season was the year 1858. In no year since its origin has Christianity made so signal a conquest. Beginning in our chief emporium of trade, it has extended through the length and breadth of our land,

scarcely leaving a town, village, or hamlet unblest. And the rich fountain of mercy, here opened, seems not likely to be circumscribed within the oceans which bound our land. Its healing waters seem destined to reach other lands. The British Isles are already feeling the blessed influences. Else what means this universal stir about the working classes, this breaking down the barriers of ecclesiastical formalities, this starting up of evangelists, this opening of our churches, abbeys, and cathedrals for the word of God to the masses, this entrance of the gospel into places of trade and amusements; and the lapsed churches on the continent, we may hope, will not be passed by in these kindly visitations of Heaven.

The work bears on its face the most indubitable marks of Divine origin. It is the work of God; yet not without secondary causes, means, and instrumentalities.

And it has a providential history of no common interest. It is another of those peaceful, powerful triumphs of truth, which are wont to follow the earthquake, the fire, and the storm. As a people, we were driving, with sails swollen by the enchanting gales of prosperity, upon dangerous quicksands. We were "hastening to be rich." In the midst of a singular profusion of Heaven's blessings, we were forgetting the Giver. In the hot pursuit of an earthly treasure, we were neglecting to secure a treasure in Heaven. Engrossedness in things seen and temporal, had become the besetting sin of our nation. The world had gone wild after mammon—and the church, alas! was hard in the pursuit. All needed a rebuke together—an arrest—a revulsion. They must be taught the insufficiency, the sad instability of all earthly good. They would never seek the durable riches while the things of the present life engrossed the whole field of the mental vision. In a moment, when least suspected, the cloud gathered, and the storm beat upon them. The whole commercial world was thrown into convulsions. The sea roared and the waves thereof—and how soon the frail bark, which but a moment before seemed riding so safely, and nearing the desired haven so prosperously, lay stranded on the desert shore.



The financial crisis came ; and in that dreadful crash lie buried the hopes of thousands, who in their prosperity feared no change. They are hurled in a moment from the pinnacle of prosperity into the depths of dependence.

But more are hereby most impressively taught the vanity of all human vanities ; and have their thoughts and aspirations directed heavenward, to seek the enduring treasure. Nothing short of such a scathing rebuke would have arrested them. Not till they saw their earthly treasure fail, did they set their hearts to seek the heavenly.

We may therefore believe that the great commercial convulsion of the closing months of 1857, had much to do in preparing men's minds for the gracious visitation of 1858 ; a year ever to be remembered as the "acceptable year to the Lord." Never before have the windows of Heaven been opened so widely, and such a rain of righteousness come down.

The "crisis" was the thunderbolt that arrested attention—that made men stand aghast and wonder amidst the wreck of their earthly hopes, and bade them give heed to the "still small voice," about to speak. For back of all these thunder-tones of rebuke, God had been preparing those quiet, invisible influences, which were about to sway the mind well-nigh of a nation ; and perhaps set in motion a wave of moral influence, which shall not lose its power till it shall have rolled over all the nations of Christendom.

But here again, how great a matter a little fire kindleth. In that great emporium of wealth and sin, and where the financial storm had beaten in merciless fury, there was moving, unknowing and unknown, a humble preacher of the gospel.\* As he pursued his seemingly thankless, self-denying labors ; the thought occurred to him of a Union Prayer Meeting—a mid-day Business Men's Prayer Meeting. It seemed no mighty thought, and was in the beginning a very small thing. But it was the little fire that kindled a great matter—the incipient step to results boundless in time, and durable as eternity.

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\* Rev. Mr. Lamphir, employed by the Reformed Dutch Church.

This was the bow that spanned the cloud which had darkened the commercial sky. Here begun the great awakening; an event more radical, far-reaching, and permanent, than any revolution which has distinguished a century remarkable from the beginning.

Christendom, in America more especially, has been moved to its center. It was now a *moral* and peaceful revolution. The little prayer meeting became a thousand. The key-note was struck—the Holy One had inspired it. The fire from the upper altar had warmed the hearts of a few—it spread from heart to heart, till from the great multitude the incense of united prayer went up daily as a sweet smelling savor, and the arm of the Lord was revealed. God heard the prayers which his own Spirit had inspired; and multitudes, of all ranks and conditions in life—the rich and poor—clerks, apprentices, and their employers—the old and the young—in the city and in the remotest hamlet—seamen, firemen, men of every craft and calling, have, as by one united impulse, heard the voice of the Son of man, and acknowledged the claims of duty and of God. They have, as never before, been roused to consider the great realities of eternity.

No extraordinary instrumentalities were employed, either in the commencement or progress of the work. United prayer, christian harmony and co-operation, family visitations and personal address, connected with and subordinate to the simple, cogent preaching of the gospel, have constituted the agencies through which God has worked. "No Edwards, of resistless force in argument; no Whitefield, of commanding eloquence; no Summerfield or McCheyne, of impassioned feeling, was raised up to be the herald of the Lord." Every thing about it proclaimed it to be the work of God and not of man. It came not with observation, but distilled like the gentle dew on the mown grass. Many a church could find an appropriate utterance of her grateful emotions in the words of the Psalmist: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they

among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

Any number of instances like the following might be cited to show it was not of might or power, but of the Spirit of God.

In a large town in Massachusetts, which has been richly honored with a visit from on high, the good work is said to have commenced, not only in an obscure part of the town, but with an individual who was a stranger to religion, and far removed from religious influences. His attention, he scarcely knew how, became aroused to seek the welfare of his soul; and scarcely was he less solicitous for the conversion of his family. Often, during the past winter, would he awake in the silent watches of the night, and rise and pray for himself and his household; and, when out at work during the day, he would feel impelled to go in and call together his family, to plead before God for mercy. Soon he was rejoicing in hope, and ready to tell what God had done for his soul. It was a little beginning—yet it was the mighty working of God where no eye saw or human hand interposed. It was the little rill which gathered strength and volume as it flowed onward, till it brought health and joy to many a barren, joyless soul. Never did that large and beautiful town enjoy a more delightful work of Grace.

Or take one example more. A few pious ladies are living in a secluded neighborhood, where no Sabbath bell calls them to the house of God, and no voice of prayer and praise makes vocal their humble homes. Some unseen impulse moves them to meet together and pray for a gracious visitation from on high. Strange enough, a little boy of eleven years, whose heart had been wrought upon, no one knew by what means, had been brought to the Saviour. Hearing of this meeting he felt constrained to go and tell what the Lord had done for him.

A careless, godless young man, too, by some means, found his way to the same little gathering: and, hearing the boy's simple story, he scoffed and ridiculed. "It is all show and trash," said he, roughly and insultingly. The

boy was abashed, and the meeting was broken up in confusion—but only to convene elsewhere to pour forth their earnest petitions for the young man. The scoffing youth was smitten to the heart—he sought out the little boy, and in tears grasped his hand, saying—“Oh, Willie, I have had no peace or sleep since I treated you so badly. I am a poor miserable sinner. Pray for me and tell me what I must do.” God spake peace to his troubled spirit. He went again to the prayer meeting, Willie leading him by the hand.

Thus began an extensive and powerful revival of religion. All the neighborhood was moved. With no preaching of the gospel save the prayers and exhortations of these simple people, numbers were led to the cross. A church was organized, and a pastor about to be called, where four months ago there was not a religious service, not even a prayer meeting. Truly out of the mouths of babes and sucklings God had perfected praise.

A writer in the London Christian Times has very graphically portrayed some of the leading features of this delightful work. He speaks as an eye-witness.

Let us look at New York, Boston, and Chicago, those teeming cities, and behold church after church, and room after room, the public halls and theaters, filled daily with people who meet to pray and “exhort one another.” These halls, in the commercially and socially busiest part of the day, are thronged with devout and earnest worshippers. We go from church to church, and hear each minister ascribe the glory to God of numbers of sinners convinced of sin and seeking instruction in the way of salvation. Not in these large cities alone, but in the interior towns, in the ports along the western lakes, and in the secluded villages of New England, the noon-day prayer meetings have been introduced, and the churches are rejoicing in a season of universal prosperity. From every place we hear of sinners being brought to God; not the poor and uneducated, but of all classes. Statesmen, who have grown old in the service of their country; philosophers, who possess a world-wide reputation; philanthropists, who have worked hard in the cause of suffer-



ing humanity, the rigid moralist, and the formalist, are to be seen sitting at the feet of Jesus, along with hardened outcasts, who have experienced the truth of the invitation—"Him that cometh unto me I will in no wise cast out." Inquirers are counted not by hundreds but by thousands; multitudes pour into places set apart for prayer; impenitent sinners surrender their hearts to Jesus.

Visit Philadelphia—that cold, formal city, which still bears the impress of the quiet, Quaker influence. Walk down its busiest street, at eleven in the morning, and stand opposite the entrance to the largest hall in the city which accommodates 4,000 people. Already persons turn aside to enter that immense room. The number gradually increases; it is composed of people of all ages, from twenty-eight to eighty, and of every grade in society. Half-past eleven arrives, and by this time streams of people come down from the western part of the town, and ascend the steps gravely and silently. Soon the crowd thickens, and the pavement is all blackened with the throngs of men from the business localities. There are to be seen leading capitalists, prominent lawyers and judges, eminent physicians, merchants, bankers, mechanics, tradesmen, clergymen, with some of the wives and daughters of all classes of the citizens, mingled in one moving mass, bending their steps toward the now hallowed hall. Solemnity is to be seen on every face, deeper than we are wont to see, even on the Sabbath day, for many go up to the place in which they were first convinced of sin, and "born again unto righteousness." At twelve the crowd entirely fills the entrance, and within 4,500 human beings are congregated, in profound silence, which produces an impression of awe even upon the unthinking, who may have been attracted thither by curiosity. The clock strikes twelve, a hymn is announced by a well-known merchant, or an unknown clerk. An appropriate prayer is offered, a passage of Scripture is read, with a brief comment added, and the leader of the meeting invites any Christian man to pray or exhort. Usually a layman accepts the invitation, and offers a few sentences of prayer out of the abundance of the heart.

or speaks a few earnest words on some text of Scripture. One succeeds another in these prayers and exhortations, till, as the hour of one approaches, the emotion caused by a service so solemn becomes scarcely repressible; a verse of a hymn is sung standing, and the crowd is dismissed with a benediction from the minister. I *saw* many tearful eyes in that assembly; I *know* that many hearts in that house experienced emotions of solemnity, and desire after better things, to which heretofore they had been strangers; that many were convinced of sin; that Christians had gained higher views of duty; and that ministers had been more fully awakened to a sense of the responsibility of that stewardship of which they must hereafter give a solemn account.

Such sketches send the thoughts back to a period eighteen hundred years ago, when multitudes were brought under the influence of the Gospel; when Satan's fortresses fell, not by gradual approaches, but by storm and assault. The Holy Spirit was then sent down upon a waiting and praying people; and He, who promised that it should abide with the church forever, is "Jesus Christ, the same yesterday, to-day, and forever."

America has been distinguished as the land of revivals, but no previous work has been so all-pervading. "It has penetrated not only the ordinary spheres of religion, but has made the voice of God to be heard in the busy scenes of trade, the colleges of learning, the resorts of fashion, the ships, the schools, the hotels." Men of all political parties, of all religious denominations—infidels, Unitarians, Romanists, Jews—are singularly impressed with the importance of eternal realities. Merchants, scholars, philosophers, who, in the twirl of business or the absorption of their calling, have given little heed to the claims of religion, now readily yield to these claims. And not only has no condition of life, no profession, or calling been unblessed, it is not the less remarkable, that every portion of the country, from the Atlantic to the Pacific, has been pervaded by the same Divine influence. Nearly every ecclesiastical body reports that "there is not within our bounds a church in which the tokens of the Divine presence have not been distinctly seen.

although in many there has been no general awakening."

We may not yet speak definitely of numbers. From statistics already known, it would seem that the whole number exceeds 200,000. Indeed it has been stated\* that, in one week, during the late revival, 50,000 were hopefully converted to God. Suppose this gracious work to continue—and there is no reason why it should not, for the same God is ready to vouchsafe his aid—how long would it require to convert our entire country—the whole of our population above fourteen years of age? Scarcely more than four years! We need not then despair of the conversion of the world. We will thank God and take courage. The same Spirit that in the beginning moved on the face of the deep, and made a new world to emerge from chaos, giving form and life to all things, can at any moment restore the ruins of the fall, and clothe humanity again in robes of Eden. In less time, should it please God, than we have assigned for the inauguration of the millennial day in America, might the strong man in Europe, that keeps "his goods," be disarmed, and the desolations of many generations be built up.

Never was a work of grace more *timely*. Iniquity abounded—the love of many waxed cold. The church seemed to need some reassurance of the power and faithfulness of the Lord, to fulfill his promises, and make his gospel triumphant and universal. Our half skeptical, cold-hearted piety, was ready to call him "slack concerning his promises:" for, since the fathers fell asleep, all things seemed to remain as they were. But hope revived. God hath spoken in great power and love. Faith has put on a new vitality. Every precept, every doctrine of our blessed religion, assumes a new life. Religion has now a soul, which addresses itself to the soul of the world, vindicating itself to be *from* heaven, and *for* man. Zion mourned because so few came to her solemn feast. The Lord hath put into her mouth a new song. He hath lifted up the hands that hung down. The blessing came to inspire her ministers and members

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\* In the Report of the General Assembly, (U. S.,) 1858.

with renewed confidence in the power and promises of her Lord.

Religion has assumed a higher level—the church girds herself with a new courage and vigor for the conquest of the world; fortified for the great battle, without which there is no conquest.

It has restored to the church much which the enemy had stolen from her while she slept. Her confidence in the Divine promises seemed marred—her interest at the mercy-seat impaired—the presence of her Lord not realized—the hope of his coming lost sight of—and that golden chain of love, which bound together the hearts of the early disciples and is ever the bond of their strength and the hope of their power, was sadly weakened. The Lord has comforted his Zion, and restored her strength and comeliness. And this new dispensation of grace seems the way of restoring to the church another of the shorn locks of her strength. I mean, her “daily religious service.” This was an apostolic practice of great value in the primitive church, yet not of the apostles, but of Moses and the fathers. It was the order of God’s house of old; an order doubtless to be revived, when the type of primitive piety shall be restored, and to be practiced in the millennial church to the end of time. As Christians shall love more, their hearts will the more naturally flow together, and their common wants and aspirations will constrain them to assemble daily, and with one heart and voice lift up their souls to their common Father.

The great ingathering of this notable year is probably, as I have intimated before, but another “sealing of the servants of God,” which, in the kingdom of Providence and grace, is wont to precede a new series of the Divine judgments. When God was about to destroy the old world by a flood, he first gathered his chosen ones into the ark. When he would rain fire and brimstone on Sodom, he first rescued the righteous. He would not strike the fatal blow on devoted Nineveh, till he had given the timely warning. Before he should destroy Jerusalem, or let loose the fires of persecution, and the carnage of war, in the first century of Christianity, he



heard the earnest, united supplications of the early disciples, and blessed the preaching of the gospel to the ingathering of a great multitude. The winds of the earth were restrained, till Jews and Gentiles not a few were sealed as the people of the living God.

Before the invasion of the Roman Empire, on the death of Constantine, by the northern barbarians, and the untold calamities of war and devastation—the hail and fire mingled with blood—which overwhelmed the Roman world, and precipitated the church into persecutions and afflictions before unknown, there was vouchsafed another of those precious “sealing” times, or ingatherings into the Christian fold. That other angel, our King and Priest, came and stood at the altar, having a “golden censor, and there was given to him much incense, that he should offer it, with the prayers of all saints, upon the golden altar which is before the throne.” And the smoke of the incense, with the prayers of the saints, ascended up before God, and brought down blessings. And the same censor, filled with fire of the altar and cast into the earth, produced “voices, and thunders, and lightnings, and an earthquake.”

Here is the power of prayer, through the intercession of our Great High Priest, to open the treasures of heaven to the righteous, but to bring down the Divine judgments on the wicked. The united, fervent prayers of the saints, presented by the Great Intercessor, brought down the Sanctifier, to set his seal on the chosen ones. And how strikingly like this has been the history of the present work of grace.

But prayer has another aim. Every prayer for the prosperity of Zion, is indirectly and really a prayer for the removing out of the way, and the destruction of Zion's enemies. Every accession to Christ's kingdom, is an inroad on Satan's. Every sealing time is closely allied with the day of vengeance—wrath being deferred that the elect may be gathered in. The angel, having the everlasting gospel to preach, urges his claims on the ground that the “hour of his judgment is come.” He comes to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

Shall we not, then, accept the present spiritual harvest as a gracious preliminary to the day of vengeance? And if the four winds of the earth are ere long to be loosed, if the hail and fire, mingled with blood, is soon to scath the nations, and the great battle to come, how gracious are the present arrangements of Providence and grace, by which the gospel is being preached to all people, and the dayspring from on high is so richly visiting us. He is now sending forth his angels, with a great sound of a trumpet, to gather the elect from the four winds.

But this is not the conversion of the world and the beginning of the millennium. The gospel must first be preached to all nations for a witness, and great multitudes be saved from the coming destruction.

Let the thoughtless, then, heed the warning voice: "Seek ye the Lord—it may be ye may be hid in the day of the Lord's anger." "Watch ye and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man." "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

Then shall the hearts of the wicked fail them for fear, and for looking after those things which are coming on the earth. But mercy now calls. The portals of heaven are thrown open. A great multitude of every tongue and kindred are passing in. Providence and prophecy combine with the Spirit and the Bride, and say, come—and, as never before, whosoever *heareth*, says, come. "All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an ensign on the mountain; and when he bloweth the trumpet, hear ye."

We may, therefore, regard this extraordinary movement in the church, if not as an immediate precursor of the latter-day glory, yet as a great ingathering of the elect before the coming of the Son of man, in the clouds of his glory, to take vengeance on them that know not God, and obey not the gospel.

But the year in question is not the less distinguished by another series of events of thrilling interest. The Hand that worketh wonders is conspicuously active in the far East. India is, at the present moment, the theater of vast interest to the philanthropist and the Christian. The late bloody, savage revolt, sent a thrill of horror through all Christendom. But we are not concerned at present to recite its appalling details. We only inquire—*What is God bringing out of it?* Is this another of those terrific convulsions which break to pieces, that the great Restorer may raise up from the ruins a more sightly structure? Already we think we see that God is bringing out of it results eminently wise and benevolent.

We may name the following as some of the probable issues of this seemingly disastrous revolt. We believe it to be the precursor of a better day for India. We seem to see on that dark cloud the bow of promise. And—

1. God designed by the Sepoy mutiny, to humble England, and make her feel the arm of the great King laid upon her. England is a powerful and a proud nation; and, as we verily believe, she is to be, in the hands of God, a chief instrument in the coming great revolution of the world, we do not wonder that Heaven should ever and anon rebuke her pride and check her overweening spirit. She must be made to feel her dependence on the great King of nations. And most signally has she been made to feel it.

2. Another design of the Great Ruler doubtless was, to administer a burning rebuke to the East India Company; and either to force her to a radical change of policy, or to take away her power and to destroy her. Her policy has been any thing but a Christian policy. She has patronized idolatry—supported heathen temples—shut out the Bible from her schools—and dismissed from her service the Hindoo that would become a Christian. In a most signal manner does she now stand rebuked and scourged. And if she repent not and turn from her evil ways, and fulfill the mission given her to execute, God will take from her the scepter of her power, and give it to others who will use it more to his honor.

3. Nothing, since the establishment of Satan's seat in that ancient land, has so shown up India and her idolatries, as the late Sepoy mutiny. This is the living spirit of heathenism, broke loose from restraint. Kind, amiable, and inoffensive as that people appear, when subjected to a higher power, and the subjects of a Christian government, their tender mercies are the veriest cruelty, when they break loose from the ruling power. The cold-blooded murders, the savage cruelties, the shameless tortures, which, in the late insurrection, they have practiced on helpless women and children, proclaim, in a voice which humanity will not refuse to hear, what a nation must ever be, without the humanizing influences of the gospel of peace and purity. The late atrocious mutiny has, like some great civil and moral volcano, cast up from dark chaos a nation of idolaters, and thrust them, as it were afresh, on the attention of Christendom, to show what a people without a gospel really are, and to urge on us, as never before, to send them, without delay, the means of renovation.

4. The Christian church stands rebuked in the face of this appalling outbreak, that she has not sooner sent to that nation the gospel of peace. Had that vast mass of moral corruption been leavened with the pure and peaceable spirit of Christianity, when, in the providence of God, it might have been done, these things had not been. The church is guilty. But, thank God, she has heard the call to duty, and is nobly responding. Never before was the whole Christian community of Great Britain so thoroughly and universally roused to prompt and united action. They now strike for the complete subjugation of India to the gospel—for the diffusion of the Bible—a Christian government—and Christian education. And the American church is following hard in her footsteps.

Such order is God bringing out of confusion—such mercy out of wrath.

And another lesson which the church has been taught by this dark dispensation of Providence, is that the work she is engaged in is a very great one; and that the Omnipotent arm alone can accomplish it



She will now, as never before, feel her dependence on God.

5. As another issue of the war, we expect the overthrow of the native, civil, and religious prestige—the abolition of caste, and the renovation of all the nations of the Peninsula of Hindoostan—mountains are to be removed, colossal systems of error and false religion to be taken out of the way, before the mountain of the Lord's house shall be established in that land of idolatry; and no event has done so much to take out of the way what hindereth, as the Sepoy war. We regard the late conflict as the last dying struggle of Pagan despotism, and an effectual means of its annihilation. Henceforth, we expect the chosen race to take possession, to drive out the Canaanites, and to erect there the altars of liberty and true religion. It is probably the last strike of the Moslem in India, for the civil power, or of the worshippers of Brama for the altars of their gods.

A terrible tempest has swept over that land—a convulsion has shaken it to its center. These are the wind, the earthquake, and the fire, which go before and break to pieces all that oppose the peaceful reign of righteousness and true holiness. The still small voice shall follow. Those sunny lands shall not always remain the prey of the Destroyer.

6. And this seemingly disastrous outbreak of violence has yielded yet another pleasant fruit. It has served to test the faith and fidelity of the native Christians. The martyr spirit has been revived. We feared that, in the day of temptation, these "little ones" would fall away. But they stood the fiery trial like men in Christ; they met death like martyrs. Offers of exemption from prison and death could not draw them from their allegiance to their Divine Master; tortures the most inhuman could not make them deny the Lord that bought them. And not only have numbers of mission churches manfully met death rather than abjure Christ, but others have avowed themselves Christians and united with the church, although assured that the spirit of the mutiny was deadly set in vengeance against all native Christians.

We may therefore regard this dreadful civil convulsion as another of those Providential judgments, the design of which is to produce a real and permanent advancement in human affairs.

Late events in the history of India fully justify such an expectation. The late Sepoy mutiny, a terrific remedy for a most inveterate disease, struck the death-blow, we believe, to the native regime—destroyed the long-established prestige of the Hindoo and the Moham medan religion—extinguished the last hope of the re-establishment of a native government, removed some of the most formidable obstacles to the free access of the Gospel, did much to demolish the strongholds of caste. And now that great and populous country is, as never before, lying at the feet of the Christian Church, ready to welcome the good news of great joy which shall be to all people. Never was India so open to the Christian missionary—never could he labor so unrestricted before; and never with so sanguine a hope that the teeming millions of that idolatrous land shall soon become the inheritance of our Immanuel.

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## CHAPTER XXIII.

Remarkable providences—small beginnings, and great results. Abraham. Joseph. Moses. David. Ruth. Ptolemy's map. Printing. The Mayflower. Bunyan. John Newton. The old marine. The poor Choctaw boy. The linen seller. Russian Bible Society. The little girl's tears, and Bible Societies. Conclusion.

*"Behold, how great a matter a little fire kindleth."*

AFTER having completed the task originally contemplated, there still remained in our repository, slips, memoranda, a budget of unappropriated items; not a few instances of remarkable providential interpositions, which did not find a place in the general illustration of our subject, but which all go to illustrate it. We can no more than allude to a few of them in a succeeding chapter. We shall see in these how great a matter a little fire kindleth.

It cannot but interest the pious mind, and confirm the wavering, doubting soul, and quell the rising fears of unbelief, and give confidence in God's purposes and promises, and foster a delightful anticipation of the certain triumph of Christ's kingdom on earth, to see how, out of small beginnings, God is wont often to bring the most stupendous results; setting at naught the wisdom of man; ordering strength out of weakness, and making the most wonderful effects follow the most unlikely and insignificant causes.

It seemed a little matter that Abram should migrate from his country, an adventurer, he knew not where—or that Joseph should dream a dream and tell it to his brethren, or that the youthful Daniel should be carried with the host of Israel to Babylon; or that David should be sent with supplies to his brethren in Israel's army. And it seemed a trivial circumstance that a Dutchman should cut a few letters of the alphabet on the bark of a tree, and *print* therefrom. A vessel of 180 tons called the Mayflower, was a small affair. But what did God bring out of it? There was hid in that little nutshell of a vessel the germ of our free institutions, of our present advanced condition of knowledge and virtue. Wrapped up in the bosom of the men of the Mayflower, were the principles and the ideas, which, when clothed in real acts and institutions, presented to the world a form of government, and a pure, evangelical, free Christianity, and a system of popular education and morals, and an industry and enterprise and inventive genius, which, under God, have made our country what she is.

From such small beginnings, what world-wide and all time enduring results!

Or turn we to the great benevolent enterprises of our day. What came of that little germ of missionary spirit which nestled in the breast of Mills as he prayed with a few of like mind under the "hay-stack?" Or take for an illustration, our Bible Societies. And here what a mighty river rose from the mightiest rill! A Welch clergyman asks a little girl for the text of his

last sermon. The child gave no answer--she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents or neighbors had a Bible; and this led to that meeting in London in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with the Bible, the grand issue of which was the formation of the British and Foreign Bible Society—a society which has already distributed more than 15,000,000 copies of the Bible—its issues now reaching nearly a million and a half annually. And this, in turn, led to the formation of the American Bible Society, and to the whole beautiful cluster of sister institutions throughout the world, which are so many trees of life, bearing the golden fruits of immortality among all the nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to the tears of that little girl. Behold, what a great fire a little matter kindleth!

Here let us pause and ponder a moment on the things already heard and seen. And to what conclusion shall we come? We can scarcely trace the footsteps of Providence through so long a period of time, and over so varied a field, without being impressed with the majesty, and wisdom, and power of Him who directs every wheel of the great providential scheme, and brings to pass his own predestined results. In the review of our subject, we are brought, at least, to the following conclusions:

1. That, in working out the stupendous problem of the redemption of men and of nations, *God takes time*. Moral revolutions are of slow development. The works of Providence, more especially, perhaps, than those of creation, have a direct reference to the display of the Divine character, and to the exhibition of man's character. It was needful, therefore, that these works be prolonged—that the book of Providence lie open continually for perusal. It had been easy for God to speak the heavens and the earth and all therein, into existence in a moment of time—instantaneously to give form, fertility and beauty to the earth, and matured perfection to the animal, min



eral, and vegetable worlds. But God chose to lay open his works to inspection, that they might be examined piece by piece. It had been easy for God to have brought his Son to die a sacrifice for sin, immediately on the fall of man. But a thousand sublime purposes had then failed—God's glory had been eclipsed, and man's redemption been another thing. Four thousand years should be filled up in preparation—not a change or a revolution should transpire which was not tributary to the one great purpose. The Hand of God was all this time busy in well-directed efforts—not an abortive movement, not a mistake, not a retrograde motion, did he make. All was onward, and onward as rapidly as the nature of the work permitted. There was neither hurry nor delay.

God, as a perfect Architect, is rearing, in this world of ours, a perfect building. We believe the golden age of the earth is to return, when Christianity shall be glorified as one complete and perfect Temple. But this Temple shall be constructed of pre-existing materials. All sorts of systems, religions, politics, and ethics, have been permitted to exist, the perfect with the imperfect, the good with the bad. And it has, in all past time, been the work of the Hand of Providence, to overrule, select, reject, and out of the good and acceptable, to rear the perfect building. Our present civilization, and systems of free government, and of morals, are *results* of former facts, systems and experiences—structures formed from the ruins of former edifices—*compounds*, from various gone-by ingredients; all thrown into the crucible of human progress, fused, and run in a new mould. And may we not, philosophically speaking, say the same of our religion? Shall not the perfect building be reared in the same manner?—be wrought out of materials selected and brought together by the ever-busy Hand of Providence, from every system, organization, form of government and religion, which ever existed?—the eternal mind so overruling the whole as to bring good out of all? If so, we see reason enough why God should *take time* to consummate his one great final purpose.

Again, it had been easy for God to settle his people at once in the goodly land, without the migratory life of the

Patriarchs, or the bondage of Egypt, or deliverance from the hand of Pharaoh, or the forty years' wanderings hardships and temptations of the wilderness ; yet their settlement in Palestine would, then, have been no more than the making stationary any other wandering tribes from the desert. The history of that whole eventful period was full of God and his grace, full of man and his rebellion. Or the Reformation of the sixteenth century might have been the work of a day, instead of a result of three centuries' preparation. Or the teeming millions of Asia might have received the gospel without a train of preparatory events running through several centuries, exhibiting the wickedness and the withering influences of idolatry ; the inefficacy of every conceivable form of error and false religion, to ameliorate the civil, social and religious condition of a nation ; and finally producing the conviction that nothing short of a pure Christianity can do it. Or the dark continent of Africa might have been evangelized in a single generation, instead of the protracted, mysterious process, which Providence has pursued, administering a burning rebuke on Africa for her long-protracted sins, as a grossly wicked abettor of the slave-trade, yet visiting the captives in their cruel bondage, and by his converting grace preparing thousands to return to that ill-fated land, laden with the best of Heaven's blessings for poor, forsaken Africa. Had the shorter process been pursued, God's glory and his abounding, condescending grace had been but sparingly developed, and man's sin but partially exposed. God takes time.

2. We may infer, from facts stated, that often the *original* and *direct* object which men have in view in their endeavors to do good, or to benefit themselves, is of less importance than the *incidental* and *indirect* objects which Providence brings out of it. We may be doing the greatest good where we least suspect it. The original and direct object for which *Columbus* entered upon the adventurous voyage across the Atlantic, was to find a shorter passage to India. The incidental advantage which was gained by the prosecution of the enterprise, was the discovery of the New World. The *alchemists* toiled for generations, in pursuit of the philosopher's stone : their

original and direct object was of no value. Yet their researches incidently led to the discovery of facts, in connection with the properties and composition of bodies, which served as the foundation of the science of modern chemistry. The *inventor of printing* had no object in view beyond the amusement of his children or of himself; or, at farthest, his own emolument. The incidental benefits are world-wide, and past all human calculation. *Luther* buckles on the harness as a Reformer, simply to oppose an *abuse* in the sale of indulgences; at first, perhaps, incited only by the fact that that sale was likely to be monopolized by the Dominican monks. The incidental advantage which grew out of the original controversy, was the ever glorious Reformation. Some men toil all their life long to accumulate wealth, a penny of which they will not give to the Lord, yet the Lord takes the whole in the end. Others, like Saul of Tarsus, toil for years to perfect themselves in learning for some selfish end; God frustrates them in that, yet makes them accomplish an infinitely more worthy end in the building up of the Redeemer's kingdom. Nations engage in expensive, bloody wars, for most unworthy, trifling purposes; He that sitteth King of the nations brings out of such wars incidental advantages of a noble and enduring character. One nation is thereby opened to receive the gospel, and, in another, mountain-like obstacles to the setting up of the kingdom of Christ, are removed. Man, in his schemes and operations, means one thing; God, in his plans and agencies, means quite another thing. Hence,

3. We may with perfect confidence leave *results* with God. God will complete what he has begun. Not one of his purposes can fail. Man sees but a little way; God sees to the end. Examples already referred to will illustrate the thought. Little did the young Chaldean adventurer anticipate the illustrious race of kings that should descend from his loins, or his more illustrious spiritual seed. Little did he conceive that his departure from Chaldea was the first link of a most brilliant series of events. Little conscious were the brethren of Joseph, when they nefariously sold their brother into slavery; or Pharaoh's daughter, when she drew the babe Moses from



the rush cradle ; or the captors of Danie , when they forced him into exile, that theirs were preliminary steps to the establishment of a power which has again and again revolutionized the world, and shall continue to revolutionize it till the kingdoms of this world shall become the kingdom of our Lord. Little did Columbus think of the amazing consequences which have resulted to mankind from his adventures ; or the Pilgrim fathers, the grand and truly astonishing effects of their zeal, and faith, and love of liberty, in their consequences on the history of mankind ; or Faust, in his invention of the art of printing ; or Luther, in his bold essays to reform a corrupt church. And that little band of Christians met in London to devise means of supplying the poor in Wales with the Bible, were as far from foreseeing that their deliberations should result in the formation of the British and Foreign Bible Society, which, with affiliated societies, (all her own legitimate daughters,) should so soon enter on the work of giving the sacred volume to the entire world. And as little did Robert Raikes think what an instrument for the renovation of the world he had originated, when, having gathered about him a few beggarly children in the by-ways of London, he embodied the idea suggested by a benignant Providence into the form of a Sabbath-school. A child may set a stone rolling which the mightiest man cannot stop.

We look back through nearly sixty centuries, and see with what a steady, irresistible step God has carried forward the great work. Not a failure has occurred—not a mistake—not an obstacle that could stand in the way. The mountain has been made a plain when He would pass over. Kingdoms and dominions—the stateliest fabrics of human power and skill have been as nothing before him—as the cobweb in the path of the giant. What perfect confidence may we then have that God will complete what he has begun ; and especially as we now see he is, as never before, bringing all things into subserviency to the one great end. Learning, skill, inventions, improvements, discoveries, governments, all human activity is so shaped, or such a tendency given to it, that



it is made, in an unwonted manner, to subserve the work of human salvation.

4. Another conclusion to which we arrive is, that the church is safe. No opposition has ever prevailed, no weapon formed against her, prospered. Ten heathen persecutions raged, and their fire was hot enough to dissolve any thing but God's Church. In the last, her enemies boasted that "now they had done the business for the Christians, and overthrown the Christian Church." Yet, in the midst of their triumph, the church prevails, while the persecuting power, the great Roman Empire, is brought to nought. Again, the Arian heresy threatens to swallow up the church; or the beast on the seven hills makes war on the saints, and seems to overcome them; or the unnumbered hosts of the Saracens spread like locusts over the Christian world, and seem for a time commissioned to annihilate it; or Protestantism is assailed by an Invincible Armada; or likely to be blown up by the Gunpowder Plot in a Protestant Parliament. Yet all these mad endeavors avail nothing. God signally appeared for the deliverance of his people, and turned the machinations of the wicked against themselves.

And so it has been in every age of the Church. She has outrode every storm, though shaken by the thunderbolt and scathed by the lightning. No confederation has been half so much assailed or opposed with half so much power and virulence; none has stood so firm, none withstood so long. And, as it has been, so it shall be. "Judgment shall return unto righteousness"—the seeming darkness and disorders of Providence shall issue in the furtherance of the cause of righteousness—the progress of truth. All shall be so overruled that the right and the good shall triumph. The righteous shall see it and be glad. The arm of Omnipotence is engaged to carry forward his cause—to make every one feel that if he be on the side with God, on the side of truth and righteousness, *he is safe*. The stars in their courses may fight against him—all may appear dark, and confused, and adverse—the tempests may beat, the floods come, yet his foundation standeth sure. It is the rock. His house will not fall. All his earthly interests may fail, the earth be burned

up, the elements be dissolved, yet the man who has God for his portion can suffer no loss. His treasure lies too high—his home beyond these temporary turmoils of time—his interests are all in the safe keeping of One who never allows a single purpose of his to fail.

But on the other hand, how different is the condition of the ungodly man? He may seem to prosper for a while; but his prosperity is as the "baseless fabric of a dream." It has no foundation. Be it riches, honors, pleasures, any thing in which God and eternity do not enter, it will change with the changes of time. It hath no permanence.

5. Again, we are led to conclude that all human affairs, and the great work of redemption, are approaching a *crisis*. The lines of Providence seem fast converging to some great point of consummation. Great events thicken upon us. Events which were wont to occupy centuries, are now crowded into less decades of years. The wheels of Providence run swift and high, far outstripping in their magnificent consummations any thing that a few years ago imagination could conceive or faith realize. We now see the whole world in motion, animated by a common soul; and that soul is Providence. All is gloriously moving forward to a destined point; and that point the next great step of advancement in the sublime economy of grace. There is commotion among the hosts of Rome. The waters of the mystic Euphrates are glimmering for the last time in the rays of the setting sun. The Pagan world is shaken to its very centre—its temples crumbling, its idols falling, its darkness dissipating, and, as never before, it is prepared to receive the gospel. And the spirit of life is passing over the face of the stagnant Christianity of the East, and preparing those lapsed and corrupt churches once more to arise and let their light shine. And there is discovered, too, a shaking among the dry bones of Israel, a spirit of renovation and life, betokening the long night of their dispersion and affliction to be nearly passed, and the day of their redemption at hand.

In correspondence, too, with all this, there is a movement in the sacramental host, and a counter movement in the camp of the enemy, both heralding the

approach of the same crisis. This heaving of the lungs of a new spiritual life in the Church—this recent movement of the moral muscles of the body of Christ, has given birth to a delightful progeny of benevolent associations, brought into being just in time to meet the demand created by the movements of Providence in opening the field. The Church has at length roused from her deep sleep of apathy over the Pagan world, and is extending the arms of her compassion to the ends of the earth, and reaching the bread of life to waiting millions. While, on the other hand, the enemies of the truth are on the alert, ready to contest with the saints the last inch of ground. The adherents of infidelity, error and Anti-christ, are gathering up their strength, combining their forces, and preparing to come up to the last great battle. "Satan is driven from one strong hold to another and foiled at every turn. Expedients are failing him. He stirs up war, and it becomes the occasion of spreading the kingdom of peace. He excites persecution, but instead of exterminating the saints of God, it brings about full liberty of conscience, and favors the organization of independent Christian churches. He panders to superstitions, by devices so successful in the dark ages, but only provokes another reformation in the land of Luther. His old arts will not serve him now." All things betoken the approach of another great crisis in the work of human redemption.

6. Another conclusion, therefore, to which we are brought, is, that although the world is soon to be given to Christ, yet there shall come a *dark day first*. The enemy has usurped the dominion of this world. He is the god of this world; the prince of the power of the air. Though overcome, he is not yet dispossessed of his usurped inheritance. The strong man armed is still spoiling the goods. Often he is made to feel the weight of a stronger arm, and, like a chafed lion, is roused in his wrath. Truth is mighty. He fears its invading footsteps as he sees its irresistible progress. Yet he will not yield the possession of six thousand years without a last desperate conflict. Nothing so soon brings on this conflict as the progress of truth. It is but the legitimate effect of



the diffusion of the gospel. And as the probability increases, that Christianity shall fill the whole earth, that all shall be brought into subjection to Christ, all learning, wealth, earthly power, manners, maxims, habits, human governments, and whatever belongs to man—the rage of the enemy becomes more and more rampant; and as he sees his territory diminishing, and his last foothold threatened, he will make his last grand rally, and never yield while there remains a forlorn hope. The friends and the enemies of the truth are no doubt fast bringing things to a grand and dreadful issue, which shall for a little time cover Zion with a cloud, but which shall soon bring her out fair as the moon, clear as the sun, and terrible as an army with banners.

7. The missionary work is *the* great work of the age. It is the work to which God by his providence is especially calling his church at the present day. Our age is not characterized by wars and rumors of wars, nor even by great political revolutions. In nothing is it so remarkable as for increased facilities for the spread of the gospel, and the actual diffusion of civilization and Christianity by means of Christian missions. Few are fully aware what has been the progress of evangelization since the world was hushed into peace on the plains of Waterloo. But a single generation has passed, yet the moral changes which the world has undergone during this short period, are truly astonishing. The historian who shall write the history of this period, will needs fix on the work of evangelizing the heathen, as the great work of the age. Infidelity and fanaticism concede this, when they so carefully hold up the amelioration of the condition of man and the conversion of the world, as the Ultima Thule of all their systems, and of all their wild or wicked devices. No one would now think to hazard a new scheme, which should not hold up the spread of civilization, knowledge, and Christianity, as the consummation to be reached.

8. The present is the *harvest age* of the world. A busy and all-controlling Providence has been preparing the ground for centuries past, and sowing the seed, and watering it with the heavenly dew, and warming it with



the rays of the Sun of Righteousness. He has, too, been preparing laborers for such a harvest, and now he is gathering in the sheaves. Indeed, for the last thousand years, all things have been preparing for this very age. Midnight darkness then covered the earth. That was the crisis of spiritual night. From that gloomy epoch causes have been at work; revolutions taking place; instruments, resources, facilities accumulating, which have all been employed to bring about just such a day as the present. The lines of Providence seem converging here. The labors of Wicklif, Huss, and Jerome, the ever-glorious Reformation of the sixteenth century, prepared agencies, established principles, recovered, from the rubbish of a corrupt church, doctrines, and restored to the church vitality and spiritual vigor, all of which seem to have been looking forward to the present age. The revolutions and activities, and the great and good men of the seventeenth century, were especially contributing to this same end. Baxter, Bunyan, Doddridge, Flavel, and the hosts of giants of those days, were laboring for our times. Great and good men are always as the tree of life which bare twelve manner of fruits, and yielded her fruit every month, whose leaves were for the healing of the nations; yet those men seemed more especially to have been raised up for our age. Never more than now, perhaps, were the writings of those men fulfilling their divine commission.

And, in like manner, the wars and political movements of the eighteenth century, with all its intellectual and moral advances, were contributing to the same consummation. The American Revolution; the conquests of the English in the East; and the career of Napoleon Bonaparte, were all far-reaching events, and immensely influential in bringing in the present harvest season of the church. By these means modern liberty found habitation and rest; the territories of Paganism were thrown open to the benevolent action of the church; and many a formidable obstacle was broken down by that hammer of Providence, the hero of Corsica. Before him quailed the despotisms of Europe; Rome shook on her seven hills, and the internal weakness of the Turkish empire was re-

vealed, and from that time Mohammedanism began to decline.

9. Finally, if such be the indications on the part of Providence, such the facilities and resources secured for evangelizing the world, and such the preparedness of the world to receive the gospel, **WHAT IS THE DUTY OF THE CHURCH, what the duty of every individual Christian** at such a time, and under such circumstances?

This was announced as the **THIRD** general topic of the present treatise. But our volume has already swollen to its prescribed dimensions. We may not, therefore, enter upon any discussion of this topic, but we leave it with the pious mind to *infer* his duty in the solemn and interesting circumstances in which, at the present moment, he finds himself providentially placed.

We possess advantages which neither the apostolic age, nor any subsequent age ever yet enjoyed. Such improvements, inventions, discoveries, facilities of communication and intercourse with all parts of the world, have been the heritage of no preceding age. The Printing Press, the Mariner's Compass, modern improvements in Navigation, and Magnetic Telegraphs, were equally unknown in the early ages of Christianity. Different portions of the world were estranged, one portion not even knowing of the existence of the other. Commerce was restricted to a small portion of the earth's population, and education was confined to a few individuals of a few nations. Science had scarcely been made to favor Christianity at all, and governmental power was generally opposed to it. Liberty, the only political atmosphere in which Christianity can flourish, scarcely existed, even in name. The literature of the world, too, and its philosophy, were opposed to the progress of Christianity.

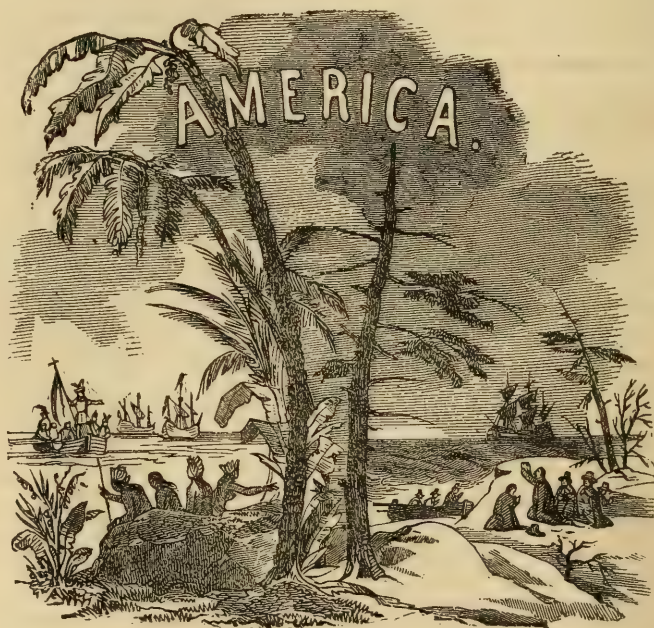
But in the revolutions of Providence, how different it is now! What immense advantages does Christianity now enjoy for its universal propagation and establishment over the whole earth. The mighty power of God is everywhere at work, accomplishing the one great end for which the earth was made. All things are being brought into subserviency to this one purpose. God has risen up, and by the strong arm of his providence, is pre-

paring to give the kingdoms of this world to his Son. The church has never before been brought into a position so favorable for the conquest of the world.

What, then, is the duty of the church? and of the individual Christian? She should work when and where God works. She should follow the leadings of Providence; take possession of every inch of territory open for her occupancy; send a missionary, plant a mission, wherever she may; erect a school wherever pupils may be found, and give the Bible and the religious book wherever she may meet the reader. The harvest of the world is at hand; the fields are ripe; every disciple of Jesus Christ is a reaper. Each has his own sphere, and befitting capacities, and opportunities for using his capacities. He must, therefore, serve his Divine Master in *his own sphere*; which, if he do with fidelity, his reward is as sure, and he may feel as delightful a confidence that he is performing a useful and important work, as the man who may be laboring in a very different sphere. Causes may be at work, or instruments be preparing, in some obscure corner, which we may help mature; and which, when matured, become potent engines to build up truth or demolish error. Duties are ours; events, God's.

The work to be done is as varied as it is vast and important. None can be idle for the want of an appropriate work; none, whether high or low, rich or poor, can be idle innocently. God now, as never before, is calling every professed disciple of the Lord Jesus to stand in his lot; to do his duty as, in providence, it now devolves upon him. The Great Captain is rallying his forces for the great battle. He expects every man to do his duty.

Ride on, victorious King, conquering and to conquer, till the kingdoms of this world shall be thine, and thou shalt reign forever and ever.



AMERICA.



## CHAPTER XXIV.

Hand of God in the First Half of the Nineteenth Century.

*"Thou shalt remember all the way which the Lord thy God hath led thee"*—[these fifty years].—Deut. viii. 2.

THE history of the first half of the nineteenth century has not been written. It has thus far been an eventful century, and when its history shall be written it shall tell of progress such as the world has not hitherto known. It can not, therefore, be void of interest to pause at this middle point of the century and recount some of its leading events, and therein trace the footprints of a wonder-working God.

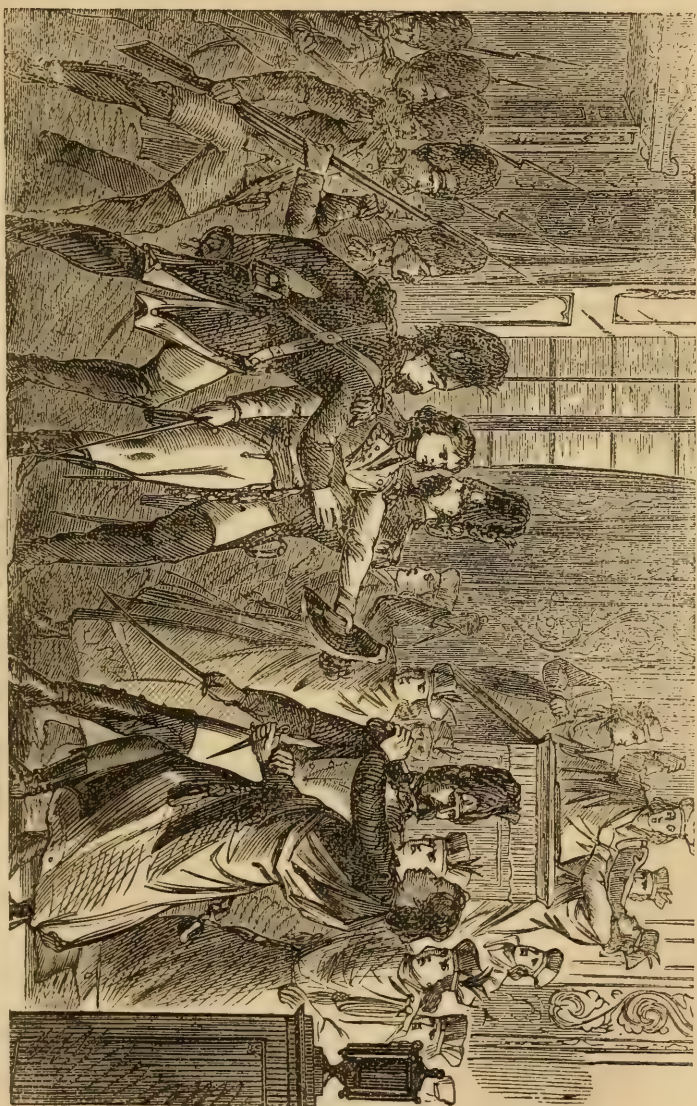
Our review must necessarily be a cursory one, yet enough may be said to justify the intimation already made, that during the last fifty years the wheels of Providence have rolled on with an accelerated motion, and great events have, in quicker succession than ever before, trod upon the heels one of another. We shall be able at every step to discern the Hand of God, so controlling these events as to make them all subserve his purpose in carrying forward the great work.

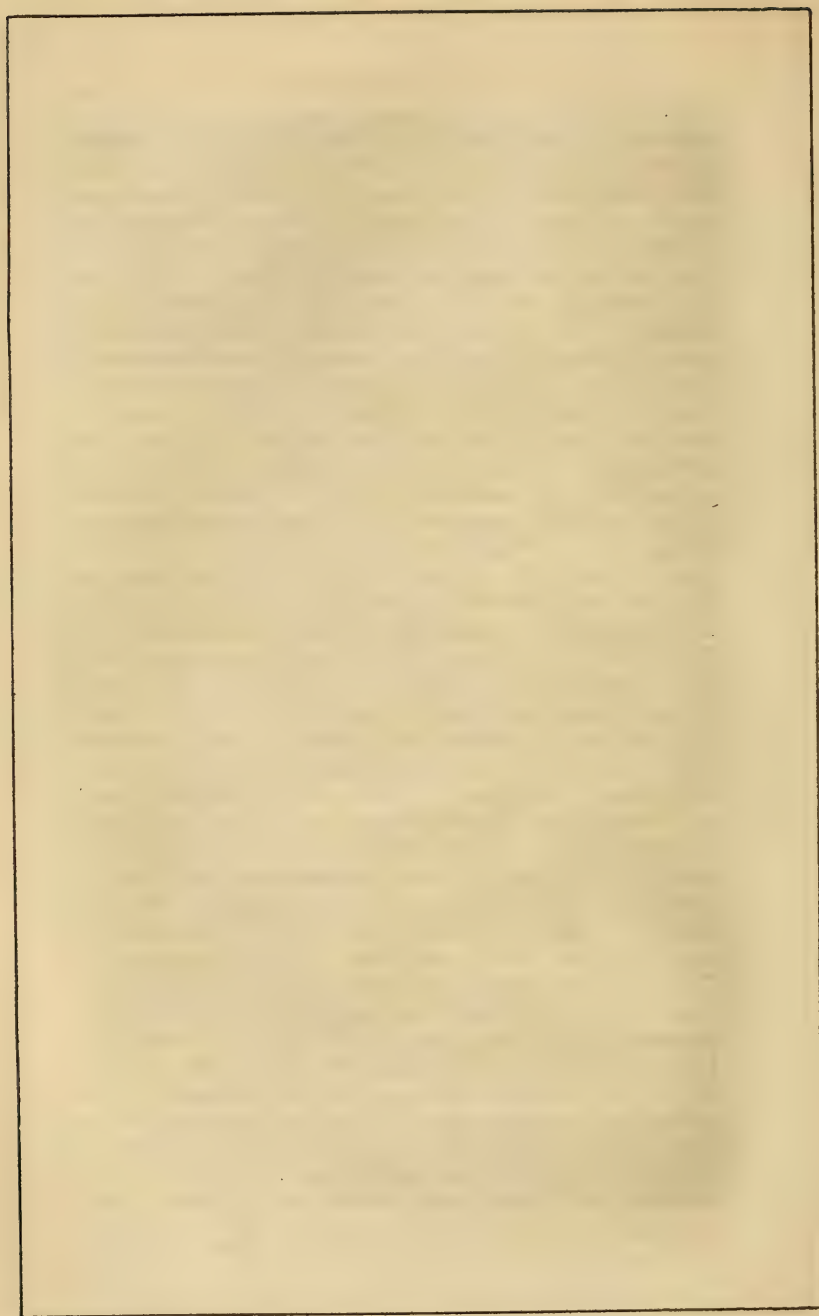
1. The posture of the political affairs of the world on the opening of the present century commands our profound admiration. Mighty strides were being made by the three great Christian nations—especially by the two of the Anglo-Saxon stock. The American States were consolidating into a great empire, rapidly growing in power, and as rapidly extending their boundaries westward. England, having already augmented

her strength by a union with Scotland, now receives Ireland to her embrace; while at the same time she is making stupendous accessions to her dominions in the East. The Carnatic and Mysore in the south of India, the Empire of the Mahrattas in the west, and large domains in the north, are now added to her already immense possessions. These things give no doubtful sign of the conspicuous part the English race are destined to play in the great drama now about to be enacted. France, too, gives signs of being about to act a no insignificant part in the same drama. The "reign of terror" was passing away. France had preyed upon herself till madly satiated with her own blood. Murder, rapine, uncontrolled licentiousness, and disgusting infidelity had made France an object of pity as well as disgust. She presents herself at the threshold of this century amid "blood and fire and vapor of smoke," her sun turned into darkness and her moon into blood. From this moment she receives as her governing star the Great Unknown from Corsica; himself a fiery meteor suddenly bursting upon her, he shall soon set all Europe in a blaze. He flies to Egypt, designing, no doubt, by the conquest of that country, to open the way for the subjugation of the British possessions in India—hopes to make Constantinople the capital of an universal empire—hastens back to Europe—mounts the whirlwind that now is devastating France—makes himself First Consul—Dictator—Emperor—conquers Italy—subjugates all Southern Europe, and makes all the northern nations tremble. The Pope is hurled from his ghostly throne and made a prisoner. His temporal dominion is taken away.

Napoleon Bonaparte was a signal instrument in the hands of the King of nations to scourge and to break up the old despotisms of Europe and to prepare the way for better formations. He was a fire-brand among the nations—a scourge—cruel, blood-thirsty, ambitious, yet not destitute of noble qualities—just right sentiments enough in respect to the claims and nature of liberty and of the mission given him to perform to make him a fit instrument for his work. He inflicted

NAPOLEON DISMISSES THE COUNCIL OF THE ANTIENTS.







a wound on the ghostly tyranny of Rome—he struck a blow on civil despotism which will tell till these despotisms shall be no more. His fearful career produced an explosion which shook the old foundations to their centers, and, as with the voice of a thunder bolt, awoke the stagnant mind of Europe. This was but the first scene in the great political drama of the century. Though less terrific and dazzling, the successive scenes have been scarcely less interesting. The American Republic has made her chief developments in this century; she has added State to State, till she has extended the broad belt of her territory quite across the continent. The number of States has grown from 16 to 37, and her population increased from 5,000,000 to 40,000,000. Then the Mississippi formed her western boundary, and the thirty-first degree of latitude the southern. Now the Gulf of Mexico limits her on the south and the Pacific on the west; she then contained 1,000,000 square miles; now, 3,250,000. The area of the United States might contain 600,000,000 population without being more densely inhabited than Great Britain and Ireland. “It has been computed that the States have a frontier line of 10,750 miles; a sea-coast of 5,430 miles; a lake-coast of 1,160 miles. One of our rivers is twice as long as the Danube, the largest river in Europe. The Ohio is five hundred miles longer than the Rhine, and the noble Hudson has a navigation in the ‘Empire State’ one hundred and twenty miles longer than the Thames. Within Louisiana are bayous and creeks almost unknown that would shame, by comparison, the Tiber and the Seine. The State of Virginia alone is one third larger than England. The State of Ohio contains 3,000 more square miles than Scotland. The harbor of New York receives the vessels that navigate the rivers, canals, and lakes to the extent of 3,000 miles, equal to the distance from America to Europe. From the capital of Maine to the ‘Crescent City’ is two hundred miles farther than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Austria, and Turkey.”

England, in the mean time, has been adding new domains to her empire in every continent and on every sea. Birmah, China, and large portions of Hindoostan, and many islands of the sea, have been made to acknowledge her sway. France has been circumscribed within her ancient boundaries. Spain, Portugal, Italy, Egypt, Turkey, Persia, each one the representative of a vast empire, have within these fifty years all fallen into political insignificance. Or, I might say in a word, if you will lay before you a *political* map of the world, you will find that the Pagan, the Mohammedan, and the Roman Catholic nations have, during this period, all been gradually, and some of them rapidly, waning and losing their political power and importance; while, on the other hand, *Protestant* nations have been as gradually and rapidly rising. England and America alone, doubtless, possess a larger political life than all the Pagan, Moslem, and Romish countries put together. They have more political vigor, more right government, more commerce—and are more powerful, either in the arts of war or of peace. Political changes in South America and in Africa should not here be overlooked. A great part of South America has passed from the hands of despotic Spain and Portugal, and of more despotic Rome, and ranged themselves under the banners of Republicanism; and the political power of *Africa* is fast passing into the hands of English races, or of such as have been trained under the auspices of England or America.

During this century, Sierra Leone has grown from small beginnings to a political and commercial importance, both in its relations to England and to Africa, which invests it with a vast prospective consequence in the eyes of the historian. And Liberia has come into existence during the same period, and assumed the position of an independent, free, and Christian nation—one of the most delightful results of America philanthropy—the hope of Africa; and the home of her unfortunate children yet to be gathered from exile in foreign lands, into a land of liberty, and by far the most

efficient agency for the accomplishment of good at home, and the suppression of evil abroad. Already Liberia contains, according to the *Missionary Magazine*, a population of 600,000, among whom near 12,000 have emigrated thither from the United States, and may be regarded as civilized. There are more than 2,000 communicants in Christian churches, more than 1,500 children in Sabbath schools, and 1,200 in day schools. Besides, there are 10,000 communicants in mission churches on the Gold Coast; attendants at day schools in the same, 11,000. Fifty thousand dollars have within a few years been raised in the United States for education in Liberia.

While the Great Ruler of nations has been accumulating a more direct moral power in the Republic of Liberia for the civilization and christianizing of Africa, providential schemes not less far-reaching and effective have been transpiring through other agents and on other portions of the continent. England has been most industriously employed on the south, on the west, and to some extent on the east, wielding a no ineffectual influence through the power of her arms, her commerce, and her enlightened institutions for the amelioration of this unhappy continent. From the Cape of Good Hope on the south, British influence has been penetrating into the interior, and introducing, sometimes by the arts of peace, but oftener through the devastations of war, a knowledge of European improvements, and leaving behind evidences of European superiority. On the west, for the space of some 2,000 miles along the coast, the power of British arms, more immediately, but the influence of British commerce, more effectually and finally, has nearly driven the nefarious traffic in slaves from that portion of the coast, and introduced, instead, a legitimate commerce. By these means the long neglected and long forgotten continent of Africa has been brought into remembrance before Christian nations—her miseries been exposed and brought out for commiseration—her rich natural resources developed, and her wants pressed on the attention of Christian philanthropy. And, which

is a matter of yet livelier interest, the heart of Christendom has, during the same period, been singularly moved in commiseration of Africa's wrongs, and a corresponding benevolence kindled, to bring her speedy and effectual relief. Some of the greatest hearts that have throbbed with Christian love during the last fifty years have opened wide the bowels of their mercies toward poor Africa. How glowed the generous bosoms of Clarkson, Wilberforce, Buxton, Mills, and Finley when bleeding Africa became the object of their benevolent labors! There is scarcely a missionary society which has not its agents in Africa; and, while we can distinctly trace the Hand of the Lord in so awakening our interest and sympathy for the sons of Ham throughout Christendom, we can as distinctly trace the working of the same benevolent agent in preparing the African mind to receive the Gospel. Wherever the missionary has gone, and as far interior as he is able to penetrate, he everywhere finds a people ready to hear his message and gladly to welcome the institutions of the Gospel. The signs of the times abundantly indicate that the time to favor the outcasts of Ham draws near. God is engaged for their deliverance. Light begins to penetrate the thick darkness which has so long settled down upon them, and soon shall Ethiopia stretch forth her hands to God, and the tents of Dedan and of Sheba shall be radiated by the light of the Sun of Righteousness.

The following paragraphs, taken from the New York *Tribune* most happily and succinctly sketch with a masterly hand the chief political events which have characterized the last fifty years. Though long as an extract we need crave no indulgence for it. It is a beautiful miniature of a great and interesting picture. Group after group appears, the mind ranges over an expansive map of history, and yet the whole is presented to the eye in the narrow compass of a few paragraphs.

Fifty years ago, George Washington had just gone to his grave amid the tears and blessings of the people he had been foremost in rescuing, first, from tyranny, then, from anarchy; and our country, having just



escaped the imminent peril of a war with France, after securing by the federal constitution the power of protecting and promoting her own industry, was beginning to realize the blessings of independence and freedom. Thomas Jefferson had just been designated for next president by a majority of the American people, but had not yet been actually elected, there being an equal number of votes for him and his associate (Burr) on the "Republican" ticket, as it was then called, requiring an election by the House, which took place in February following. The population of our country was over 5,300,000, or considerably less than one-eighth the present number. The Union then consisted of sixteen States—Vermont, Tennessee, and Kentucky having been added to the original thirteen. Ohio had begun to be settled at Marietta, Cincinnati, Warren, and, perhaps, one or two other points, but had not yet population enough for a State. There were small settlements at Detroit, and, perhaps, at one or two other points west of Ohio; but Louisiana was a Spanish province, including St. Louis as well as New Orleans, and the Mississippi a Spanish river, through which our people, then settling in the valley of the Ohio, were demanding egress for their products. Florida was, of course, all Spanish, and what are now Alabama and Mississippi partly Spanish and wholly a wilderness. Our own State had scarcely a white inhabitant west of the sources of the Mohawk and Susquehanna; Buffalo and Rochester were forests traversed only by savages. The Erie Canal had hardly been dreamed of by the wildest castle-builder, and the western limits of this State (which a few months more will bring within twenty-four hours of us) was practically farther off than Paris or Geneva now is. This city had a population of 60,000 (less than one twelfth its present number), mainly living below Chambers Street, while Brooklyn, Williamsburg, Jersey City, and its other suburbs, did not contain a fiftieth part as many inhabitants as now. Philadelphia was a sixth larger than New York, now one fifth smaller, with a far greater disparity of suburban population. Boston had 25,000 inhabitants; Baltimore 26,500; Washington City (whither the Federal Government had been just removed) had 3,200. A few daring spirits were just beginning to migrate from the older portions of New England to Western New York ("Holland Purchase") and Northeastern Ohio; an enterprise quite as arduous and perilous as emigration hence to California and Oregon now is.

In Europe, Napoleon had just reached the topmost round of the ladder by overthrowing the Directory and causing himself to be proclaimed First Consul, though he was not crowned Emperor till 1804. He had returned from his abortive invasion of Egypt in 1799, but the battle of Marengo, which made Italy a French province for twelve years thereafter, was not fought till June, 1800. The Austrian monarch was still known as "Emperor of Germany." Poland, after a melancholy, fitful struggle of twenty-five years against internal anarchy and the conspiracy of kings for her destruction, had just ceased to exist. Alexander had not yet ascended the throne of Russia, his father, Paul I., not being assassinated till March, 1801. Prussia had preserved peace since the defeat of the allied invasion of France in 1792, her councils inclining for or against revolutionary France as fortune smiled or frowned, and so remained until 1806, when she engaged Napoleon single-handed, and was utterly subdued in a single brief campaign, commencing with the double rout of Jena and Auerstedt and closing with the French armies victorious on her eastern frontier. This completed the virtual conquest

of all Germany by Napoleon, Austria having been fully crushed by him in the battle of Austerlitz, December 2, 1805.

Fifty years ago, George III. was in the middle of his reign over the British Empire, with Pitt and Fox, the leaders of the Tory and Whig parties, at the height of their life-long struggle. They both died suddenly six years afterward. Trafalgar was yet unfought, but Nelson was already idolized for his victories of Cape St. Vincent, Aboukir, etc. His attack on Copenhagen was not made until April, 1801.

All this continent, south and west as well as north of the 1,000,000 square miles belonging to the United States (since increased to 3,250,000), was claimed by various European powers as their respective colonial possessions; all north of us (as now), except a vaguely defined and inhospitable portion of the northwest coast, belonged to Great Britain, while all south and west of us was ruled by Spain and Portugal, except a small portion of the eastern coast of South America, lying between the mouths of the Orinoco and the Amazon, which was shared by England, France, and Holland, and known as British, French, and Dutch Guiana.

Great Britain, already bereft of her most valuable colonies by the American Revolution, has built up two new empires within the present century—the first by successive conquests and annexations in Hindoostan, where her possessions now cover a territory as large as Europe south of the Rhine and the Danube, and peopled by hardly less than 100,000,000 of human beings. From the Indus on the west to the Irrawadi on the east, from the ocean on the south to the Himalayas on the north, almost the entire continent is now under British rule. In Australia, a still vaster and more prosperous, though far less populous, British empire is now rapidly forming, from what were in 1800 immense wildernesses, scantily inhabited by the lowest grade of savage beings, and infected along the coast by a few cargoes of expatriated rascality. The growth of British Australia is now proceeding with a rapidity scarcely paralleled, and apparently with entire solidity and health.

The culmination, decline, and overthrow of Napoleon's colossal power belongs to the first quarter of the present century. In 1800 First Consul, in 1804 "Emperor of the French," in 1811 master of nearly all continental Europe except Russia, with Italy, Germany, Austria, Spain at his feet, and even Russia, Turkey, and the United States virtually his allies, and only England stubbornly resisting his strides to universal dominion, 1814 saw him defeated and exiled, 1815 a disowned prisoner for life, and 1821 witnessed his death "on a lone, barren isle," almost equidistant from the Eastern and Western hemispheres. On his complete discomfiture, Europe reverted very nearly into the condition which it exhibited prior to the outbreak of the French Revolution, France being restored to monarchy and reduced to her modern limits; Germany reconstituted a despotic anarchy; Italy surrendered to Austria and absolutism; Poland left a wreck and a divided ruin; Turkey still further crippled and hastening to decay; while only Russia manifested external growth combined with internal vigor. Since Napoleon's death, Spain, Poland, Italy, and Germany have been by turns the theater of revolutionary commotions looking to republican freedom; but these ebullitions have all been quenched in blood, and monarchy, more or less absolute in form, but generally despotic in substance, is now the common law of the most enlightened quarter of the earth, with the exception of Switzerland. France, but recently a nominal republic, now, an empire practically ruled by the twin aristocracies of musketry and money, to-day en-

joys far less freedom than the smaller kingdoms, Sardinia, Sweden, and Denmark. Switzerland still retains her ancient liberties, though convulsed by faction within and menaced by banded despotisms without. So all on the Continent seems fixed as royalty would have it, but it is only seeming. France is a volcano ready for eruption; her millions will never acquiesce in the arbitrary and unlawful robbery from nearly half their number of the right of suffrage; her aristocratic predominance is undermined by intestine feuds, which will yet divorce the sword, the money-chest, and the miter from their present alliance. and restore the rule of the masses; and the day which sees a democratic ascendancy restored in Paris will arouse the republicans of Germany, Italy, Hungary, and perhaps of Poland, to another vehement struggle for the liberties of mankind. Despotism has now the bayonets and the arsenals on its side, as of yore; but in popular intelligence, in comprehension of the rights of man, and the necessary iniquities of kingcraft, the world has made vast progress since 1800. Catholic Emancipation in Ireland and Parliamentary Reform in Great Britain are two of its peaceful trophies. Such are the political aspects on which opens the latter half of the nineteenth century

The evacuation of Egypt by the French, by which India and the great East were saved from a French domination and Popish despotism, and the destinies of the world changed—the taking of the island of Malta by the English—the emancipation of Greece from Turkish yoke—and, finally, the extraordinary revolutions of 1848, and the occupation of a large territory in the north of Africa by the French, are events belonging to the period under review, which, severally, were the beginnings of a series of providential arrangements, which have done much to preserve the balance of political power in the scale of Protestantism, and to save the East from the domination of Rome. A way to the East was thereby opened to England, and her possessions in India secured to her by the possession of Malta, Egypt, and Gibraltar.

2. The last fifty years have been characterized by an unwonted advance of the principles of *Liberty*. At the commencement of the century Liberty was young and crude. In America she was born, and already half fledged, and promised an adventurous flight. While in France she appeared rather as an untamed tiger, unchained, and maddened by the taste of blood. Yet with each recurring year the free principles, which were proclaimed by Cromwell, Hampden, and Sydney, but embodied and matured in America, have been



taking root in Europe. The idea of the divine right of kings has almost become obsolete, and the doctrine, that all legitimate sovereignty lies in the mass of the people has been yearly gaining ground. In no respect, perhaps, has there been a more palpable advance during the last half century than in respect to Liberty. The year 1848 will ever remain a remarkable year in the annals of Liberty. It finished nothing, yet it was significant of progress not long to be delayed. It was a sort of prelude—perhaps better to say a sort of programme—to a political religious Drama which shall astonish the world and shake Europe to the center. The internal fires of liberty, which had been smoldering for years beneath the ponderous impositions of despotism, rankling, burning, gathering strength, and seeking vent, now by one terrific explosion, gave no uncertain token of the convulsions which shall ere long revolutionize Europe. The prelude is passed; the curtain has dropped; the half century expired in an ominous calm. When the curtain shall again be drawn we may expect scenes more terrific, more brilliant, more bloody, more decisive in their character, than the world has yet witnessed.

The present *reaction* of the portentous ebullitions of Liberty in 1848 is producing the dreadful conviction that the despotisms of Europe will yield to no compromise. The peace of Europe depends on the extinction of one of the great antagonistic parties. The despotic powers of Europe rightly regard free principles as altogether incompatible with, and destructive of all, their hereditary and most cherished interests as absolutists. Light and darkness may as well hope to dwell together. Liberty in Europe has but one alternative. She must either be smothered in blood and perish forever, or fortify herself on the ruins of a prostrate and completely exterminated despotism. While popes, kings, absolute monarchs, royal estates, and privileged orders are allowed a being, there will be found no place for Liberty. This appalling conviction is doubtless taking possession of the minds of the recently defeated, but not vanquished, liberal party on the con-



continent of Europe. Hence our inference, that the next war for Liberty will be bloody, appalling, exterminating, and triumphant.

It is principally during the last fifty years that the public sentiment of the world has undergone such an astonishing change on the subject of *personal freedom* and *human rights*. The right to personal freedom is now maintained throughout the whole civilized world, and nearly every nation that claims a place among the great civilized and Christian families of man have passed acts of emancipation by which all are liberated in their own nation or colonies, and in this good work some nations have joined whose claims to be within the pale of Christianity and civilization are scarcely admitted.

Oppression of every sort with intolerance and bigotry, have become unpopular in the world. Hence not only the loosing of the bands of such as have been heretofore bought and sold under the laws, but the removing, by most nations, of the disabilities of the Jews, the emancipation in England of the Catholics, the Tolerance Act of Turkey, and the late Liberty of Conscience, or Inheritance Act of India. And it is principally during this period that such laudable and efficient means have been employed, and so much accomplished, in the suppression of the *Slave Trade*.

In what has been said of the political aspect of the world during the period in question, and of the progress of Liberty, we are obliged to make the vast empire of *Russia* an exception. At the commencement of this period, Russia was a young giant in the "raws." We have seen him augmenting in physical dimensions, and putting on a more refined exterior, and improving in social character and in manners; yet politically and religiously he has remained unchanged—or, if possible, more despotic and intolerant. While the nations over which the religion of Rome, and of Mecca, and of Brahma, and of Boodha prevail, are evidently in their declinature, the regions over which the Greek Church holds sway are as evidently in the ascendant. The growing, grasping character of Russia

gives rise to the most serious speculations in the mind of both the Christian and the statesman. Whereunto shall this colossal, anti-christian power grow? What part is it to play in the great drama which lies before us? What is to be its destiny, what its end? A sublime and awful mystery hangs about this great Northern Power. Bound in the chains of her own frozen regions, and bound faster yet in the iron chains of her own despotism, we look, that, at no far distant day, she shall break away from her adamantine fastenings, and come down upon the nations like an overwhelming avalanche.

Russia is no doubt to play a conspicuous and terrific part in the coming conflict among the nations. What it shall be doth not yet appear. Yet we look upon the strengthening of such muscles, and the invigorating of such a soul, as the maturing of a mammoth that shall yet trample beneath his feet, and devour nations not a few.

The last half of the present century may be as remarkable for the overt activity of this power as the first half has been for its growth.

The political, as also the religious tendencies of the world have, during the present century, been toward one or the other of two great centers. In the civil world all the despotic tendencies of the nations have been toward a great concentration of political despotism in the north of Europe and Asia, under the iron rule of the autocrat of Russia. Already Poland is swallowed up. Prussia and Austria are fairly in the vortex. Turkey is poising on the verge of the whirlpool, and must soon be drawn in. France and Italy are playing about amid the perilous eddies, not long, perhaps, to resist its all-absorbing power. Little now remains but that a coalition be formed with *Rome* and *her* ghostly dominion, and the great Gog and Magog of the North will be able to draw after him nearly all the absolutism of the earth. On the other hand, the last fifty years have exhibited equally marked tendencies of concentration among *Protestant* nations; and among the more free and enlightened of these nations mind

is liberalizing, knowledge increasing, education every year being more diffused among the masses of the people, liberal principles taking stronger hold on the mind, and free institutions more deeply rooted.

The African Slave Trade has been abolished by them, and the stigma of public reprobation has, with some little exception, been affixed thereto.

About the *Anglo-Saxon stock* have been gathering the floating fragments of freedom from the four quarters of the globe; and from the same center have the principles of liberty been diffusing. The embodiment of these principles is more especially found in America, the growth of which body has been confined almost to the period now under review. The establishment of our national existence belongs to the last century, but our growth in power, in numbers, in commerce, in the arts, in knowledge, in the science of government, belongs almost exclusively to this century.

The hand of progress has been mightily at work during these years, in England, in the passage of the justly celebrated Reform Bill of 1836—in the extinction of “rotten boroughs;” in the reforms of Parliament, and in the extension of the right of suffrage; in the extinction of the monopoly of the East India Company, and a reform of its misgovernment; and, still later, in the establishment of cheap postage and the repeal of the Corn Laws.

3. Considerable progress has been made during the last fifty years in respect to *war*, and more has been done to hush the world into universal peace. In the philosophy of history war holds a conspicuous place, both as a scourge and a reformer. Scarcely can we point out a single advance, either religious or national, which has not been heralded by the strife of battle and garments rolled in blood; and not only so heralded, but war has been the instrumentality of such advancement. Wars have become less savage, less frequent—have partaken largely of the improvements of the age, and are now made more directly, perhaps, than formerly, the instrument of advancing Christianity and Liberty. We love to contemplate the present pros-

perous condition of Liberty, and at the same time the enlarged arena which has already, in our century, been opened for the occupancy of Christianity. But when and where has advance been made in either except through the intervention of *war*? Yet war is a sore evil, and it is for this very reason that God uses it to break down and move out of the way, or destroy whatever hinders the progress of his own chosen work.

Yet more has been done during the same period to secure the *peace* of the world. Though wars have not ceased, yet the present extended commerce of Christian nations, the multiplied facilities of international communication, the ties of Christian brotherhood, and science and literature, and various schemes of benevolence and philanthropy, and the dearest interests of civilization and religion, all combine to deter nations from embroiling themselves in war.

4. In the progress of the *arts and sciences*, in *inventions* and *discoveries*, in an increase and diffusion of useful knowledge, in improvements of education, in facilities for intercourse and communication with all parts of the world, the last fifty years have been remarkably prolific.

We can only refer to a few of the topics which might be brought into our illustration. The art of Printing has been known in Europe nearly four centuries, yet such have been the improvements in the art since the commencement of the present century, and such the unprecedented extent to which the Press has been used, that in some peculiar sense the Press may be said to be the mighty power of the nineteenth century.

*Stereotyping* and the Steam-power Press are almost exclusively the inheritance of the last fifty years. And we speak at a venture, yet it may not be so wide of the mark, were we to assert that the amount of printed matter which has been thrown out upon the world during this half century quite equals the entire aggregate of the three and a half centuries preceding. This is doubtless more than true in reference to newspapers and periodical literature; as also in respect to the publication of the Bible and religious books; and may it



not be equally true in respect to books of art, science, and history?

We were forcibly struck with the change which in our own country has come over this art by the following instance which appeared a few months ago in the newspapers. Near the close of the last century, the Rev. Dr. Lyman, of Hatfield, Massachusetts, had written to a clergyman in Boston, suggesting the idea of publishing an American edition of the Bible for the "supply of our great and increasing destitutions," and inquiring into the practicability of achieving such a work in the present condition of the American press and of American liberality.

The subject was long and duly considered by the clergy in Boston; careful inquiries were made of printers and book publishers as to the feasibility of the work, and a result arrived at, and at length communicated, *that it would be utterly impracticable*, in the present condition of the art, to undertake such a work. The truth, as stated, was, that there was not type enough in Boston to set up so large a book; and, as showing progress in a kindred department, the letter making this communication was delayed a fortnight after written, as appeared by a postscript, because there had occurred no opportunity of sending from Boston to Hatfield. In the three counties intersected by the Connecticut River there were, sixteen years later, but three post-offices. Indeed, we can scarcely select a more striking illustration of American progress than is supplied in the history of our post-office. In 1790 the whole number of post-offices in the United States was 75, and the miles of mail route 1,855. In 1870 there were 27,000 post-offices, and 225,000 miles of mail route.

The Newspaper Press, which has at length attained so goodly a stature, and has become a source to almost every family in the civilized world of so much improvement, and so essential as a vehicle for the conveyance of intelligence, is of comparatively modern date. The first idea of a newspaper in England is said to have originated in the days of Queen Elizabeth. It was a sheet circulated at the time of the expected at-

tack from the Spanish Invincible Armada to convey information from one part of the kingdom to another of the progress of that fearful invasion.\* From that time to the present that mode of communication and of instruction has been growing in importance till it has at length reached a magnitude which surpasses all possible conception of a hundred years ago.

The monthly, weekly, daily issues of the periodical press throughout the civilized world amount to some millions of sheets.

At the beginning of the present century there were published in the United States 200 newspapers in all. In 1840 they numbered in all 1,400, and in 1850 they had reached 1,600. At the present time there are 4,575 in all, 4,050 of which are in English, and 525 in German. The first newspaper published in America, was the *Boston News Letter*, first issued April 24, 1704; it was published regularly for nearly seventy-two years. The first religious paper was the *Boston Recorder*, in January, 1816; the second was the *Religious Intelligencer*, in June of the same year; the third, the *New York Observer*, in 1823; the *New York Evangelist*, in 1836.

There are at the present moment not less than 125 religious newspapers published weekly in this country, nearly every association or religious interest having its own organ of communication, while the number of periodical journals have gone up, during the same period, from 0 to 6,000.

An auspicious sign of the times is, the progress which this kind of periodical literature has made in countries Papal, Pagan, or Mohammedan. In Hindoostan twenty-five or thirty papers and pamphlets are weekly issuing from the press in other tongues, filled with facts, truths, and discussions which are scattering light in the midst of darkness. Turkey has already become a land of newspapers and journals. More than 160 of these light-giving mediums speak through the press in

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\* There seems to have been a newspaper published in Venice in 1586, though the first published in England was in 1588, as stated above. Next we meet newspapers in Germany, and then in France.

despotic Russia—sixty-four in St. Petersburg, thirteen in Moscow. One hundred and eight of the whole are printed in the Russ language.

A comparison of the *Book Trade* of to-day with the same trade fifty years ago shows a striking contrast and improvement in the manufacture of books, and the facility and rapidity with which they are multiplied have kept pace with the general extension of the trade. Compare the workmanship of the present day with that of fifty years ago—the typography, the binding, and the improved quality of paper. Indeed, the amount of printed matter sent out annually from the press, secular and Christian, in Christian and in Pagan lands, is vastly beyond any thing that could have been conceived two generations ago.

And there has arisen a corresponding spirit of discovery and of benevolent enterprise which has given the Press its present tremendous power. The following paragraph from the London *Patriot*, so happily characterizing the progress of the last hundred years, is, with very slight exceptions, true of the last fifty years, most of the events alluded to being embraced within the first half of the present century: "One hundred years ago Cook had not navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveler had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmapootra was unknown, even by name, among the rivers of India. The language and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir William Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from Western philologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto



defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago there were neither Protestant missionary societies nor Protestant missions, save only those which had been formed for the propagation of the Gospel in the American colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable."

The present century has already witnessed a very marked and advanced progress in *Science* and *Philosophy*, as also in general learning. Astronomy has been every year revealing new wonders. She has been laying open to the intelligent mind illimitable fields of ether, studded with countless worlds before unknown, and continually enlarging our acquaintance with those already known. She has introduced to our acquaintance several new planets and not a few new satellites in our solar system during the same period of time; their dimensions and orbits calculated, and their relations to other bodies explained. Geology and chemistry—sciences which almost belong to the nineteenth century—have revealed their new wonders in the earth beneath, and new properties of bodies already known. Natural science in all its branches has made some of her richest acquisitions; and especially has natural science been made, during this period, to illustrate and confirm the truth of Divine Revelation, and abundantly to vindicate the Bible from the doubts and misgivings which in the former part of the century seemed to be gathering about it.

Indeed, nearly all we know of the natural sciences, as distinguished from mathematical and moral sciences, is the fruit of the researches, the experiments, and the reasonings of the last fifty years. Some have wholly originated within this period; others have been so advanced and perfected as to give them all but their



birthright in the passing century. There have also been improvements and advances in the medical science, a better understanding of the laws of life and health, and the manner of treating diseases.

Yet it is not so much the extraordinary *progress* in science which characterizes our age as it is the *application* of the sciences to *useful purposes*. Chemistry had made known the powers and properties of substances before, and philosophy had searched out the reasons of the discovered phenomena, and constructed valuable theories; yet it was reserved for this utilitarian century to make science more especially the handmaid of the arts—to rescue learning from the cloister—to evolve the well-constructed theory—to embody the philosophical idea in the tangible form of an everyday utility. Hence our modern improvements in agriculture, in navigation, in the mechanical arts; and hence the many useful discoveries of the present century; of this we have interesting illustrations in the case of *steam* and *electricity*. Fifty years ago these substances were as well known as now, yet, under the magic wand of our present age, what wonders have they wrought! The one has become a motive power that has converted every river, lake, bay, and ocean into a highway of commerce and international communication; which has quite changed the aspect of the commercial world, and put into the hands of the manufacturer and the mechanic a power before unknown; and the other has been made a telegraphic power, which has brought the remotest ends of the earth within speaking distance. In nothing, perhaps, has the nineteenth century been more remarkable than in the new applications of these substances to the great practical purposes of human advancement. Already have these applications reached a surprising result; yet this is but the commencement of a consummation still more astounding.

Fifty years ago Steam Navigation was unknown, and railway communication less a reality than traveling by air-carriages or flying-machines is at the present moment.

The man who should have predicted only a half of a century ago, that our present facilities for commerce, intercourse, and travel should exist even at the end of the nineteenth century, would have been denounced as a visionary, only fit for the mad-house. Yet we are the living witnesses of these sudden and extraordinary results. England is brought within ten days of America—the extreme eastern and western limits of our country—the Atlantic and Pacific—New York and California—within six days. A gentleman in Trebizond, on the eastern shore of the Black Sea, in a letter to a friend, says: “Last week I received news from America only twenty-eight days old, yet it had traveled probably more than 8,000 miles, and been reprinted twice on the way.” A message was recently sent from America to our consul in Egypt in nineteen days. It went to London in a steamer, thence by telegraph to Trieste, thence to Alexandria by steam.

Ocean Steam Navigation is a new feature in history. It has suddenly thrown among the elements of progress a power of no secondary order.

The first regular sea steamship commenced running between Scotland and Ireland in 1818. After this, sea coasting steamers multiplied with great rapidity in England; but their adaptability to ocean navigation was long esteemed problematical by many who were termed “the most scientific men of the day.” The year 1838 was a new era in steam navigation. On the 23d of April, the *Great Western*, an English steamship, entered New York harbor, and from that period there has been regular communication by steam between Europe and America. When we look back to the early Atlantic steamships, we see that it was no easy matter to establish and render ocean steam navigation successful. The *Great Western*, *British Queen*, *Great Liverpool*, and, alas, the unfortunate *President*, were all failures, excepting the first. In 1841, “Cunard’s Royal Mail Line” was established to run between Liverpool, Halifax, and Boston. This line consisted of five noble vessels, of 1,400 tons burden, built on the river Clyde. For seven years they maintained, exclusively, punctual communication, every week in summer, and every second week in winter, between the *Old* and *New World*. In 1847, America sent out her first ocean steamship, the *Washington*, which was succeeded by the *Hermann*. These vessels established an American line between New York, England, and Bremen. By way of allusion, it should not be forgotten that France commenced a line of steamers between Havre and New York in 1846, which turned out to be a very unfortunate affair; they ceased to run in twelve months. In 1849, almost all the old vessels of the Cunard line were sold, and new ones, of a very superior character, put in their place; the line was also extended to run alternately between Liverpool and Boston, and New York.

The year 1850 marks a memorable era in the advancement of ocean steam navigation. On the 27th of April the Atlantic left New York on her first Atlantic voyage to Old England; and since that time her three noble partners, the Pacific, Baltic, and Arctic, have taken up their places in the line. These steamers are the largest vessels in the mercantile marine in the world; conjointly their burden is 12,000 tons. They are truly "leviathans of the deep."

The discovery of gold in California, by the extraordinary emigration from the Atlantic to the Pacific shore, aroused an energy and called into existence a spirit for rapid transit which has been the cause of a most extraordinary multiplication of steamships to meet the demands of mercantile excitement. Ten years ago there was not a single steamship running on the Pacific; now there are ten regular packets running between San Francisco and Panama. Ten years ago there was not a single steamship running regularly from New York down the Gulf of Florida; at the present moment there are no less than eleven. The mails leave every week for Chagres, where they are discharged and transmitted across the Isthmus; from whence, at Panama, on the Pacific, they are carried by American steamers to California. Since the year 1850 commenced, no less than twenty-nine ocean steamships have been finished, or are now being constructed, in New York, Philadelphia, and Baltimore. Their aggregate burden amounts to 42,097 tons. These comprise all the Collins' steamers, and the new steamers, Franklin and Humboldt, of the Bremen line. This, to use a common, but pithy expression, is "going it with a rush." Never since the world began has there been such activity in our dock-yards and machine-shops. And what is all this going to amount to? Well, the half is no more than told. In Europe the same activity and progressive spirit is manifested. One single company, the Peninsular and Oriental, have lately ordered fourteen new steamships to be constructed; and another company, the West India and Brazil, will soon, in addition to their present fleet, have five new first-class steamships, like the Asia and Africa, the largest of the Cunard line. At the present moment the Atlantic is bridged by five lines of steamships, numbering twenty-six first-class vessels, and the number is since doubled. Next year the Pacific will be bridged, and China and California united by a steam line belonging to New York. All mankind will soon be next-door neighbors; for fleets of steamships cover almost every sea and ocean, and every nation in the world is looking on with wonder at the Anglo-Saxon enterprise and adventure of America and England; for these two great nations, divided by the broad Atlantic, are now linked together by a steam-bridge, whose number of arches amounts only to twelve days. The same mighty agent which, by the locomotive, conveys with unparalleled celerity and punctuality the news of the day, with almost the same punctuality carries similar intelligence over the rough paths of the ocean, fearless of "the winds, the water, or the weather." The benefits of steam navigation are inestimable—the steamship is a humanizer. The facilities for travel are greatly extended by steam navigation, and the tendency of the people of different nations meeting and traveling often together is to promote unity and universal concord.\*

Though the triumphs of steam navigation are to be



numbered among the triumphs of the present century—it being only within this period that the great principles involved have been made practical—yet the principle itself seems to have been discovered more than a century and a half before Robert Fulton broached his important discovery. From a singular letter recently brought to light, and published in Miss Costello's "Summer among the Boages and Vines," it appears that the inventor and the invention of steam as a locomotive power did not escape the fate of many wise inventors and valuable inventions. The letter is dated Paris, 1641, and written by Marion Delamore, then a traveling companion of the Marquis of Worcester. They visited the mad-house at Bicetre, where "a frightful face appeared behind some immense bars, and a hoarse voice exclaimed, 'I am not mad! I am not mad! I have made a discovery which would enrich the country that adopted it.' 'What has he discovered?' 'Something trifling enough,' answered the guide. 'You would never guess it. It is the use of the steam of boiling water. This man is Solomon de Caus. He came from Normandy, four years ago, to present to the king the wonderful effects that might be produced by the invention. *To listen to him you would imagine that with steam you could navigate ships and move carriages*—in fact, there is no end to the miracles which he insists could be performed. The Cardinal sent the madman away without listening to him. But far from being discouraged, Solomon followed the Cardinal wherever he went, till His Grace, wearied with his perseverance, ordered him to be cast into prison. Here he has lain three and a half years, calling out to every visitor that he is not mad, but that he had made a valuable discovery.' He had written a book detailing his discovery, which, when the Marquis had read a few pages, he said, 'This man is not mad.' He was conducted to his cell. But, alas, misfortune and captivity had alienated his reason, and he was indeed mad, though, as the Marquis declared, the greatest genius of his age." What use the Marquis of Worcester made of a discovery thus accident-



ally brought to his knowledge, to what extent the idea lived in the minds of men for the next one hundred and fifty years, we know not. Like most other great discoveries, it was permitted, as far as any practical result was concerned, to lie dormant for five generations, till the "set time" should come when its brilliant results should appear.

Plank-roads, canals, steamboats, and railways are the products of our century. And electric telegraphs are, in this line, quite the glory and boast of the age. It was some years after the beginning of the century that the mail was eight days in being carried from Albany to New York. And only twenty years ago emigrants to the Genesee valley were twenty days in reaching their new destination. And a journey from Boston to New York was quite an enterprise. During a corresponding period in England, the internal transport of nearly all the trade of Great Britain was performed by wagons, at the slowest rates, and at an enormous expense. The charge for freight averaged fifteen pence, or thirty cents, a ton per mile. Similar articles are now conveyed over the same ground and the same distance for a penny a ton.

And correspondingly great has been the change in the useful arts—in manufactures and the mechanical arts. More than fifteen thousand patents have been issued from the patent-office in Washington during the last fifty years; most of which have been brought into operation, saving time, greatly reducing the amount of manual labor, and in a thousand ways contributing to the comfort and advancement of man. It has been a period of unprecedented invention and discovery. But a little while ago a man could grind in his hand-mill but a bushel of corn a day. Now a single mill will grind one thousand bushels in twenty-four hours.

Nails once hammered out by a tedious process, have ceased to be a handicraft at all, but are made almost without the aid of human hands. One man can now produce as much cotton yarn as in the same time 25,300 could have produced under the old system of spinning. One water-wheel or engine will set at work

one thousand looms, one of which will do the work of four common looms.

Nor has our age been less productive of improvements in agriculture—in farming utensils—in labor-saving machines. Scarcely any one of the useful vocations has profited more by advances of science.

## CHAPTER XXV.

**Increase of Wealth and other Resources and Facilities for Progress. Migrations and Colonies. Philanthropy and Reforms. The Religious Progress of the Period under Review.**

THE period under review has, also, been equally remarkable *in disinterring the hidden resources of nature*, and subjecting them to the control and benefit of man. The wealth as well as the wisdom of the world has vastly increased. Immense beds of coal, immense mineral wealth, and no less valuable stores in the precious and useful metals, have been made the heritage of our century. But what has yet appeared, we may take as but the opening of nature's exhaustless storehouse to supply the means and the motive-power to an indefinite and incalculable system of human advancement. Nature, too, has, during the same time, been donating new substances, which have already, though as yet but in an incipient state of utility, proved of great worth in the mechanical arts, in commerce, and as articles of clothing and diet—of such are India rubber and gutta percha.

It seems not unlikely that the common and simple substance of *water* is about to yield an inflammable substance which shall prove invaluable for light, and perhaps for heat. The place of the sperm whale, when the race shall fade away before the harpoon of the merciless hunter, and even the place of the coal-mine, if its vast resources should ever be exhausted, may be supplied by *Paine's light and heat*. When forests fail, and coal-mines give out their last supply of fuel, and the sea become exhausted of her abundance, a simple machine may extract from water a substance that shall light and heat the world for long ages yet to come.

Without investigation we have very inadequate conceptions of the quantity of *coal* which is already taken

from the earth, and still less adequate notions of the quantity still remaining in the earth. In England alone there are more than 3,000 coal-mines, which employ 250,000 men in the working, with a capital of £30,000,000. From these mines are taken 90,000,000 tons of coal annually, worth at the pit's mouth £12,000,000. Only forty-four years ago, the boundless coal fields of North America remained untouched. In 1820, 363 tons were taken from the mines of Pennsylvania; in 1847, the supply amounted to 5,000,000; in 1868, probably to 32,000,000.

In nothing perhaps have the last fifty years been more remarkable than in an *increase of wealth, knowledge, and numbers* in those portions of our race which seem destined to act as the most efficient contributors to the world's advancement. These elements of power and progress have been confined to Christian and civilized nations—and more especially to Protestant nations. These countries have been characterized by a singular increase of population, which has been spreading itself over the four quarters of the globe, and by as remarkable a diffusion of knowledge among the masses of the people.

Two thirds of the commerce of the world is in the hands of the English race—and three fourths of it in the hands of Protestants. Of the entire bank currency of the world, more than one half belongs to Great Britain, France, and the United States; as also, nearly one third of the specie circulation. Such facts are significant. For commerce, which has its foundation in the world's wealth and numbers, wields a power mightier than the combined power of human governments. It is at once both the progeny and the propagator of Christianity, the pioneer and the promoter of civilization. With it rises or sinks the scale of all human improvement.

"The counting-room," says one, "is the council chamber of enlightened enterprise, of civil liberty, and human rights. The custom-house is the grand Temple of Peace." But cotton and coal rule the great world of commerce and of manufacture. And here again we



meet these world-moving powers principally as grown in the United States, in Africa, and India, all under the auspices of the same race. The United States is the greatest cotton producer in the world, and, what is more remarkable, as the susceptibilities of Africa and India for cotton growing are developed, they are being developed by and under the control of this same English race. And almost the same thing may be affirmed of *coal*. Withhold from the arena of human advancement, all the coal and cotton which are produced under the direct or indirect control of the English race, and you would put out nearly all the fires of the manufacturer, stop nearly all the steam-engines—dismantle nearly all the ships of the world's commerce, and turn back the dial of human advancement for at least two centuries. The following statistics will give us some idea of the increase of the manufacturing interests during the last fifty years. The quantity of raw material manufactured in Great Britain was in—

	1800.	1849.
Wool.....	3,200,000 lbs.	76,750,000 lbs.
Silk.....	1,250,000 “	6,750,000 “
Hemp.....	500,000 “	1,000,000 “
Flax.....	250,000 “	1,750,000 “
Cotton.....	20,500,000 “	750,750,000 “

But there is a kindred topic already alluded to which we must not, in this connection, overlook. It is the *Extinction of Races*.

We have alluded to the fact of the *increase* of certain races. The decrease of other races is quite as remarkable: all heathen tribes have for the last half century been rapidly decreasing; Mohammedan nations have been dwindling nearly as fast, and the population on nearly every Roman Catholic territory has been gradually growing less. Wars, pestilences, famines—causes apparent and causes latent—have been busily at work, gradually exterminating these different races. As the great King rideth forth to victory, “out of his mouth goeth a *sharp sword*, that with it he should smite the nations,” and “before him went the pestilence, and *burning coals* (diseases) went forth at his

feet." "The Lord is known"—the Lord makes himself known to the nations, "*by the judgments he executes.*" "The nation or kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." No denunciation has been more literally and awfully fulfilled. And so it is at the present day—and so it shall be till all Heathen and all Christian idolatry shall be purged from the earth. The inhabitants of the South Sea Islands—the North American Indians—the populations of India and China, have been gradually diminishing for the last two or three generations, and this devastating process was never perhaps in more active operation than at the present moment. And all this is but a yielding to the benign influences and the increased population of Christendom.

The Sandwich Islands afford a melancholy illustration. In 1778 Captain Cook estimated their population at 400,000. Fifty years after, Mr. Ellis, who in his "Researches" gives his opinion in confirmation of the above statement, then sets them down at 140,000; a decrease of nearly two thirds in fifty years. We find by the last census—twenty years after the last estimate, the population set down at 84,165, an average decline of two per cent. a year. Such a rate of decrease will extinguish the race in thirty or forty years.

We have referred to the expiring life of the Moslems. That proud empire which once wielded the destinies, as with a rod of iron, of nearly all Asia, and of a large portion of Europe, is already among the weak things of the world, and ready to perish. A late writer and traveler in Turkey, speaking from personal observation, says: "What is it you find over the broad surface of a land which nature and climate have favored above all others, once the home of art and civilization? Deserted villages, uncultivated plains, banditti-haunted mountains, torpid laws, a corrupt administration, a disappearing people." Yes, a *disappearing* people! Of this his lordship's book furnishes most undoubted evidence. There is no soul in the body politic. It is partly a gilded and partly a

putrid corpse. Certain reformers, among whom is the present enlightened Sultan and his noble vizier, have given to the body a sort of galvanic action, which has been mistaken by the transient visitor for a symptom of renewed life, betokening a final renovation. But we may be sure that Turkey, as a Mohammedan power, is dead—past all resuscitation. The only practical question with regard to her future now is, *the disposal of the carcass*. The plastic hand of reform may interpose, and the benevolence of the Gospel may restore a member of the decaying system and inoculate him with a new spiritual life, yet the body itself is doubtless doomed to a speedy and hopeless decay.

Identified as the political life of Turkey is, not with the religion of Calvary, but of Mecca, and obsolete and impotent as this latter religion has become in the present advanced condition of the world, the whole must fall as a baseless fabric. It lacks the breath of the *new* life which nations as well as individuals must have, in order to grow and prosper in the times that are coming. But there are other and more obvious signs of decay in that empire: the masses of the people are exceedingly ignorant, corrupt, and incorrigibly *indolent*. Neither in the muscle or the mind of the people is there any reliable element of advancement. "Perhaps the most fatal, if not the most faulty bar to national progress," says his lordship again, "is the incurable indolence which pervades every class alike, from the Pacha puffing his perfumed narghile in his latticed kiosk on the Bosphorus, to the man in the ragged turban who sits cross-legged with his unadorned chibouque in front of a moldy coffee shop in the meanest village."

And the Turks themselves indulge a presentiment that their star is rapidly in the descendant. Intelligent Moslems, it is said, are heard to say that the Turks, without the help of violence or war, may vanish from the land in from twenty-five to forty years. Already they acknowledge that "it appears inevitable that the chief employments, and offices of government, and the army itself, must be recruited from the Chris-



tian population ; and then, some day, the ministers will tell the Sultan that he must become a Christian, and he will do so." The Turkish Empire is undoubtedly among the things that must vanish away, and the Turks themselves shall soon be numbered among the extinct races.

Or we may turn, as another illustration of the same thing, to the Roman Catholic populations of South America and Mexico. Their singular decrease or extinction, and the growing influence of the Anglo-Saxon race, in the places which once knew them as the proud lords of the soil, is a significant fact. It may be sufficient here to quote a single paragraph from the book of a late traveler, Captain Mayne Reid :

"It is a melancholy fact, that the Spanish Americans—including the Mexican nation—have been retrograding for the last hundred years. Settlements which they have made, and even large cities built by them, are now deserted and in ruins ; and extensive tracts of country, once occupied by them, have become uninhabited and gone back to a state of nature. Whole provinces, conquered and peopled by the followers of Cortez and Pizarro, have within the last fifty years been retaken from them *by the Indians* ; and it would be very easy to prove that, had the descendants of the Spanish conquerors been left to themselves, another half century would have seen them driven from that very continent which their forefathers so easily conquered, and so cruelly kept. This reconquest on the part of the Indian races was going on in a wholesale way in the northern provinces of Mexico. But it is now interrupted by the approach of another and stronger race from the east—the Anglo-Americans."

Romanism has done what it could on that soil—has had all things in its own way, and made a fair trial of its *moral power*, and of its civil, social, and intellectual capabilities, to bless a people. It has had a fair field, a plenty of time, one of the best of countries, and all the facilities and appliances it could wish, and what has been the result ? It is written in a word : it is *South America*. If any one can tell us *what South*



*America is*, he will be able to solve for us a problem which is, at the present day, a matter of great concernment to every friend of free government and a pure evangelical religion. The problem is this: What is the actual value of the religion of Rome as an agency by which to promote simply the temporal elevation and prosperity of a nation? History here pronounces a verdict, which no religious bigotry or fanaticism can gainsay. A single moment's comparison of Popish with Protestant countries will furnish a solution to our problem. As a specimen of what Rome can do when all things favor her wishes, take South America, or Mexico, or Spain, Portugal, Italy, or any exclusively Papal country, and let England or the United States of America stand as the legitimate fruit of Protestantism.

Suppose the religion of Rome once annihilated in the states of South America, and Protestantism, of the Puritan Anglo-Saxon type to have taken its place, and what might we expect as the legitimate result? Soon that vast moral wilderness would be converted into a fruitful field, the land would be filled with Evangelical Churches and a teaching ministry—free schools and colleges, and all sorts of institutions of useful learning, would pervade all parts of the continent. Under the benign and all-transforming influence of the pulpit, the press, and the school-master, a population would soon appear to whom republican governments and free civil institutions would be, not, as now, a bane, but the greatest blessing. The exhaustless riches of her soil, her forests, and her mines would be developed. Her noble rivers would teem with the busy crafts of commerce, and the "floating palaces" of a thrifty people; and the land, which the God of nature has made the most rich and beautiful on the face of the earth, the God of providence and of grace shall reclaim from the ruins of superstition and sin, and shall make it a delightful land, the habitation of freedom, and a pure religion.

Or we might refer to Ireland: for some years past, and especially since the late famine, there has been,

among the Roman Catholics, a *depopulating* process going on, which an intelligent observer, recently from that country, calculates must make Ireland a Protestant country in about forty years.

Such facts, when contrasted with the singular increase of the Anglo-Saxon races, in numbers, in wealth and commerce, in learning, and in every thing which gives power and influence, must strikingly indicate the direction in which the God of providence is at work; and as strikingly indicate the ends he will shortly accomplish. On one class of nations and religions is the mark of decay and the token of perdition; on the other rises the day-spring of hope and the cheering prognostic of final triumph. It is the hand of the Lord, working all things after the counsel of his own will.

5. Another feature of our century, which should be noticed in this connection, is the spirit of *emigration* which has played so conspicuous a part in its history. These migrations of mankind have not been the least among the elements of human progress. Often have they quite changed the face of human affairs. Civilization was brought into Greece by her *colonies* from Egypt and Phœnicia; and Carthage, too, was another wave of civilization, and learning, and general advancement sent out over the north of Africa, and far into her interior, from that same Phœnicia. The Greeks and the Carthaginians, in their turn, sent out their transforming colonies into the countries on either side of the Mediterranean. Roman civilization and greatness was an offshoot from Greece, propagated by schemes of colonization. France and Spain, the island of Sicily, as well as the northern nations of Africa, were indebted for their acquaintance with the sciences and the arts, their learning and civilization, to importations from Greece or Carthage. They came in the wake of migrations into those countries; and, in like manner, and on a yet grander scale, the Romans sent forth their colonizing armies over the whole extent of their vast empire. Whenever they conquered a country they immediately established a Roman col-

ony, that they might hold and enjoy it. By this means the advantages of Rome, her language, laws, and learning, were introduced into all her provinces. England now shared in her boon. It was a Roman lever, playing over the sure fulcrum of colonization that first raised Britain from her low depths of civil and social debasement, and prepared her in turn to send into this New World colonies of a nobler and a more influential character than the world ever saw before. For it was in Britain that these elements of human progress, which had so regularly flowed in the sure channel of emigration, first fairly came in contact with the yet mightier elements of advancement which have characterized the modern migrations of our race. *Christianity* from this time poured her living, quickening, fertilizing waters into the migratory stream, and henceforth, as it flowed onward, it imparted to society, to national existence, and to religion a richer and a higher life. The migrations of the seventeenth century into North America were therefore of a higher order—more influential, elevating, abiding, than had been known before. The colonies of Jamestown and Plymouth should grow into a nation that should reach from ocean to ocean, and where religion and liberty, civilization and society, the pursuit of knowledge and industry, should have a fairer scope for expansion and the realization of their legitimate fruits.

But these colonies were but the beginning of a series of kindred migrations, the object of which has been to carry out the same great end. Neither in extent nor influence are ancient migrations to be compared with modern. The first half of our century may, with much propriety, be called the *colonizing age*. We justly speak of discoveries, inventions, the general diffusion of knowledge, advances in the arts and sciences, as hopeful indications that a better day is about to dawn upon our world. But none of these are so potent and far-reaching in their influence as the colonizing movement of the present day. This movement is no longer confined to a few nations about the Mediterranean, or to an area vast as the Roman Em-



pire. Now Europe, Asia, Africa, America, and nearly every island on the ocean, is feeling the benign influences of this comprehensive movement.

The emigrations of the present century present some interesting peculiarities. 1st. The emigrations are principally of masses inhabiting or having originated in Northern Europe. 2d. The emigrating classes belong, for the most part, to the nations which are increasing in population and strength. The only exception is in the instance of those who, in the arrangements of Providence, are moved to emigrate in order to *receive*, rather than impart, good to others. Such are, for the most part, Irish emigrants, and those of a kindred faith from the Continent. Theirs is a deliverance from the worst despotism on earth, that they may be brought under auspices altogether more favorable to their improvement. We find the principal migrations of the present age running in four great streams; two issue from their fountain-head in Northern Europe—one bearing its moving, living masses toward the East, and the other toward the West; and two, also, take their rise among the Anglican States of America—the one bearing on its bosom the multitudes who seek a Western home, and the other freighted with the sable sons of Africa, who seek an asylum from the oppressor among the graves of their fathers.

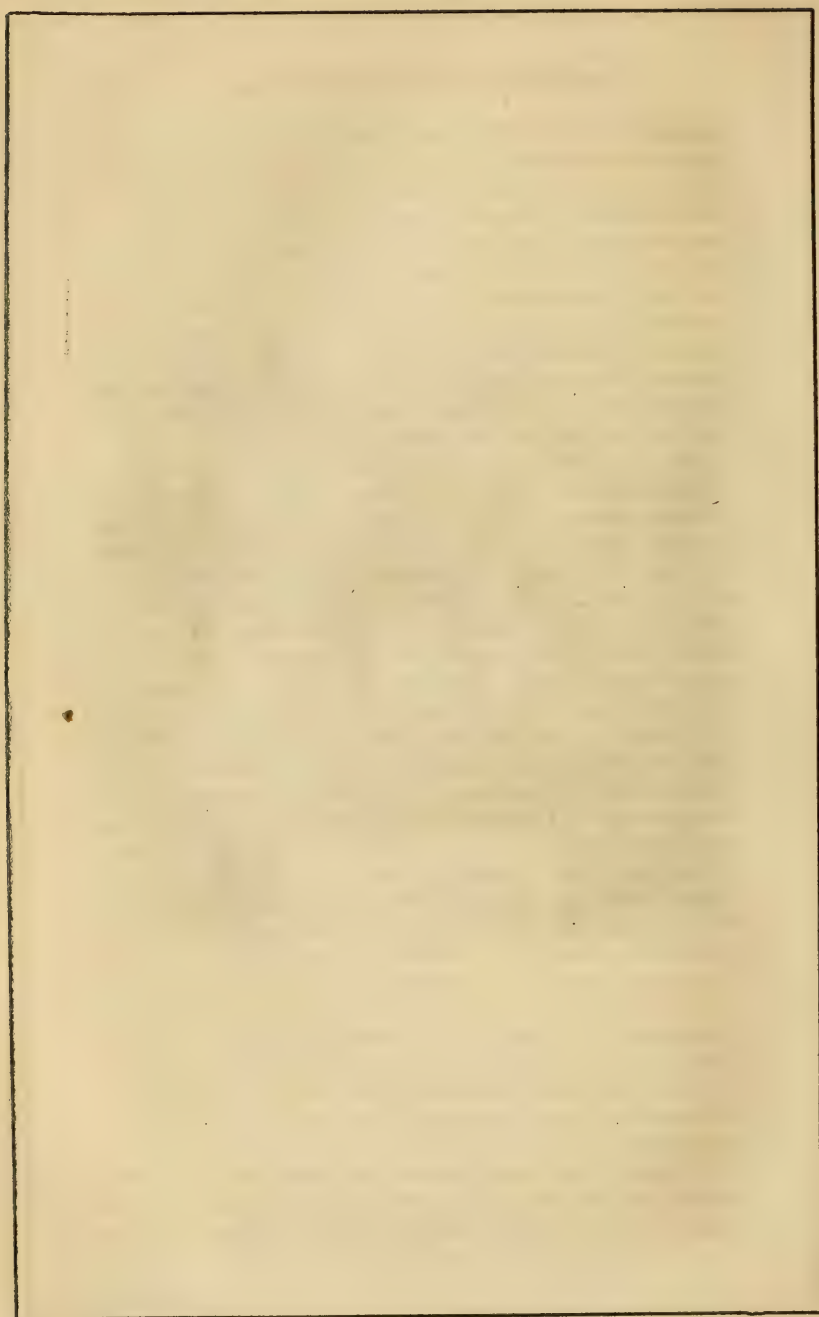
The tide is moving from Russia into Siberia, reclaiming vast moral and physical wastes, and extending the boundaries of that gigantic and fearful power. From the British Islands it is also setting eastward into Asia, carrying with it into India, Birmah, China, and Australia a thousand elements of civil and social advancement.

And westward, by one continuous stream, myriads are annually drifting into the New World, as into a mighty reservoir, while this reservoir is sending forth its streams to people the vast regions of *its* West. Few are aware of the present amount of this European emigration, or in what an accelerated ratio it is annually increasing. Last year the emigration from the British Isles alone to her colonies and to the United States





AFRICA.



amounted to 300,000 ; and if we add to these the teeming multitudes that come to our shores from other nations of Europe, and the vast numbers of our own population that are moving westward, and to this add the masses that direct their course from Russia and from England eastward, we have the spectacle of at least a million of souls leaving the lands of their fathers, they scarcely know why, yet every man charged with a mission by a directing Providence, on which is suspended the weal or the woe of millions yet unborn. Discovering as we do the Hand of God in these movements, we look for yet greater results.

But the most extraordinary of all is the colony which has been formed within these few years on the western coast of Africa—the Republic of Liberia. “In future ages,” says the venerable Dr. Alexander, “when the impartial historian shall survey the events of the first half of the nineteenth century, he will be apt to fix on the planting of this colony and the establishment of this Republic by a society, unaided by government, as the most remarkable achievement of the whole period. Perhaps it is one without a parallel in history. I would therefore congratulate the friends of Colonization on the extraordinary success which has attended their exertions. They have achieved a glorious work.” In that little Republic we seem to see the germ of a great nation extending her protecting arms over the barbarous tribes of Africa, and carrying Christianity far into her interior. Already have these colonies extended the banners of civilization and Christianity over tens of thousands of native Africans, built churches, established schools, introduced the arts of civilized life, and suppressed the Slave Trade for some hundreds of miles on the western coast of Africa. After the late purchase of the Gallinas, it was stated by Gov. Roberts that this is the last point at which the Slave Trade could be carried on for about 1,200 miles of the coast.

Various have been the exciting causes which have led to the emigrations of the present century : wars, despotism, famine, love of adventure, gold, benevolent and

philanthropic enterprise, etc., etc. Civil oppressions in Europe, force myriads of the oppressed to seek an asylum in the land of the free. An Irish famine sends out another stream to a land of plenty—a stream destined to exert influences of the most powerful kind upon the home population of the Green Isle, for to the ties of kindred and friendship are added the glowing descriptions of plenty and content enjoyed in distant America. Also, the mere love of adventure, and some vague hope of improving one's condition, send their tens of thousands yearly, floating westward, to extend our empire to the Pacific; and not the least of the impelling causes has been the gold excitement begun a number of years ago and heralded everywhere throughout the world in the most exaggerated manner and by the employment of the most extravagant terms, to build up a new state beyond the Rocky Mountains, and to construct an empire in Australia.

There is not at the present moment a more interesting feature of this subject than the migrations of the *Chinese* to California. This singular meeting and mingling of the "celestials" with the great reforming race of the age may be but the beginning of a series of events, in relation to the greatest Pagan country on the face of the earth, worthy of the great civil and moral transformations which we wait for as one of the realizations of the last half of the present century.

The grievous famine which a few years ago spread such havoc over the Emerald Isle, read us a chapter in the book of Providence which we would not forget. Aside from any interpretation which should make it one of God's judgments on Great Babylon, we may contemplate the *mercy* which was mingled with the judgment. God brought a great good out of this sore catastrophe. It forced on the starving inhabitants of Ireland, as we have said, another of those extensive *emigrations* which have so often blessed a people. The Irish were driven to England, Scotland, and America, where they breathe altogether a different religious atmosphere—where they are comparatively free from the despotic priestcraft of their native land—where, persist



as they may in their blindness, they can not avoid seeing the contrast between the social, civil, and moral influences of Protestantism and Romanism, and where Protestants in self-defense are obliged to instruct them. Now Romanism is *starved* out; it has been forced by oppression or poverty to seek the plenty and freedom of Protestantism. The late famine did but reiterate the lesson which other providences have clearly taught, that Ireland must be *evangelized*, or she must *perish*. Under Popery she must starve, as she always has. As poor, famishing Rome seeks the rich fields and the full garners of Protestantism for the meat that perishes, may she ever find the bread that endureth to everlasting life.

Already has the world become familiar with the instructive spectacle of Rome begging bread at the feet of Protestantism. Every year now witnesses millions of Rome's paupers fed from the liberal hands of those whom they feign to regard as heretics. Bishop Hughes claims the spiritual supervision over our hospitals and poor-houses on the ground that the vast majority of the inmates *are of his faith*. Three fourths, possibly seven eighths, of the entire population of hospitals and asylums for the poor are Romanists.

And the same thing appears, too, from the reports which are now constantly made in relation to the disbursement of the enlarged charities of the present winter to the suffering poor. From 75 to 95 per cent. of all that receive these charities are foreigners, and nearly all Papists. While probably more than 90 per cent. of the money is contributed by Protestants, less than 10 per cent. is applied to the Protestant poor. Romanism and Protestantism is now each fast working out its respective problem: the one how to elevate, enrich, enlighten, and liberalize a people; the other, how to demoralize, degrade, enslave, impoverish, and drive a people to starvation and beggary. The next fifty years will probably make yet stranger revelations.

6. The Hand of God has been especially conspicuous the last fifty years in the origin and progress of

*philanthropy and moral reformation.* The history of the Temperance Reformation, one of the most gigantic enterprises of our age, scarcely dates back more than forty years. Within this short period of time the most astonishing change has taken place in public sentiment, as well as in the social habits of our country, in respect to the use of intoxicating drinks. Though so much remains to be done, yet much has been done, for which we should be unfeignedly thankful. The good hand of our God has been in it, and we would accord to him the honor.

Temperance is a Christian grace, the legitimate fruit of evangelical piety. The graces are social, loving, purifying. They come in clusters. "Open the door to one, and they will all enter and abide," if the house be "swept and garnished," to welcome such guests. Sweet charity has visited our world, and during the period under review, her benignant smile has warmed into being the benevolent affections of man; as never before, human sympathies have been excited, human rights vindicated; the wrongs, the woes, the misfortunes, the vices of humanity pitied.

Hence the origin of that whole sisterhood of philanthropic institutions which are the glory of our age. The blind receive their sight, the deaf hear, the lame walk, the diseased are healed, the abandoned are reclaimed, the inebriate reformed, the ignorant instructed, prisons visited, the insane restored to soundness. For each of these objects the philanthropic spirit of our age has originated institutions. Insane asylums have been endowed; prison-discipline societies organized; a strong public sentiment has set in against slavery; institutions formed to give instruction to the blind; infant schools, sabbath schools, and ragged schools have each been made to play a benevolent part in the passing scenes. In and around London alone there are already one hundred and ninety-five of the recently instituted, but truly benevolent institutions called Ragged Schools, at which there are 10,000 scholars, taught by 1,400 unpaid teachers. Most of these are open during the week, as well as on the Sabbath. At some of these

schools the pupils are fed and clothed, as well as instructed, and with some are connected "industrial classes," in which young men are instructed in trades.

In nothing, perhaps, is our century more delightfully characterized, than by the *humane* feelings which have sprung up in the breast of man toward his fellow-man. The bitter *alienations* which have so long existed between the different members of the great family have been yearly lessening. The tendency has been to restore the *brotherhood* of the race. Hence the peculiar sensibility to any thing pertaining to the welfare of man. "Touch man, and you touch my brother." Persecutions have, therefore, either ceased, or become for the most part bloodless, and divested of physical cruelty; wars diminished, and not entered on but with great caution; the right to hold property in others has become extinct. Arbitrary imprisonment and punishment are no longer tolerated; torture in a great measure done away with; the horrors of the inquisition in a great degree abolished. There is an impulsive resistance to all human oppression, a spontaneous remonstrance against the men or the nation that now dare so outrage humanity as to persecute for opinions' sake.

As an illustration of the change of feeling, in reference to persecution, we may refer to a few instances still fresh in the public mind. Had the shameful and bloody persecutions against the Jews of Rhodes and Damascus in 1840 taken place half a century earlier, it would scarcely have attracted the notice or secured the sympathy of either Turk or Christian. But how changed the feeling with which such an outrage on all humanity is now received throughout the whole civilized world! One simultaneous burst of indignation arose. Meetings were convened in London, Liverpool, New York, Philadelphia, and Constantinople, and the most spirited remonstrances made to the Turkish Government; remonstrances which not only serve to express the change of sentiment which prevails on the subject of persecution, but contributed their full share, no doubt, to bring about the remarkable Toleration



Act, which soon after became a law of the Turkish Empire. Or we might refer to the late Armenian persecution, when the persecuted "Evangelicals" received not only the full-hearted, out-spoken sympathy of the whole civilized world, but more especially of the Turkish Government, which energetically interposed, and suppressed it. And yet more fresh in the memory of all Christendom is the case of Francesco Madiari and Rosa his wife, in 1851, and the sensation of horror it produced, and what a stern and indignant remonstrance was offered by the whole Protestant world!

7. The *religious* history of the past half century yet more clearly indicates the gracious interpositions of Heaven.

Ours has been an age of the more perfect development of evangelical piety, of extensive revivals of religion, and, more especially yet, it has been an age of unwonted benevolent action. Fifty years ago all Christendom seemed in danger of being overwhelmed in a deluge of Infidelity. Voltaire had boasted he would annihilate the Christian Religion, and multitudes not a few believed it no vain boast. The echo of this presumptuous boast was made to reverberate by Paine, and others of a like infidel memory, throughout the Christian world. But the nineteenth century should not be an infidel century. It has been a religious century. Never before has the Christian Church taken so deep root in the world; never before has she extended herself over so large portions of the earth, or held so commanding a position, or made her influence to be so deeply felt in all the relations of life—in education, in politics, in science, in social and domestic relations, and in the whole business of life. And certainly never before has the Church of Christ exhibited so much of the *benevolence* of the Gospel. Nearly the whole of the benevolent action of the Church belongs to the present century.

The whole amount contributed for Foreign Missions by the whole Christian Church in England, America, and on the Continent did not at the commencement of the century exceed \$20,000.



There existed then the society for "Propagating the Gospel among the Indians," and two smaller societies in New York for the same purpose. In addition to the scant income of these three associations, the General Assembly of the Presbyterian Church appropriated \$200 for missionary purposes annually for three years. The British Baptist Society, and three or four other little associations, existed in England. The sum total of all the charitable revenues for the Christian Church for the conversion of the world then amounted to \$20,000! Fifty years have fled, and now the contributions of the British Churches alone amount to \$5,000,000 annually, and £14,500,000 (\$70,000,000), during the last fifty years; and the development of benevolent feeling, the march of benevolent action has been proportionally rapid in America, though it must be borne in mind that the American Church is charged with a mission, more especially at present, to her own continent. She has given largely to foreign missions, yet her munificent donations have been to the cause of home education. To the one, the poor and the pious annually give some hundreds of thousands; while our Girards and McDonoughs give for education by the million, and our Bartletts, Lawrences, Oliver Smiths, and Willistons, give like princes.

But our century has been no more remarkable for benevolence than for the *results* of benevolent action as met in the extension and success of Christian missions. Late statistics exhibit a very gratifying picture here. There are abroad, under the care of different associations, 2,000 missionaries and 7,500 assistant missionaries; 4,000 mission churches with 250,000 members; 3,000 schools with 250,000 pupils. The Bible has been translated into 200 different languages and dialects, in which more than 50,000,000 copies of the sacred Scriptures have been scattered abroad, and may be read by 600,000,000 of the race. But we should quite fail to arrive at any thing like full results of missionary labor if we do not follow each individual of the 250,000 converts in all his labors, intercourse,

example, and instructions among his Pagan fellow-countrymen, and also pursue the track of every Bible and religious book, and measure the influence of every school, and the effect, though latent for a long time it may be, of every Gospel sermon.

At the commencement of the century the missionary could gain no access to the heathen. Even British India, though for a considerable time it had been governed by a Christian nation, was scarcely more accessible than China. Now it is almost literally true, and perhaps quite true, that there is not a nation or a tribe on earth to whom the missionary may not have access; and not only is the way open for his reception, and safe and quite residence, but the heathen mind is as remarkably open to the reception of his message. And all these colossal changes have been brought about in less than fifty years. Yet so quietly have they, for the most part, been effected, that we have scarcely thought these years to be a revolutionary period. He who rules among the nations, disposes of them as he will, fixes their bounds, builds up or pulls down, has done it all.

The half century which we have now but partially reviewed, went out in an ominous lull which followed a most extraordinary series of revolutions. The revolutions of 1848 (the most eventful year of the fifty) were a befitting close for an era which commenced in the stormy reign of the First Consul of France. The calm with which we enter upon the last half of our century we regard as ominous of yet greater revolutions and progress.

Were we to characterize the period under review by a single word, we should call it an age of *progress*. We may, therefore, befittingly conclude what we have to say on this topic, with the inquiry, *What agencies have been used chiefly as the elements of this progress?* The mightiest has no doubt been Christianity; for a mightier never wrought among men. Wars, commerce, diplomacy, human learning, inventions, discoveries, the shortening of distances, and bringing the different nations and tribes of men together by improv-

ed modes of conveyance, have done much. The Press has done much. But all these have wrought effectually only as the handmaids of Christianity. If we were to select one of these subordinate agencies as more potent than another, we should select the Press—especially the *Religious* Press. But for the increased power of the religious press which has contributed so largely to the last fifty years' advancement, we are very much indebted to the London Religious Tract and Book Society, and to her legitimate daughter, the American Tract Society. The London society has published from the first 500,000,000 copies of books and tracts at an expense of \$7,000,000. This society was organized in 1799, just in time to hail the opening of a most eventful century; and if in connection with this institution we contemplate the issues of the American and other kindred institutions, we shall get some adequate idea of the present power of the Christian press. The American Tract Society is not yet 40 years old; yet it has sent forth over the whole earth more than 297,000,000 publications, including twenty-three millions of books; 234,000,000 tracts; 50,000,000 periodicals; 20,000,000 in foreign lands; making a grand total of 303,330,000 publications. In no respect has the present century been more happily distinguished than in the increased power which has been given to the religious press. But the issues of these institutions by no means measures the increase of the religious literature of this period. It rather indicates what, by private enterprise and otherwise, is the present prodigious power of the press.

The mere mention of the Periodical Press, in this connection, suggests at once an agency of immense potency in the formation of the present age. Had Solomon lived in our times, what would he have said of the "making of books?"—of the ponderous issues of the Press, and the perfect inundation of the world with endlessly varied publications? The American Tract Society alone sends out daily (including periodicals) more than 50,000 publications, 3,000 of which are volumes.

But there is one other public institution that claims a special notice. There sprung up, in the committee of the London Tract Society, some four years after its organization, the germ of an institution which has done more to shape the destinies of the world, and to reform, elevate, and bless nations and individuals, than all that the Press has done besides. We refer to the Foreign and British Bible Society. Organized in 1804, it had its birth, and has had its growth, and wielded its great moral power, in the present century. This noble institution has already printed and issued not less than 30,000,000 copies of the sacred volume in 150 different languages, and at an expense of \$20,000,000. And if we add to the number which this society has issued directly the amount published by kindred associations of which she is the common mother, we shall find the number swollen to 50,000,000 copies, which have been printed and scattered broadcast over the world during the last fifty years.

Since the formation of the British and Foreign Bible Society, more than threescore kindred institutions have sprung into being, the largest of which is the American Bible Society. Its issues, from its organization in 1816, amount to near 14,000,000 volumes; the Prussian society's to a million and three-quarters; and we may safely estimate the issues of other societies at five millions and a quarter—making up a grand total of 50,000,000 put into circulation by this one species of agency. And to this we have to add the multiplication of copies of the Bible by private enterprise. Having added the latter item, and made a due deduction for wear and waste from use, we may safely, perhaps, set down the number of copies of the Bible now in existence at 40,000,000, or one copy to every six families on the face of the globe. This is an increase of tenfold during the last fifty years. At the commencement of the present century it is believed there were in circulation not above 4,000,000 copies; and we need not say that existing societies have already at command facilities and appliances adequate to multiply copies of the Bible another tenfold before



the present century shall half expire. Nothing, we apprehend, is now needed but an increase of funds, in order to put a copy of the Bible into the hands of every destitute family on the face of the globe in the space of the next ten years. The American Bible Society alone, we are informed, has the facilities of printing, if necessary, 2,500 copies per day.

And were we to attempt to estimate the *change* which such an increased diffusion of the Bible has produced, the change in respect to science and legislation, and on the social and moral condition of the world, on its civilization and general advancement, we should be constrained to accord to the Bible Society an agency in human affairs second to no other agency now in operation.

## CHAPTER XXVI.

**GREAT MEN.** Raising up and fitting Right Men for Right Places. Joseph, Moses, Samuel, David, Luther, Melancthon, Milton, Charlemagne, Cromwell, Washington, Wellington, Napoleon.

EVERY age has its controlling spirits; and in nothing is a remarkable age more remarkable than for its great men. There is, perhaps, not a more interesting chapter in the history of Divine Providence than that which relates to the leading spirits who ever and anon appear to give direction to human affairs in great emergencies; or, rather, when God is about, by the strong arm of revolution, to make an onward movement in human affairs. Who has not observed and admired the wisdom of God in providing for such emergencies suitable instruments? And it is interesting to see *how* these are fitted for their particular work.

Scripture history furnishes delightful examples of this kind. *Joseph* is hated of his brethren; cast into the pit; sold to a company of Ishmaelites; carried a slave to Egypt; maligned, falsely accused, and cast into prison; liberated, exalted, and honored to be governor of Egypt. And why all this? Why, God was preparing an instrument by which to bring his chosen people into Egypt that he might, first of all, sustain them during a long and painful famine, and then that they might, for several generations, enjoy the advantages of a residence among the most civilized, refined, and enlightened nation that then existed; that they might, under these favorable auspices, be the sooner and the better fitted to commence their own national existence, under leaders instructed in the arts and sciences, and in all the learning of the Egyptians. The train of circumstances which followed the deportation of Joseph into Egypt was long and illustrious; the result far-reaching and magnificent. But for the wrongs, cruelties, and

violence inflicted on Joseph by his brethren, and the subsequent afflictions which he suffered as an Egyptian slave and prisoner, we should have heard nothing of the brilliant career of usefulness which he afterward passed through as an eminent and *timely* instrument in the hands of God in carrying on the great work of redemption. Had he not been crossed and thwarted in his plans, and crushed in his hopes, and checked in his course of youthful vanities and ambition, he would never have been brought into Egypt, or been made governor there, or been fitted to act the noble part he afterward did. He was prepared and disciplined in the school of affliction. But for Joseph's seeming affliction, Israel had not been reared in Egypt amid the most advanced civil institutions at that time known.

But these fugitive tribes, after being schooled for their future mission, were to be conducted out. God had a great design to accomplish by them. He was about to give them enlargement as a people, to organize them into a civil polity, and to give form and stability and locality to his Church. A church had been in the world before, and religion there had been. But it was a church that dwelt in tabernacles—a religion unorganized and without form and law. And God had yet greater purposes, which he was now about signally to advance through the instrumentality of his people. In them He was about to give the world a model nation, and to the scattered fragments of religion a model church, or at least give her habitation and rest from her wandering.

The world, the church, religion, were now about to make one of those signal advances which ever and anon in the history of human affairs are wont to take place. And this important mission God had delegated to those poor oppressed Israelites who were making brick without straw under the lash of the task-masters of Egypt, and were thus being schooled for their future mission.

But this people were without laws and institutions ; without a government ; without a fixed habitation in

which to place those needful agencies and appliances of a nation ; without a national history or a national character by which to act on the nations of the earth. The land they *claimed* in virtue of the promise to their great progenitor was possessed by warlike tribes of heathen. And the community that were to form a new nation, take possession of the territory, and fulfill a great mission of Heaven, were yet a community of slaves in Goshen, far from Palestine, and without the remotest probability of ever emigrating thither ; held in bondage by a people who were never likely to be compelled to give them up, and less likely to do it willingly.

But who should, under God, emancipate this body of slaves ; march them off in a mass ; organize them into a nation ; into a church ; give them laws and institutions and ordinances ; conduct them forty years through the wilderness ; open a passage all the way from Egypt to Canaan through the ranks of their enemies ; conduct them through every kind of warfare, from the galling petty guerilla fight to the pitched battle with a trained soldiery, and finally displace the warlike tribes of Canaan and plant themselves on the hills and in the valleys of the promised land ? Only *men* could do this, men who had morally and politically attained to the stature of giants. But how are such men made ? are they rocked in the cradle of indulgence ? dandled in the lap of inglorious ease ? No ! they are the legitimate sons of affliction ; hardy, stern, iron men ; the moral muscles of their souls have been nerved and hardened by use.

Such a man was *Moses* ; and we shall see how God fitted him for the extraordinary part he was now to act. He was subjected to a long, and, a part of the time, to a severe course of discipline ; first, in the schools of Egypt, then in the court of Pharaoh, and finally in a forty years' residence in the land of *Midian*. The design on the part of God was to raise up, in the person of Moses, a military leader, a lawgiver, and a guide to his people through the wilderness. Seldom has it been the wont of Providence to unite so



many and so important offices in one man. Hence the extraordinary training of Moses. It was needful first that he should be endowed with an uncommon share of human learning; he was, therefore, in his very infancy, inducted into the royal family, that he might be educated as a *prince* in all the learning of the Egyptians. This connection also brought him in intimate acquaintance with the usages and advantages of the most refined and enlightened court of the age. Here he formed his character as a statesman and a legislator. He is also believed to have been the commandant of Pharaoh's armies; where he formed that skillful *military* character which is so justly accorded to him. But he needed yet another character—he needed patience, meekness, hard endurance, and perseverance above other men; for God would lay on him a task which few have been called to bear. Hence that peculiar, and of all perhaps the most important training during those forty years in the land of Midian. In that far-off seclusion, far away from the pageantry of courts and the tactics of schools, or the bustle of the camp, Moses pursued the hardy life of a shepherd; where, in the solitudes of the desert, or amid the rugged hills of Horeb, he meditated on the things of eternity, worshiped his God, and prayed for his oppressed people, unconsciously preparing himself for the illustrious part he should take in their deliverance.

The Midianites were a branch of the Abrahamic family, which had retained much knowledge of the true God and his religion; and perhaps no other situation could have been so favorable to the development of Moses' *religious* character—and certainly no condition so favorable to give him an acquaintance with that great desert country in which he was to spend another forty years of his life, conducting the hosts of Israel, providing for their support, and protecting them from the common foe—to acquaint him with the geography of the country, and the manners, customs, and modes of life of its wandering tribes. It was in the desert of Midian that Moses went to complete his education for the fulfillment of the mission

confided to him. Yet to Moses, not unlikely, these long and solitary years seemed a waste in his life. He had been obliged to exile himself from his native land and from his kindred—exchange the station of a military chieftain for the humble calling of a shepherd—the gorgeous court of the Pharaohs for the sheepfold—the fertile banks of the Nile and the pleasant abodes of learning and wealth for the humble and solitary life of the desert. All these things seemed *against* him. In these solitudes he doubtless expected to spend the remnant of his days, fulfilling in patience and meekness the humble mission then assigned him. As he approached the goal of fourscore years, little did he dream of a return to his native land, or of the conspicuous part he should yet act in the deliverance of his people, and their safe conduct through that same wilderness. Who, after so many years, should think of the unfortunate exile? Who should search him out, and bring him back, and gain him audience before Pharaoh, and make him the leader of his people?

But the eye of Israel's God had never lost sight of him. It had been especially on him during those forty lonely years; and the moment he was fitted for his mission, means were not wanting to bring him to light—to restore him to his native land—to reinstate him in more than his former honors and influence, and to enable him to fulfill, perhaps, the most important mission ever committed to a mere man. Out of this long, and wearisome, and self-denying discipline God brought a *moral result*, which now appears fully commensurate to the protracted and severe training to which he subjected his servant.

Few men have left so deep and indelible an impress of their minds and character on the world as this same Moses did. He was a man of no particular age. He belongs to all ages—his influence, like a fertilizing river, widening as it descends into the boundless ocean of eternity.

From this time forward it is remarkable how God raised up men to meet the exigencies of the times and

to supply the wants of his Church. In the days of the Judges, near the close of the life of Eli, we find Israel had relapsed—iniquity abounded—revelation was suspended. God spake neither by dream, nor vision, nor prophet. The enemies of Israel were triumphant—the ark of the Lord had been carried away as a trophy of war, and the hearts of God's people fainted. Yet in this dark hour it was in the purpose of God to arise on his people with a new light—to give them victory over their enemies—to revive religion—to give his people clearer views of truth by a succession of new revelations, and especially to reveal to them more of Christ and his salvation. For this purpose he was about to institute a regular *succession* of public teachers, called prophets, who should watch over the law already given, be the spiritual teachers of the people, write the history of the nation, and, by a wonderful series of predictions, reveal the Messiah yet to come, and thereby fill up the canon of the Old Testament. The Church was now about to be revived, reformed, enlarged, and placed on a higher level, and made to take a more commanding position in the eyes of surrounding nations than ever before. The people must be more thoroughly instructed. Hence the necessity created for those "schools of the prophets"—seminaries of theological learning, which should immediately enlarge the number and elevate the qualifications of the teaching priesthood.

A great work was now to be done. God was about to advance his work by one of those mighty strides which ever and anon the world is allowed to witness. But is there a master-spirit—is there a man now living who is good, wise, bold, energetic, discreet enough to cast himself in the breach, restore the ruins and build a superstructure more beautiful than Israel has yet seen—who can rescue Israel from the enemy—rebuke the prevailing iniquity—energize a spiritless nation—create institutions for the rearing up and educating a class of religious teachers, and put himself at the head of a succession of prophets who should shine for a series of ages, and leave behind them a luminous path

that should reach down to the end of time? Israel's God had prepared for the exigency.

I see in the Temple a little boy, who ministers day and night with the aged Eli. Save once a year, when the kind mother comes and brings the "little coat," he knows not the caresses of parental love. Sanctified from his birth, the child of many prayers, little *Samuel* grows up in the fear of the Lord, increasing in wisdom as in stature, and serving the Lord he departs not from the Temple day nor night. Such a child, such a man, becomes the Hand of God to reform the nation; to work its deliverance; to extend the Divine Revelation and to give to Israel a succession of religious teachers who should cast a light about his path that should shine brighter and brighter till the perfect day. Samuel was reared up and fitted for this very work.

In like manner we might speak of David, Solomon, Daniel, Ezra, Nehemiah, or of Isaiah, Jeremiah, and Ezekiel, and we should find they were all *made* what they were to accomplish some definite divine purpose. When God would greatly enlarge the territorial limits of the Jewish commonwealth, add most effectually to her spiritual privileges, and give her a striking type of the expected Messiah, and give locality and permanency to divine worship by the erection of the Temple, and give his Church a visibility and a promineney in the world which she had never enjoyed before, David was sought out and called from the sheepfold in Bethlehem, and placed upon the throne, and fitted to become the instrument of such signal advancement. And David's wiser son was in some respects a yet more notable instrument of advancing the external prosperity of the church and the nation. The greatest benefit conferred at this time were the admirable *Spiritual Songs* which David gave to the Church. These were both prophetic and devotional. Prophetically, they set forth Christ with a clearness heretofore unknown, and as devotional aids they have in all ages since stimulated the devotion of God's people and been an exhaustless source of consolation and instruction in righteousness. In the Psalms of David the



Church received one of the richest of Heaven's gifts to man. By David the Church was more perfectly organized, and the state brought to its zenith of prosperity.

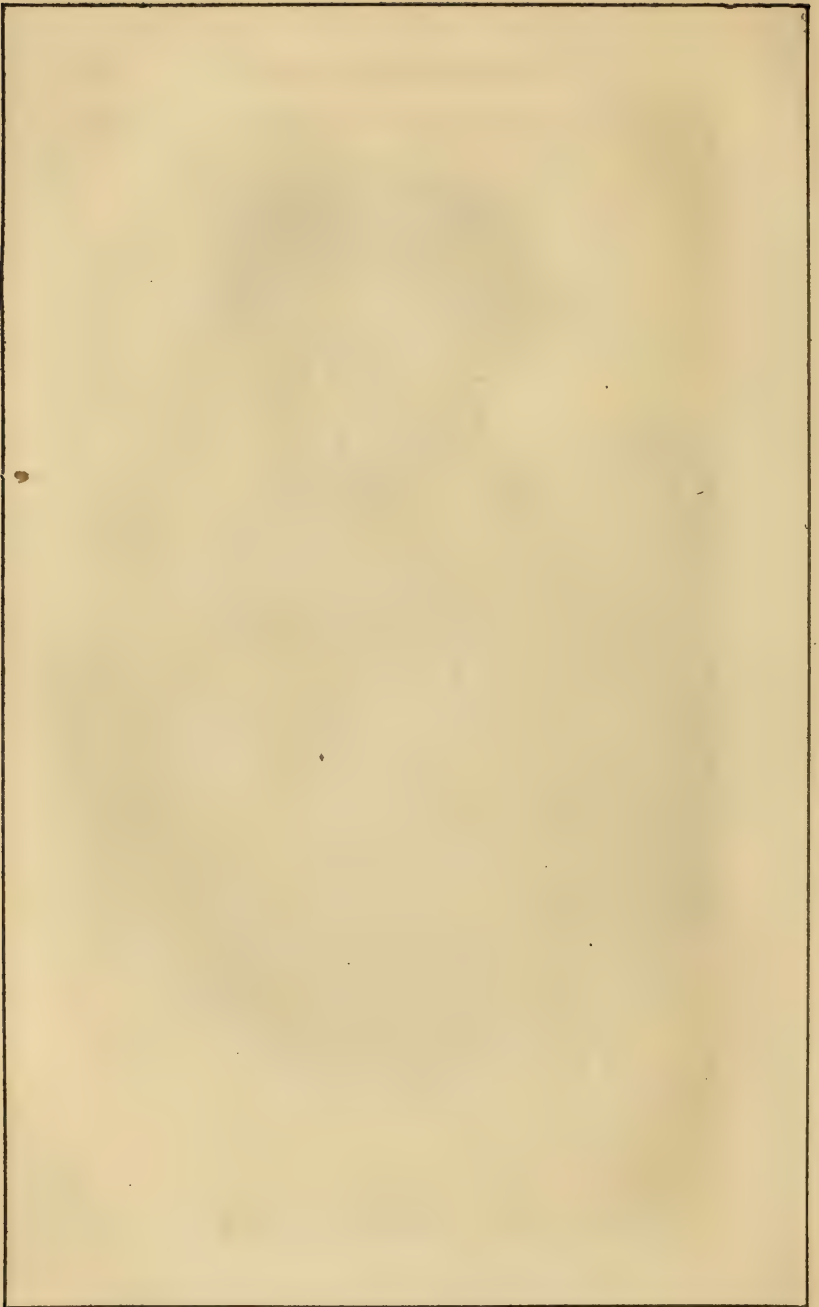
When God would paint, as it were on canvas, the future glorious condition of the Church and the advent of the Messiah, he raised up the evangelical Isaiah. To comfort, guide, and instruct His people during their wearisome captivity in Babylon, God gave to them the weeping Jeremiah, the far-seeing Daniel, and the spirit-stirring Ezekiel. And when that notable event drew near for which so many had prayed and wept; when Jerusalem should be built in "troublous times," and the scattered remnants of Israel be brought back amid the hostilities of strong foes, and Israel again become a nation, the learned and accomplished Ezra, and the fearless, lion-hearted, iron-sinewed Nehemiah appeared; and none other than men educated as the apostles were, could serve its purpose at the first introduction of the Gospel. Paul was educated at the feet of Gamaliel, that he might be the great defender and publisher of the truth, sending it, with a commanding influence, over the whole Roman Empire. And down through the whole history of Christianity, it is remarkable that whenever dangers have arisen, heresies invaded the Church, or artful and corrupt teachers assailed the flock, the Lord has always raised up some noble champion to defend his cause and confound the enemy. The noble Athanasius is prepared to meet the seducing Arius. Pelagius finds a champion in the learned and excellent Augustine, bishop of Hippo. And during Zion's night of a thousand years there were not wanting witnesses for the truth. But as the dawn approached and the day appeared when God would again shine on his Zion, there were not wanting men equal to the crisis. There were giants in those days. The times called for stern, iron men; fearless, God-fearing, learned, and holy men. And such men God had prepared for the occasion. Wickliffe, the morning-star of the Reformation, was a host; and we need but name such men as Huss, Jerome of Prague, Martin

Luther, Zuinglius, Calvin, and Melancthon. Each name is a history of the mighty Hand of God. Martin Luther stands the second of the world's three mighties: Moses the first. The third is yet to come; and may come when the Church shall have reached its next grand climacteric. When God shall arise to deliver his Church from that low spiritual prostration—from the dismal, though we trust the short, night that shall precede her millennial day, we have no fear that he will not raise up another, yea, more than another Luther, who shall be equal to that emergency.

Having referred to Luther as a signal instrument in the Hand of God to do a very extraordinary work, we can scarcely withhold an allusion to other illustrious agents who were at this period brought upon the stage and fitted to act a scarcely less important part. Essential to such a work as a man like Luther was, agents of a very different character were equally essential. His impetuous, fearless, and even rash temperament, peculiarly fitted as it was to the performance of the part assigned him, might have demolished the superstructure which he labored to raise. Luther was the sledge-hammer of the Reformation. In Melancthon, Calvin, Erasmus, and Zuinglius, God raised him up coadjutors, who took the rough block from the hands of the great master, and with a patience, skill, and elegance for which Luther had neither the time, the taste, nor the ability, brought forth the well-proportioned work of the Reformation. Without the profound reasonings of Calvin and the elegant scholarship of Melancthon and Erasmus, the results of Luther's giant labors had been quite another thing. Luther himself was not insensible to the different and the essentially important department of the great work which was filled by Melancthon. "I am born," said he, "to be forever fighting at opponents, and with the devil himself, who gives a controversial and warlike cast to all my work. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise causeways, and smooth roads through the woods; but to Philip Melancthon it belongs, by the grace of God, to perform



JOHN CALVIN.





a milder and a more grateful labor—to build, to plant, to sow, to water, to please by elegance and taste.”

Melancthon was great in the sanctity of his study. He was the best Greek scholar of the age—a clear and profound reasoner, an accomplished student, an elegant writer, and an impressive preacher. He was the very counterpart—rather, the complement—of Luther, without whom Luther was not perfect. Luther, with a giant's hand, hewed the rough blocks; Melancthon, with the skill of an ingenious artificer, put the finish to the work. “Even Luther's translation of the Bible—no mean proof of his scholarship—received not a little of its excellence from the revision of Melancthon.” In Luther, God raised up another Paul, and in Melancthon a John, and his hand appeared conspicuous in their “diversity of gifts” for the accomplishment of the same great work.

And it was a providence worthy of admiration which put Melancthon in the position which he so successfully occupied. Frederic the Wise at this time founds a new university at Wittenberg, and wants a Greek professor. And who but the accomplished Melancthon is recommended, and at once accepted? This was a providential step of immense moment to the rising germ to the Reformation, which the pen of the historian has not passed unnoticed. “It was an important thing,” says Rank, “that a perfect master of *Greek* arose at this moment at a university where the development of the Latin theology already led to a return to the first genuine documents of primitive Christianity. Luther began to pursue the study of Greek with earnestness. His mind was relieved and his confidence strengthened when the sense of a Greek phrase threw a sudden light on his theological ideas. When, for example, he learned that the idea of repentance (*penitentia*), which, according to the language of the Latin Church, signified expiation and satisfaction, signified, in the original conception of Christ and his apostles, nothing but a change in the state of the mind, it seemed as if a mist was suddenly withdrawn from his eyes.” Many a precious truth of revelation had for

ages been locked up in the Greek language; a language, in the earlier ages of Christianity, rich in the precious stores, but which had been, in a great measure, supplanted by the Latin, which had become as pregnant with the errors of Rome. The learned Greek professor, in the seclusion of his study, disinterred many a resplendent gem which had for ages lain hid beneath the rubbish of the Papacy, and from the pulpit and the professor's chair, with an impressive eloquence, he proclaimed the long lost and newly discovered truths of a pure Gospel. The Christian Church is in no danger of over-estimating her indebtedness to God for this learned, amiable, judicious, and accomplished coadjutor of the master-spirit of the Reformation.

What God begun to do through Melancthon the Greek professor, he completed through Melancthon the theological professor, in the same university.

But we may not pass, without a more special notice, the immortal Calvin. He was, in his way and place, an extraordinary agent in the great work of his day. Besides being one of the most profound and voluminous writers that ever blessed the Christian Church, his labors in other departments are all but incredible. He was a member of the Sovereign Council of Geneva, and took a great part in the deliberations as a politician and a legislator; and he corrected the civil code of his adopted country. He corresponded with Protestants throughout Europe, both on religious subjects and state affairs, for all availed themselves of his knowledge and experience in all difficult matters. He wrote innumerable letters of counsel and consolation to those who were persecuted, imprisoned, and condemned to death for the Gospel's sake. As a preacher, he entered the pulpit every day of the week; on Sundays he preached twice, and the Public Library at Geneva preserves from twelve to fifteen hundred of his manuscript sermons. He was, too, professor of theology, and he delivered three lectures a week. He was president of the consistory, and addressed remonstrances or pronounced sentences against delinquent members. He was also head of the pastors, and every Friday, in

an assembly called the *Congregation*, he pronounced before them a long discourse on the duties of the evangelical ministry. His door was constantly open to refugees from France, England, Poland, Germany, and Italy, who flocked to Geneva; and he organized parishes for the Protestant exiles. We can scarcely estimate the amount and variety of labors, cares, visits, and meetings, and consultations which such a multiplicity of duties devolved on this one man. And the more astonished are we when told that he found time to compose eight or ten folio volumes on the most elaborate and complicated subjects. "What power of faith—what indomitable perseverance! Calvin did all these things—did more than twenty common doctors—struggling all the time with feeble health and a frail body: he died at the age of fifty-five. Incomparable activity—unparalleled devotion to the service of the Divine Master! He was a man for the times, and, in the Evangelical Church throughout the world, a man for all times."

Did we need a further illustration at this point, we might find it in the history of the Pilgrim Fathers of New England. If we contemplate them simply in reference to their *selection* for the mission committed to them, or the providences engaged in *training* them for their work, and giving them the peculiar *fitness* which they possessed, we shall see in the whole nothing but God and the power of his grace. Nowhere in the history of the world do we meet another such class of men. They possessed elements of character which, in the production, marked them out as the instruments appointed by Heaven for a great work; and the work which they achieved fully justified the presentiments they entertained, that God had a great mission for them to execute. We need here no more than allude to the remarkable discipline to which these men were subjected, to the *character* they formed under this discipline, and to the far-reaching results of their mission in this country, and we shall not cease to admire the wonder-working Hand in the timely preparation of in-

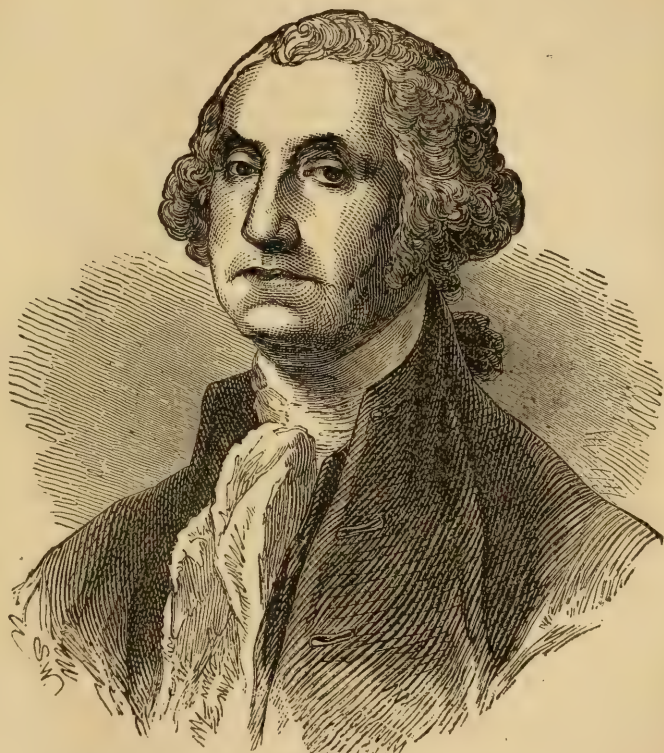
struments for the establishment and extension of liberty and religion in this New World.

When liberty was oppressed and cried for succor in England in the reign of Charles I., there was not wanting a Cromwell, a Hampden, a host of men such as the world seldom sees, to come to her rescue. And it is a matter of no small interest here to observe that the war waged, and so nobly commenced, by Cromwell and the truly extraordinary men of his day, was the war brought to a crisis and consummated by our own Washington. It was a war of principle—a war for civil and religious freedom, begun by Cromwell about the middle of the 17th century—prosecuted in some form during the last half of that century, and during the first half of the 18th—sometimes openly, sometimes covertly, sometimes civilly, and at other times ecclesiastically, but always with essentially the same end in view, and brought to an issue on the establishment of American Independence. And perhaps the world has never witnessed so extraordinary a succession of men as were engaged in this protracted and extraordinary warfare, beginning with Oliver Cromwell and ending with George Washington, but including some of the most remarkable statesmen, warriors, and divines who have ever lived, among whom our Pilgrim Fathers were not the least remarkable.

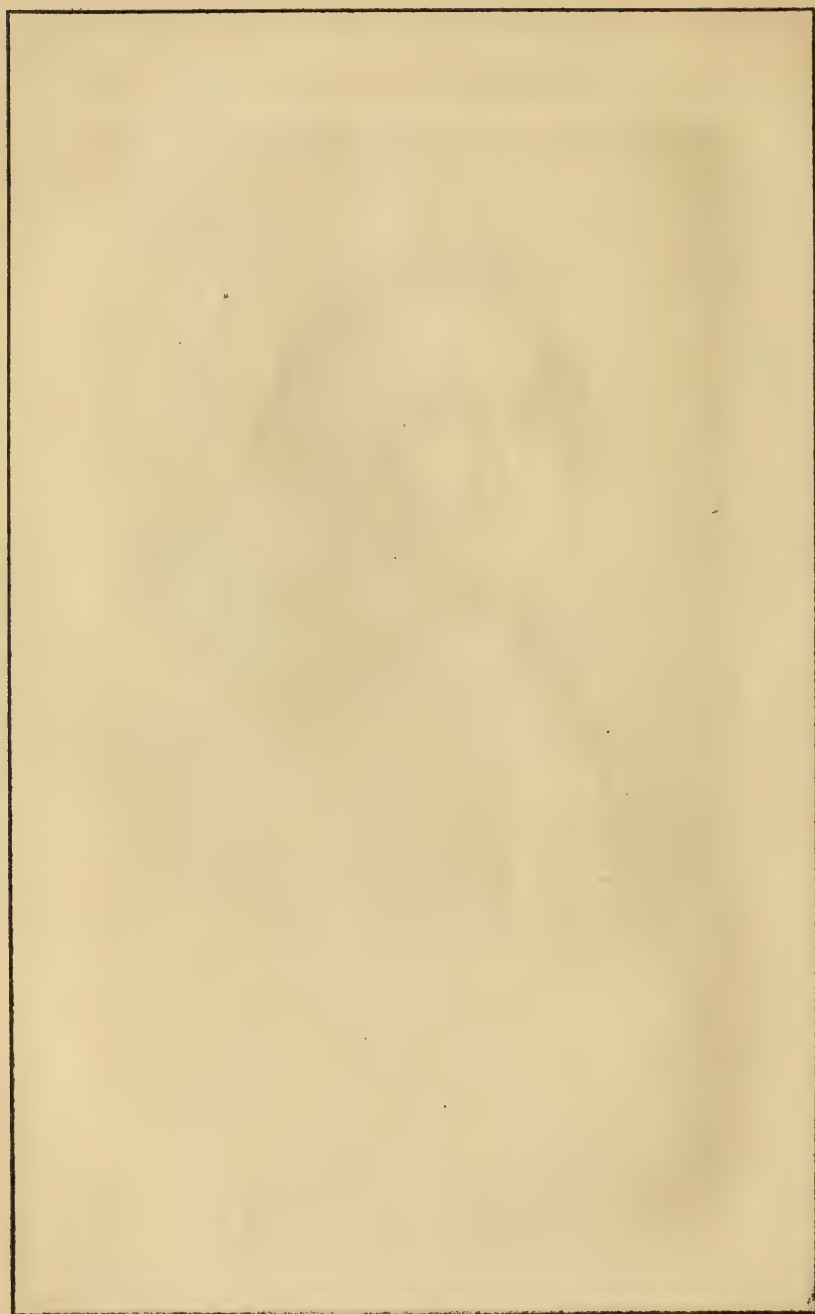
This period was distinguished by the consolidation and extension of the British Empire and the diffusion of Christianity by means of a rare succession of statesmen, soldiers, and divines, whom God raised up for this self-same purpose. With such intellectual giants in the councils of her nation as Pitt, Fox, and Burke; with a Wellington and Nelson at the head of her army and navy, England has been lengthening her cords and strengthening her stakes till her Anglo-Saxon influence is felt around the globe, and civilization and Christianity have followed in the wake.

A lecturer on the heroes of the English Commonwealth says it was Hampden who established in the English mind the idea of liberty, Cromwell who established the idea of toleration, Blake the idea that Britain





WASHINGTON.



must be master of the seas, and Milton the idea of the liberty of the Press. This was the special work of these four men, all Puritans, the fathers of English liberty.

Cromwell, Hampden, Milton, and Washington will ever stand associated in the history of revolutions and of human progress as four of the most extraordinary men that ever lived—at least, they were used for the most extraordinary purposes. They were men of great purity and elevation of character, each in his own way—each possessing peculiar traits of excellence, and each acting a conspicuous yet different part in the same great drama. John Milton was the *writer*, Hampden the *talker*, and Cromwell and Washington the *actors*, in the great war of Liberty. The first wielded the mighty power of the Press, the second moved Parliaments, and the two last broke the power of despotism by the sword.

Or we might have spoken of Alfred the Great, who was at the time brought forward, and in a peculiar manner fitted to give character and consolidation to the British nation; or of Peter the Great, of Russia, who, by a rare combination of character and endowments, did for the barbarous hordes of Northern Europe the work of centuries in one short lifetime. He found his nation a vast, filthy, misshapen monster; he made that monster a man. By a series of self-denying, persevering efforts which few men could make, and fewer still ever would make, "he placed the diadem of civilization on the rugged brow of the North."

In like manner we might speak of Charles Martel, and Charlemagne, Christopher Columbus and his royal patrons of Spain; or of Charles V. and the great political actors of his day, who unconsciously prepared the way for the great Luther and the Reformation. Nor may we overlook in the brief survey the less conspicuous but the not less essential and effective agent in that great moral Revolution, the Duke of Saxony, one so opportunely provided, and so peculiarly fitted to be the guardian spirit of the great reformer.

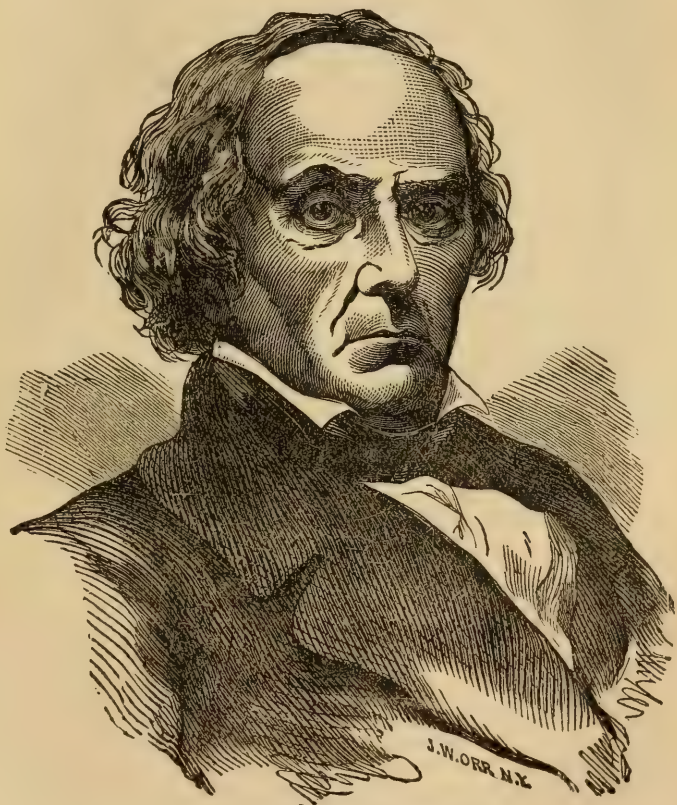
But for the extraordinary martial skill and heroism of a Martel, France and England, and the whole

Anglo-Saxon race might have been this day languishing under the pale light of the Crescent. The Saracens had already possessed themselves of all Western Asia, of the northern states of Africa, and of all Eastern Europe; and, turning their hostile spears still westward, they were making victorious strides toward the Atlantic, and soon their triumphant banners might wave over the towers of Paris and London; and, under the auspices of the Crescent, instead of the Cross, how different would have been the destinies of those nations, and, through those nations, how different would have been the destiny of the world! Charles Martel, the Heaven-commissioned for this great act, met the conquering hosts at Tours, and, with one dreadful thunderbolt of war, turned them back forever. Thus was the great arena, on which Christianity and a higher type of civilization than had yet existed should have room and expand, saved from the all-absorbing grasp of the Moslems.

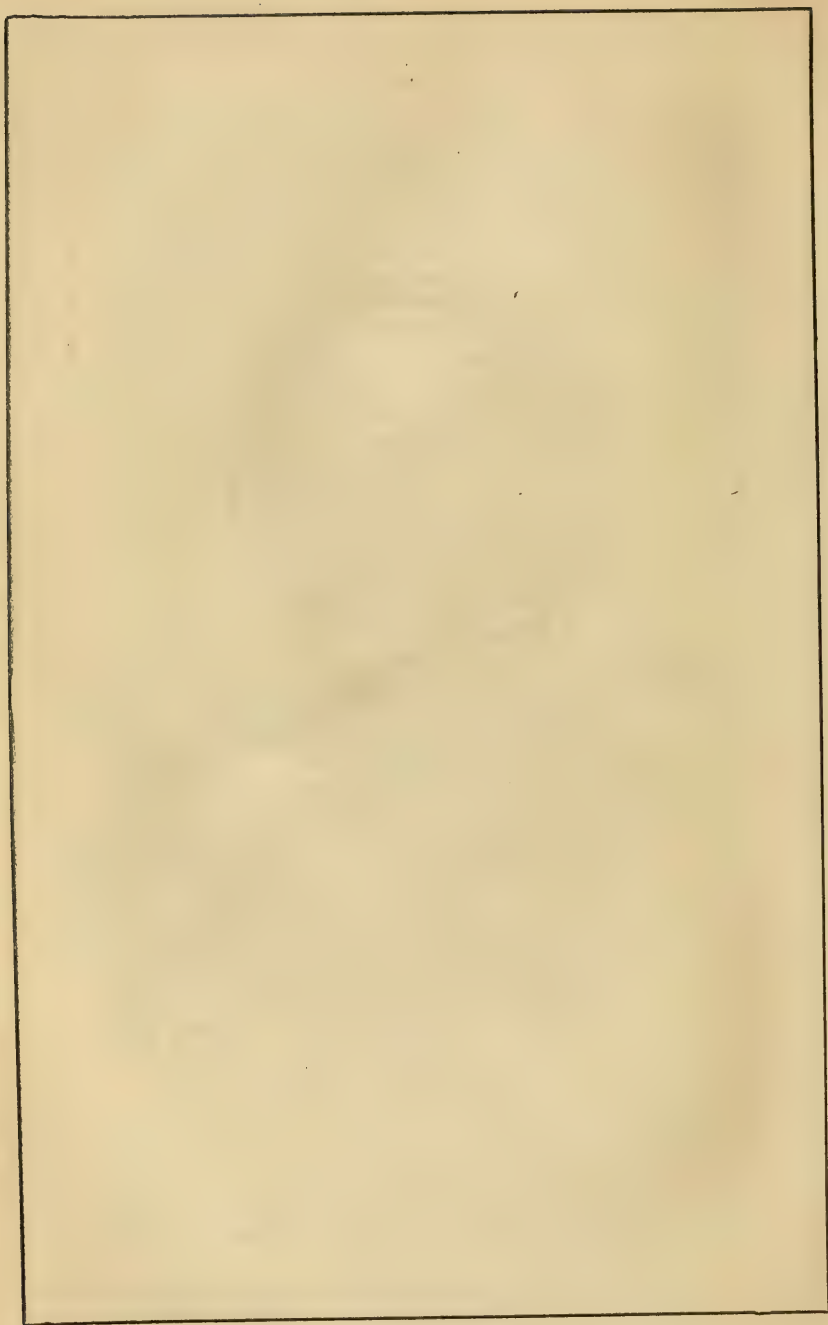
But who should now consolidate the great Christian Empire in Europe, for which the way was thus prepared? Who should form a government and give laws to the semi-barbarous tribes of Gaul and Germany, and all the west and center of Europe? Who introduce education, and the cultivation of the sciences and the arts, and lead on in the way of a substantial and lasting social and civil advancement? There was but one man that *could* do it, and that man was the *Great Charles* (Charlemagne), and he could do it because he was the identical man whom Providence had fitted and commissioned to do it. He made and unmade kings, destroyed and constituted kingdoms, and consolidated an empire, and infused into the discordant, ignorant masses with which he had to work the elements of advancement, with all the ease with which a man of Destiny works till his mission be fulfilled.

Coming nearer our own times, we might speak of England's great hero and statesman, and his great antagonist, the man of Corsica, the hero of the Gauls. Wellington and Napoleon Bonaparte were the two great men of their age, each fulfilling a distinct mis-





HON. DANIEL WEBSTER.



sion, apparently antagonistical, yet each working out the same great end. Wellington leads the armies of Protestant Europe against France, the right arm of the Pope, and breaks that arm, and in a day takes away the mighty power in which Rome trusted, and Rome has since been as a beast bereft of his horns. Nothing short of the singular courage, and firmness, and far reaching sagacity and endurance of a Wellington could have successfully coped with the justly celebrated marshals of France, one by one, and, having overthrown them, lay prostrate the lion himself, and thereby save England and the whole Protestant world from the dreadful ravages of the Papal Beast. And *Napoleon*, on the other hand, was, too, not the less acting an effective part in the same great drama. He was a Heaven-sent scourge on the Papal nations—humbling the Pope, breaking nationalities, striking with a deadly blow old despotisms, and most effectually preparing the way for a series of revolutions and overturnings which shall finally break the strong arm of civil despotism and Popish tyranny and intolerance, and prepare the way for the kingdom of peace and righteousness.

## CHAPTER XXVII.

**GRAT MEN.** Right Men for Right Places. Edwards, Whitefield, Wesley, Clarkson Wilberforce, and Howard. Samuel J. Mill, Chalmers, Franklin, Clay Webster Jackson, Madame Guyon.

THE religious history of the first half of our century is equally rich in illustrations to our purpose. A little more than a century ago a singular spirit of apathy had passed over the Christian Church, both in Great Britain and America. Religion had sadly lost its vitality. The great and essential idea of the "new birth" had been almost lost sight of. Little more was required, in order to a fair standing in the Church, than a formal adhesion to a few of the externals of religion. The eighteenth century was distinguished by a remarkable revival of evangelical religion, and the commencement of a religious movement which has given a singular extension to vital piety throughout England and America. And most remarkably did God prepare his agents for this great spiritual renovation. The times and the work to be done especially required, to say nothing of subordinate agents, a most skillful and profound theologian, a powerful pulpit orator, a wise and untiring evangelist, and a sacred poet. And how singularly these were all made to appear in the person of an Edwards, a Whitefield, and the Wesleys! Each was a giant in his way; each performed an extraordinary part in the great work. The profound reasoning of our Edwards rescued the great saving doctrines of the New Testament from the accumulations of sophistries and errors under which they had lain buried for years. He restored the idea of regeneration to its place among the doctrines of grace. Whitefield, with an eloquence that seemed superhuman, gave a living form to the great idea and engrafted it on the heart of the Church. And John Wesley not only acted a very



conspicuous and influential part in the great religious movement which redeemed the English Church from a most deplorable declension, but he was the great apostle of modern Methodism, the father of the largest branch of the Christian family.

Nor should we here overlook the peculiar adaptedness of Charles Wesley to act his part in the great movement. To say nothing of him as a preacher, and a bright and shining example of Christian piety, he furnished the Evangelical Church with a collection of spiritual songs, the influence of which, in the advancement of spiritual religion at that time, we can now scarcely form a correct estimate; an influence which has acted on the Church at large, but more especially on the Methodist branch of it, and is acting at the present day on millions of hearts, as any one who knows the power of *singing* in every Methodist assembly will at once concede.

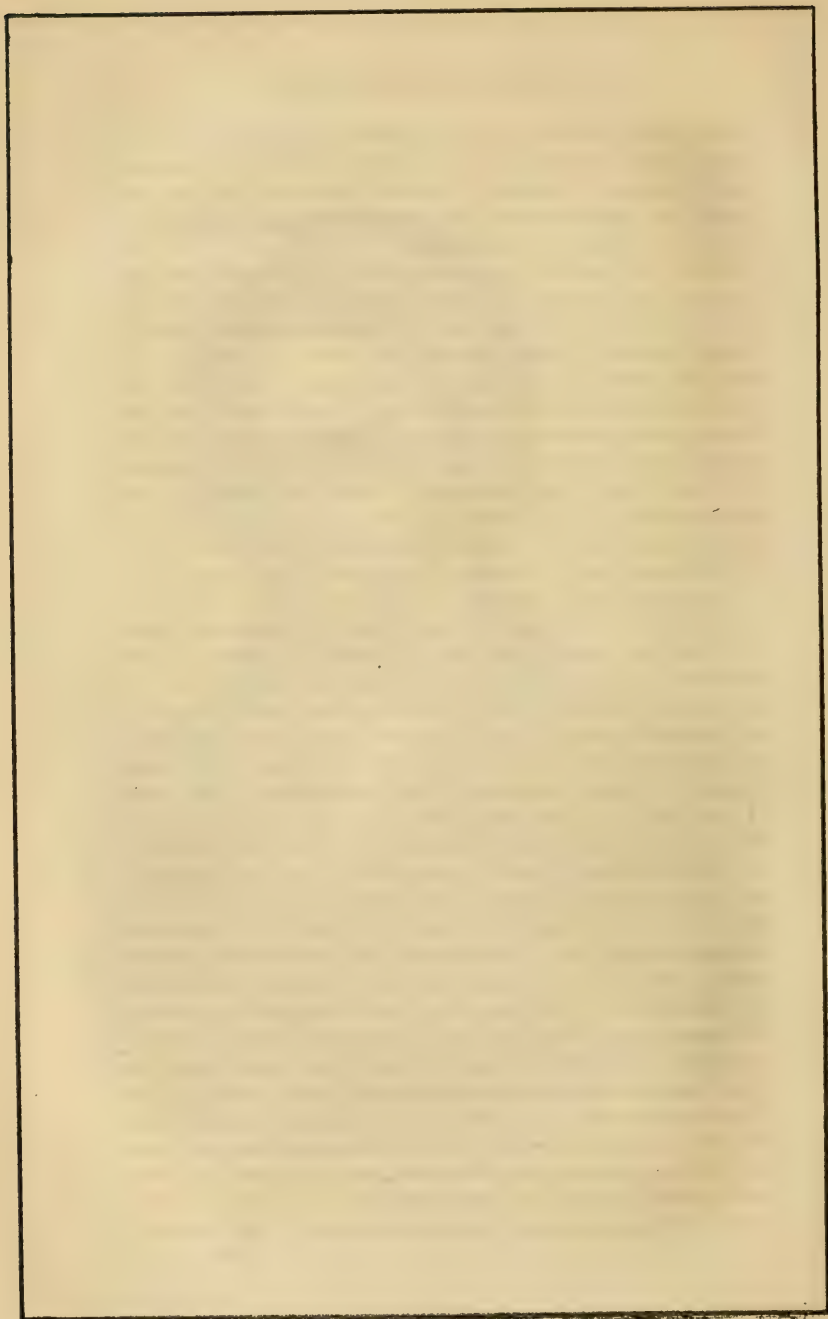
Has the time come when the British Government shall proclaim liberty to the enslaved throughout her vast dominions, and raise her puissant arm for the suppression of the slave trade—the God of the oppressed has prepared for this noble work a Clarkson, a Wilberforce, and a Buxton. Has the time come when the benevolence of our age shall look into the gloomy recesses of our prisons and bring alleviation and instruction to them who are bound in chains—a Howard, a Fry, a Dix are the angels of mercy commissioned and fitted to the work. Are the burning floods of intemperance to be turned back; the ravages of that angel of death to be stayed—a pitying God has made ready for this work of love a Beecher, an Edwards, a Hunt, a Mathew, a Gough. Has the time come when God will take pity on the Gentile world; when he will visit the house of Israel and of Judah; when he will compassionate poor, bleeding Africa; when he will come down upon the sea and gather in the abundance thereof; when he will make the great and the good of by-gone days again speak, though dead, through the pages of Gospel truth; when he will give wings to the sacred volume, translated into every language, and

send it to every nation and tribe—he opens the hearts of his people; he inspires the wise and the good to join their strength in united bonds; he raises up men and fits them to go to and fro in the earth, to execute his mission of love. In nothing, perhaps, do we more distinctly mark the Hand of God at work, to carry out his purposes of mercy in our world, than in the origin of our benevolent societies. When, in the revolutions of time, any particular department of benevolence was to be provided for, how timely the provision has been made! Men have all at once appeared and seemed instinctively to imbibe a love and zeal for a cause for which, but a little time before, they had neither love nor zeal. As soon as in the purposes of the Master they were needed, the spirit sought them out and fitted them for their particular work. He can make the dumb speak, the blind see, the lame walk, the churl liberal. He can make the stones of the valley vocal, to spread his word abroad.

We might here cite, as a befitting example, the brief and truly illustrious history of Samuel J. Mills. The time had come when the latent spirit of benevolence should be aroused in the bosom of the American Church. Long neglected and abused Africa should now come up in remembrance, be redressed of her untold wrongs, and her sable sons stretch out their hands to God. American piety should now send forth its healing streams into the great moral deserts of the earth; a beautiful sisterhood of benevolent institutions should come into being which should send the Bible, the religious book, and the man of God to every kindred and tongue where man is found. But who should do it? Who should be charged with a mission so replete with the divine mercy, and so productive of the most far-reaching and benevolent results? We see him, but not on the high places of Zion; not in her halls of learning, or among her mitred ones; but he is as the voice of one crying in the wilderness. We find him in some sequestered glen among the hills of New England, with no genealogy to recount but that of an obscure country pastor, with no ancestral inher-



WILBERFORCE.





itance but that of a pious parentage. Unknown to fame, meek, unpretending, he goes forth to the execution of a mission more honorable than ever fell to the lot of the statesman or the warrior, more lasting than the most stable thing of time.

Mills, under God, was the father of benevolent enterprise in America. How quietly, how effectively, how universally he made his influence felt through every branch of the Church, is known to every one who has read his interesting biography. Through his indomitable energies most of our benevolent institutions sprung into being; from the burning flame of his piety, the great souls of Livingston and Griffin caught the fire which shed forth such light and heat in sermons on the "Missionary Enterprise," and which in turn kindled a flame throughout the American Zion which has already shone to the ends of the earth.

Short and brilliant was the career of this sainted young man. He was soon transferred to higher spheres of labor, but not till he had originated a system of benevolent action, and drawn out and given direction to benevolent feelings which have gained strength and volume with every revolving year until they have expanded into a score of mighty streams, which are bearing on their bosoms life and salvation to the ends of the earth. If we may devoutly thank God for the man who led his people from the house of bondage, formed them into a nation, gave them laws, and organized them into a Church; or for the man who gave to his people their sacred songs; or for him who was the learned expounder of the Gospel, the writer of a greater portion of the New Testament, and the great apostle to the Gentiles; or for him who, with apostolic heroism, delivered the Church from the strong arm of great Babylon; or for those heroic men and meek disciples who brought hither and established the Church in this Western wilderness, under better auspices than she had before existed since the days of the apostles, we certainly have reason for unfeigned gratitude for the man whom God made his instrument to bring into operation the benevolence of our great nation. With few of

those qualities which, in the eyes of the world, constitute human greatness, Samuel J. Mills was a great man, and was commissioned of God to do a great work.

Is the Church of Rome to be scourged and humbled, and the old despotisms of Europe to be broken up, and the way prepared for new organizations both in Church and State, the Great Unknown of Corsica is called from an obscure island and clad with fearful power, and made the sledge-hammer to break in pieces and devour nations not a few, and to inflict a deadly wound on the sorest despotism that ever scourged the earth. Is the Church of Scotland to be shaken, sifted, revolutionized—a free evangelical working Church to be redeemed from the moral stagnations of a state religion—a Chalmers, with his band of coadjutors not unworthy the land of Knox, is found ready to meet the crisis. And so it has always been. God has never failed to raise up champions to meet any crisis on human affairs, whether in the civil or religious world.

Is Liberty to have a new birth and a new development; is a great nation of freemen to be established in this New World; the science of self-government to be demonstrated; the Christian Church to be placed upon a higher level and to be nourished by her Lord under better auspices than had ever blessed her in the Old World; is God, in respect to Religion and Liberty, about to make one of those signal advances which ever and anon mark the onward movements of Emmanuel, he raises up and fits for the work a Washington, a Franklin, a Hancock—men brave, prudent, wise, good. Without such men there could have been no American Revolution; the Declaration of Independence would have been a vain boast, and the Revolutionary struggle an abortive effort, which could only have established political absolutism on a firmer basis and put back the reign of Liberty perhaps for ages. But other thoughts possessed the Divine Mind, other purposes were to be accomplished. And in nothing does the mighty Hand of God appear more conspicuous than in his preparation of his instruments for the achievement of this singularly grand providential scheme.

And we should here, perhaps, make a more special and distinct mention of the immortal *Franklin*. Our historian assigns to him a singularly interesting part in the great drama of our Revolution. "Not half of Franklin's merits," says Bancroft, "have yet been told. He was the true father of the American Union. It was he who went forth to lay the foundation of that great design at Albany, and in New York he lifted up his voice for freedom. Here among us he appeared as the apostle of the Union. It was Franklin who suggested the Congress of 1774, and but for his wisdom, and the confidence which that wisdom inspired, it is a matter of doubt whether that Congress would have taken effect. It was Franklin who suggested the bond of the Union which binds the States from Florida to Maine. Franklin was the greatest diplomatist of the eighteenth century. He never spoke a word too much; he never failed to speak the right word at the right season."

And not the less remarkable, in our onward history, has been the care of an ever-watchful Providence. When our political bark was to be guided through the Sylla and Charybdis of a reckless democracy on the one hand, and a monarchical concentration on the other, we were not without the Roman firmness and wisdom of a *Clay*. Nor have we lacked the eloquence, and consummate statesmanship, and diplomatic tact of a *Webster*, when great political principles were to be expounded and settled, or perplexing questions in our foreign relations (as the settlement of our northwest boundary, etc.) were to be adjusted. Only a man formed, as was Daniel Webster, for such a time and occasion, could save us from an expensive and harassing war. When our battles were to be fought and the honor of our flag to be supported, we were not wanting a *Jackson*. But the "old hero" fulfilled his *great* mission neither at New Orleans nor in the Everglades of Florida. The peculiar inflexibility of "Old Hickory" awaited another occasion. It was for such a time, the time of a South Carolina *nullification*, that he was raised up. There was, perhaps, not another man in America that

could have met and suppressed the insurrectionary spirit of that State and of the party that sympathized with the insurrectionary doctrines of that period. The native character of the man—the fact of his being a native of the South, and his re-election to the Presidency, all combined to fit him to render his country a service which it has fallen to the lot of few men, if any, to render since the days of the immortal Washington.

The pernicious doctrine of nullification produced a dreadful rebellion, and, although we looked anxiously and almost despondingly through the long and tedious years of war and carnage for a heaven-sent, and great controlling spirit who should be able to break the strong arm of rebellion and secure to us an honorable peace, there came at last an inflexible and triumphant leader “to do the will of Him who maketh the right” to triumph. While we regarded the result with confidence, and recognized the fact that the Great King would make himself manifest therein, we could not decipher His majestic hand throughout it all with that clearness with which we now behold it.

We will here hazard a remark or two in reference to the great revolutionary chief of the “Celestials.” While we will not claim *him* as the chosen agent for the work soon, no doubt, to be done in that great empire, still we can not but regard him as an extraordinary instrument in the hands of God for a great work—if not to build that which *shall* be, to pull down that which shall *not* be—the “Breaker” that is to come up—the rod in the hand of the Great King, by which he will break to pieces and remove out of the way and prepare for the coming of the kingdom of the Messiah.

This singular man has a providential history not to be overlooked. He appears before us first at the great Literary Examination at Canton in 1834. Thither, too, had Providence directed the steps of Leang Afa, a converted Chinese, who distributed there a large number of books, one of which fell into the hands of young Tae Ping Wang, the destined chief of the Revolution. He read it, pondered its strange contents, came to Canton,



and received further instruction from a missionary, and then disappeared for near a score of years, to emerge in due time to fulfill his great mission. We do not see the end—which is sure, though it may tarry—though He that demolishes may first give place to him that builds.

Or to retrace our steps once more, we go back into the reign of Louis XIV. of France, and into the bosom of the Romish Church, and find the same truth beautifully illustrated. It was under the reign of the haughty and bigoted Louis—a reign distinguished for a most extraordinary mixture of good and evil, of great and good men, and great and bad men; the age of Fenelon, Bossuet, and Massillon, when learning and the arts were singularly patronized, and the monuments of an illustrious reign were seen in every part of France; a reign stigmatized by bigotry and foul persecution; it was in such a reign that there occurred one of the most extraordinary religious movements of which we have a record. The time at which it occurred, its circumstances, origin, the subjects of it, and the instrumentality by which it was carried on, all tend to excite our admiration.

A pious Protestant lady from England finds herself in France unexpectedly reduced to dependence and want; she is brought to the notice of M. de La Mothe, the father of the afterward justly celebrated *Madame Guyon*. He offers her a home. His daughter was now in an inquiring state of mind—in a condition peculiarly susceptible to religious impressions. This Protestant lady nobly fulfilled in that Catholic family the mission Providence had assigned her in guiding the mind of this interesting girl. Here was a “kernel of seed-corn dropped from the granary of Protestant truth in England,” and planted by the sure Hand of God in a susceptible and fertile soil. And how it took root and bore a hundred, yea a thousand, fold, the history of the great awakening near the latter half of the seventeenth century is ample voucher. Just at the time when Protestantism was reviving and strengthening in England, this remarkable spiritual movement was taking

place in France, and all this through the instrumentality of a single individual, and that a woman. Perhaps individual personal piety was never more mighty.

The Edict of Nantes had been revoked—the agitation of the Reformation had in a good degree passed away. Protestantism had been compelled to quit her favorite fields in Gaul and to seek the dens and caves of the earth; and now the dark cloud of Romanism had settled down on France, and threatened to be darker and more terrific than ever. But God had yet more people in Babylon that he would deliver. The soil of France had been wet with the blood of the saints which flowed so freely on St. Bartholomew's day. That blood of the martyrs was the seed of the Church, and it was time it should spring up and bear its harvest. The time had come when God would gather in this harvest, and in a manner, too, the most unexpected.

A remarkable divine influence everywhere accompanied the prayers and the humble, unostentatious labors of Madame Guyon. At Gex, Thonon, Grenoble, in France, and Turin, in Italy, religious awakenings occurred which, in modern phrase, would be called powerful revivals of religion. "Friars, priests, men of the world, maids, wives, widows, all came one after another" to hear the wonderful things spoken by this wonderful woman. So great was the interest felt, that for some time, she says, "I was wholly occupied from six in the morning till eight in the evening in speaking of God." Under her instructions knights abandoned the profession of arms and went to preaching the Gospel, and multitudes of all classes became the genuine disciples of Jesus.

Madame Guyon numbered among her friends and fellow-disciples counts and countesses, dukes and marquises, and many of the guiding spirits of France, not to speak of the thousands in humble life who were taught by this extraordinary woman the way of life and immortality.

The great Fenelon, archbishop of Cambray, was,

under God, indebted to her for that striking religious character which made him so truly a light shining in a dark place.

Some sixty or seventy years ago you might have met a young man but just launched forth for the first time on the broad ocean of life in a sparse portion of our Southern country. He had gone there as a family teacher. Personally knowing nothing of the power of religion, he found himself a temporary resident in a family who were yet more strangers to its saving vitality, and he was far removed from any place where the Gospel was wont to be preached. At a distance of five miles there was occasionally preaching, but it was the crude ranting of one but ill fitted to secure the attention of, or favorably to impress, the minds of an intelligent family. The consequence was, they seldom attended on the public means of grace anywhere. They "were doomed, for the most part, to silent Sabbaths." Hopeless, to all human sagacity, was the religious condition of that young man. Thrown now upon the world, under so unpropitious circumstances, he would probably yield to the temptations which beset him, and make shipwreck of his eternal interests. But he was a chosen vessel. The eye of God was upon him. He should turn many to righteousness—should stand long a pillar in the Church of the living God. He should, as a preacher of the Gospel, as a writer, as a theological professor, and as an eminent Christian, for more than half a century, exert an influence in the Church which seldom falls to the lot of a single man.

But how was such a result to be realized? He who has all hearts in his hands, and all events at his disposal, did not lack means of compassing such a purpose. The story shall be told in the language of the venerable Doctor, who was once this young man :

There was an old, infirm lady who, though she had once lived in affluence, was now, through the profligacy of a bad husband, reduced to poverty and dependence, and occupied the situation of a superintendent of the nursery in the family in which the writer was a teacher. This old lady possessed a large folio, containing all the published works of Flavel, and greatly delighted in reading his writings; but having weak eyes, she was able to read but little at a time, and would often request other



members of the family to read to her. Sometimes this favor was asked of the writer, who, through courtesy, complied, though the subjects were in no wise congenial to his taste.

One of these vacant Sabbaths, when we were at a loss how to dispose of the lingering hours, she brought her book into the parlor and requested me to read to the family, and pointed out the part which she wished read. It was a part of the discourses on the text, "Behold, I stand at the door and knock," etc. I took the book with reluctance, and read until I came to the word "stand," on which the author expatiates on the long-suffering and patience of Christ in waiting so long on sinners, while they pay no attention to his calls. This discourse impressed my mind in a manner it never had been before; and I was so affected with the truth that I was unable to proceed, but making an apology, closed the book and sought a place of retirement, where I wept profusely. And this was the commencement of impressions which were never entirely effaced. From this time secret prayer, before neglected, was frequently engaged in; and although I had no idea that I was converted until months after these first impressions, yet from this time my views in regard to religion were entirely changed. I now found a pleasure in reading out of Flavel to the good old lady, and even borrowed the book to peruse it alone; so that my firm practical knowledge of the nature and evidences of true religion were derived from this excellent author. This pious woman, who had a fine understanding and had received a good education, often spoke to me on the subject, and related her own experience, yet I never disclosed any thing of my feelings to her. But before she died, she had the opportunity of learning that I had made a public profession of religion, in which I understood she greatly rejoiced.

The great Controller of all events removed this pious lady from a condition of affluence to that of dependence—made her a member of this ungodly family that she might accomplish a purpose in her penury which she never could have done in her prosperity. When God had abased her and taken away her power and wealth and influence, and brought upon her age, infirmity, and impaired sight, he had brought her into a condition in which she should do her great work. *How great* a work she was made the instrument of accomplishing, may be appreciated when we say that the "young man" named above was none other than Archibald Alexander, the late highly honored and venerated Dr. Alexander, of the Theological Seminary of Princeton, N. J., who long lived a blessing to that honored institution, and a blessing and honor to the Church of Christ.

But we need not multiply examples. There is not a more interesting chapter in the history of God's



providence than that which records his wise and gracious interposition in selecting and fitting instruments for the part he designs them to act. It is true that great occasions make great men, but it is a yet more interesting truth, that great men *are made for* great occasions. God selects them—oftentimes from the obscurest corner and in the most hopeless condition; trains them—oftentimes under circumstances the most dark and afflictive; brings them into the work in a manner the most unlooked-for and mysterious, and accomplishes his purpose through them in a way to confound all human forecast, and to bring to naught all human sagacity.

In conclusion, I may make a single remark: every young man should strive, by the best possible improvement of his talents and opportunities, to make himself a great and a good man. This is a true and noble ambition. A great and a good man is the noblest work of God. Where great moral worth and high intellectual culture, and a sound body and acceptable deportment are united, there are combined the elements of great usefulness, and God seldom fails to use such a one for great purposes. Strive, then, my young friends, to *fit yourselves for the times in which you live.*

## CHAPTER XXVIII.

**The Lawgiver of Israel. Faith tested. The Hand of God in the Character, Training and Mission of Moses.**

MOSES was the Washington of the Jewish Commonwealth. Considering the age in which he lived, he was, perhaps, the most extraordinary man that ever lived. We have already briefly alluded to his history in the foregoing chapter. We then contemplated the Divine agency in fitting him as an eminent instrument for the mission given him to fulfill. We now take, at least, a cursory survey of that mission itself. It forms a prominent chapter in the world's history, and the more intently we study it the more clearly shall we discern, throughout the whole, the footsteps of a wonder-working God.

A single passage of the Sacred Record lets us into a secret in the history of Moses which is not so obvious to the superficial reader: "He supposed that his brethren would have understood how that God by his hand would deliver them: but they understood not."

Moses was the adopted son of Pharaoh's daughter. He was reared up, as I have before said, in all the refinements and usages of the most enlightened court—was educated in the best schools of Egypt, for he was "learned in all the wisdom of the Egyptians." He spent the first forty years of his life as a prince of the Egyptian court, and in high esteem with the king. He held—as we may gather from this same speech of Stephen—high offices, and occupied elevated stations in the government, and discharged the duties of his station with great honor to himself and fidelity to his government. "He was mighty," says Stephen, "in words and deeds."

We know but the general fact. *What* were the stations he occupied, or *how* particularly he distinguished

himself, Sacred History does not inform us. From other sources (whether to be relied upon I do not know) we learn that it was principally as a *military chieftain* that he obtained great renown at the head of Pharaoh's armies. In whatever way it might have been that he became so celebrated, both "in words and in deeds"—both as a scholar and a man of great personal achievements in the employment of the state, we find, when he arrived at full forty years of age, a great change came over the mind of this young, aspiring, honored man. New aspirations evidently swell his bosom. All the offices of Pharaoh's court, all the honors Pharaoh could bestow, and all the pleasures of Egypt, could no longer satisfy him. For some unexplained reason—and we will suggest the great moral change here referred to—we find Moses quits the court of Egypt, resigns the high places of honor and profit which had been confided to him, and betakes himself to that part of the land of Egypt where dwelt the oppressed children of Jacob. They had, at this time, been for several generations an afflicted and oppressed people, and more especially so for the last forty years; for at the time of the birth of Moses the most bloody decree was enacted against them. But such had been the change which had come over the mind of the once aspiring and honored man, Moses, that he now "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward." From this time forward Moses seems to have lost his hold on things seen and temporal, and to have set his heart to seek things unseen and eternal. He accordingly left the court of Pharaoh and all its vanities, honors, and pleasures, and betook himself to the people of his own kindred. Heretofore he does not seem to have had any connection with them. He was by adoption an Egyptian, and as such was educated and promoted, and he served the nation as a native-born son of Pharaoh.

What were the moving reasons or immediate motives that sent him to the land of Goshen to cast in his lot there with his brethren according to the flesh, does not certainly appear. Josephus says that his great success as the commandant of Pharaoh's armies and his growing popularity excited jealousy at the court, and that Moses became apprised of, or at least feared, conspiracies against his life, and he therefore made good his departure in time to foil any such machinations. There is nothing improbable in this, yet the *manner* in which the fact is mentioned in the Sacred Record would render the surmise, already hinted at, still more probable. Higher aspirations had been excited in the mind of Moses than could be satisfied at the court of Pharaoh. His giant mind had begun to grasp the great things which in the Divine purposes were to be wrought out through the chosen people of God. Moses now understood, as never before, that his then despised kindred were the chosen seed through which God would work. He aspired now to link his destiny with theirs; and though it would cost him a great sacrifice, a profound mortification, yet the strength of his faith enabled him to "esteem the reproach of Christ greater riches than the treasures of Egypt." Through faith's telescope he saw the honors, and riches, and pleasures, which were associated with God's people, to be infinitely more to be desired than all that earth could give. And more than this, he seems early to have entertained the idea—how acquired we do not know—that he had personally some important mission to execute in relation to the purposes of God in connection with the seed of Jacob. We shall in a moment see that he did, from the first, after his conversion to God, entertain at least a strong presentiment of this kind.

Moses quits Egypt; he leaves the land of monuments, of the arts and sciences, of learning and schools and libraries. He turns his back on the most gorgeous court in the world, where he had been reared and honored for forty years. He in a moment sunders relationships which had been formed in the intimacy



of his boyhood as a scholar in the society of lords and ladies at the court, and in the pursuits of a riper manhood. And cheerfully did he at a blow sunder the cords that had bound him to these beggarly elements of the world.

The whole account we have of this matter is, that "when he was full forty years old, *it came into his heart* to visit his brethren, the children of Israel;" and the only motive assigned for this opening of altogether a new chapter in the life of Moses is, that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "He esteemed the reproach of Christ greater riches than the treasures of Egypt." A new direction was now given to his life; new objects now fixed the holy ambition of his soul; the execution of new plans should now engage the energies of his vast mind. He arrives in Goshen, the land of his kindred, whom he is now willing to own, and with whom he will cast in his lot, and henceforth plan and labor for their deliverance. He sees their wrongs—he witnesseth the burning anguish of their spirit as they groan beneath their heavy burdens. The fires of his indignant soul burn within him to avenge their wrongs. He feels strong in his supposed commission that he must be the deliverer of his people. They are now *his* people. His ardent soul has now identified them with himself. He can brook no delay. There was wrong, there was oppression, suffering, and it must and should be redressed. There could be no delay. It must be done at once. He accordingly, with all the ardor and confidence of a modern reformer, addressed himself to his work. During many long years the "Egyptians had made the children of Israel to serve with rigor;" they had "set over them task-masters to afflict them with their burdens;" and there would not long be wanting occasions of personal conflicts, and abuse, and wrongs on the part of the task-masters.

Moses soon witnessed one of these occasions. As he looked on their burdens, he spied an Egyptian smiting a Hebrew, one of his brethren. His hot blood rose—

a burning zeal was roused to enter on the execution of his supposed divine commission. He accordingly *slaw the Egyptian and hid him in the sand*. Or as Stephen says: "Seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian." He had begun his work in good earnest; and he "supposed," he says, "that his brethren would have understood how that God by his hand would deliver them; but they understood not." Whether Moses had yet received any special divine communication to do what he afterward did by undoubted divine authority, does not appear. He undoubtedly entertained a strong presentiment of his future mission, and the vague conviction that he must address himself immediately to his work. This seems implied in the passage just quoted. He supposed his brethren would understand it in this light, and would rally to his aid. Whether the plan of Moses, at this stage, was to raise them to a united resistance to the oppressive dealings of the Egyptians, or to effect the organization of an independent state in the land of Goshen, or to secure the immediate departure of the children of Israel from the land of their bondage, does not appear. From the complaint he makes, that his brethren did not appreciate and co-operate with his efforts (of which killing the Egyptian was a first overt act) to emancipate his people, it appears that he felt he was acting under a divine commission.

In this Moses acted prematurely. The time of deliverance had not come. The Hebrews themselves were not ready to be delivered. They had not yet painfully enough felt the galling of their chains, nor were they yet fitted to exist in their national capacity. The time had not yet come that Egypt would give them up. The Canaanites had not yet filled up the measure of their iniquity, and Canaan was not prepared to receive them; and, more than all, the man Moses was not yet, by any means, fitted to become the chief captain, the law-giver, the priest and prophet of the Lord's host. Newly converted—inexperienced in the divine life, fired with a zeal which knew little of

discretion or knowledge, impatient of delay, and though forty years old, possessing all the impetuosity of youth—he was in no wise the man who could deliver Israel from bondage, conduct them through the difficulties of a forty years' sojourn and travel in the wilderness, and bring them into Canaan. Though he thought himself already qualified for the task which he believed God had assigned him, he being now in the vigor of manhood, his strength mature, and his zeal high, yet it would require *full forty years more* to prepare him for his work. And how singular, in respect to him, were the arrangements of Providence! Here began the special trials of his faith. He had begun his work, he supposed. But his first efforts became the means, not of bringing the most trifling relief to his brethren, but apparently of frustrating the whole matter. Here opens another scene in the singular drama of Moses' eventful career. We next see this Moses, who, it was confidently expected, would be the deliverer of his people, himself fleeing before the face of Pharaoh's wrath as a murderer. The king, already jealous of the influence of such a man among a people sorely oppressed and already nearly roused to a state of insurrection, eagerly seized on this occasion to rid himself of him. "When Pharaoh heard of this thing he sought to slay Moses."

Moses flees to the desert of Arabia. He seeks refuge in the land of Midian, and hopes there to escape the wrath of the Egyptian king who sought his life. During the next forty years we almost lose sight of the history of Moses, and hear no more of his plans or hopes of delivering his people. He joined himself to some chief man of Midian called, "the priest of Midian," married his daughter, "an Ethiopian woman," and became the tender of his sheep, a chief shepherd, perhaps.

No part of Moses' life is invested with more curious interest than the forty years he spent in Midian. Yet we know little of the history of those years. They were not years of inactivity, but of toil and thought, and untiring industry. We meet Moses, after he quits



his retreat, and forty years' exile, a man of matured experience; discreet; his mind highly cultivated; his zeal chastened; his heart disciplined—a very different man than when he fled to Midian, and such a man as could never be made simply by the listless life of a shepherd. He evidently exercised himself in things above the ordinary routine of his daily avocations. Once he had believed himself commissioned of Heaven to lead God's people out of bondage, and perhaps to establish them as a nation in the promised land. After such singular rebuffs and disappointments he was probably forced to the conclusion that he had mistaken his calling as touching any such mission. His first attempt had sent him into a hopeless exile, where his life depended on his seclusion. Any movement now on his part to interfere with the relations of his people with the king of Egypt would be certain detection and death. And as years rolled on, and as, toward the latter part of his forty years' exile, he approached the verge of fourscore years, probably the last ray of hope had vanished that he should ever again see his native land, or be used in any way in their deliverance. What sympathies smoldered in his bosom for his oppressed and suffering fellow-countrymen—what prayers he offered up for their deliverance,—what hopes he cherished—what promises confirmed his faith that God would interpose his arm in behalf of his people, we can only conjecture.

While the lapse of each succeeding year diminished any lingering hope that he might be personally engaged in the deliverance of his people, his faith failed not that they were the chosen seed, nor did his interest in them diminish. This is believed to be the period in which Moses wrote the Book of Genesis as inspired of God, or compiled from pre-existing fragments already in his possession; and this, too, the period in which he composed (if at all) that extraordinary portion of Sacred Writ which so beautifully portrays patriarchal religion in the person of Job and his friends. Moses was now exactly in the right position to compose such a book as Job. Certain it is that he was not idle dur



ing the years of his exile. He was gaining experience, increasing in divine knowledge, disciplining his spirit, invigorating his mind, and unconsciously gathering up his strength for the execution of his, as yet, unknown mission.

How different a man do we find this Moses at the close of the second forty years of his life! At forty we found him impetuous, sanguine, self-relying, and bold. At the close of this period he is meek, subdued in spirit, self-distrusting. He can not now believe God has sent him. He could believe it forty years ago; but after such a rebuff, after so protracted a delay, after God has dealt with him in so peculiar a manner, he could not believe that he would, at this late day, send *him* to be the deliverer of his people. And how vain, apparently, for him to return to Egypt—to appear before Pharaoh and the Egyptian court, from whom he had been obliged in such a manner to flee! There was much significancy in Moses' appeal to God, that he should not be sent on this weighty embassy to the oppressed people of the house of Israel: "Who am *I* that *I* should go unto Pharaoh, and that *I* should bring forth the children of Israel out of Egypt?" Aside from any distrust which possibly he might have entertained at this late period of his life, and after the singular dispensations of Providence toward him, of his own qualifications to perform such a work, the interrogatory is doubtless intended to imply the most serious misgivings in the mind of Moses in relation to the *reception* he might expect in Egypt. It seemed past all human probability that *he* could exert any influence in Pharaoh's court; and least of all that he might favorably interfere in behalf of his Israelitish brethren. For it was at this very point he had committed the offense which had made him odious in the sight of all Egypt. Had he wished to return to his former allegiance as a subject of Pharaoh, or even to his former domestic relations as a son of Pharaoh's daughter, he might possibly expect a pardon for the past and a reinstatement in the favor of the proud monarch. But he wishes to return to take up his work where he

had, by coercion, laid it down forty years before. He will now return as one acting under the commission (now renewed) which, twoscore years before, had led him to slay the Egyptian, and for which act he had been obliged to flee his country. There was not the slightest human probability that any but the most extraordinary man, and he acting as the commissioned and favored agent of Heaven, could successfully execute such a mission.

What an idea, then, does his triumphant success give us of the man Moses! We mean here to speak of him merely as a *man*—aside from any inspiration or special divine aid—as a man for the times, a controlling spirit of the age. The achievements of Moses, the results of his mission, are obviously the imprints of a great mind. Bating all the miraculous circumstances that attended the deliverance from Egypt, the passage through the wilderness, the giving of the Law, and the formation of the Church, and of the state politics of the Jewish people, enough remains as the obvious result of a superior human intellect to designate Moses as the most extraordinary legislator, if not the greatest military leader, that ever lived.

There is a sense in which we may look on the deliverance of the house of Israel from servitude, their migration to Palestine and settlement there, the formation of the Jewish state and Church, as a stupendous and protracted miracle. Such a civil polity and Church organization were evidently built from no existing model. They were far in advance of the times. Neither surrounding nations, nor any nations that existed before, furnished lessons of experience and wisdom from which such a result could be realized.

It was the result of Divine Wisdom, yet a result wrought out, for the most part, in the ordinary course of Providence, and through human instrumentality. Humanly speaking, Moses was the author and originator of the political system, the moral code, and the ecclesiastical establishment of the Jewish people. The most extraordinary thing in the whole is the intellectual and moral character of Moses. In him the Hand

of God is the most conspicuous. That such a man should live at such a time and do such a work as he did is the great miracle.

This view of the character and greatness of Moses as a man quite harmonizes with a singular declaration concerning him in the eleventh chapter of Exodus. The passage seems quite unnecessary to the connection in which it is found, yet it is a fair deduction from what is there related of him. It is said: "Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." Such a character, it is asserted, was accorded to him by his enemies; and it seems from the connection that it was very much through the personal character and individual worth of Moses that the "Lord gave the people favor in the sight of the Egyptians."

We must bear in mind, when estimating the character of Moses, that when he entered on his last period of forty years, the most important and conspicuous one of the three similar terms in which we find his life divided, he was already *an old man*. Though the term of human life had not then reached its briefest limit, yet more than four centuries before Moses, Abraham spoke of himself, when a hundred years of age, as being old. It is therefore one of the most extraordinary features in the history of Moses that he was singularly invigorated, and his life prolonged to accomplish the most ardent and responsible part of his mission after he had reached that period of life when most men are obliged to cease from their activities, if they have not already yielded to the stern mandates of death. At *eighty* he emerges from his long retirement, and with all the ardor and vigor of youth buckles on the harness of the statesman and the warrior, the diplomatist and the divine, and enters on an illustrious career of another forty years. Surely the hand of the Lord was in it.

Would we estimate Moses according to his actual worth as a man, and be in a position suitably to admire the Hand of God in his history, we must fix an eye upon *what he did*. What impress of his mind was left on his age, and on all after ages; what monuments



remain of his moral and intellectual character? What works follow him? It is not only true that God did a great work through Martin Luther which he might have done through the weakest mortal, but it is true that there was a suitable correspondence between the work and instrument. Martin Luther left on all after ages the imprints of his own giant mind. The Hand of God was in the Reformation of the sixteenth century; but in nothing does it appear more conspicuously than in the character and labors of this great man. Would we know the measure of the man, we may find it in the magnitude of the work he accomplished.

On this principle we estimate the character of Israel's great lawgiver.

During the forty years now under review, the oppressed, servile tribes of Israel, serving under task masters in Egypt, are delivered from their servile relations to a strong nation, transported as a body into Canaan, and there organized into a commonwealth, with a form of government and a code of laws centuries in advance of any other nation on the face of the earth, and a system of religion which more remarkably distinguished them from all other nations than their civil polity. Now by what human means came to pass this stupendous result in this short space of time? for human means were employed throughout the whole. We have before us, in some of their highest functions, the work of the liberator, the diplomatist, the lawgiver, the conqueror, the statesman, and the theologian; and in whom did all these offices concentrate? Undoubtedly, in the man Moses, God surely wrought wonders for Israel; but in nothing does the wonder appear more conspicuous than in the character, training, and mission of Moses. As the father of his country, a deliverer and a conqueror, he was a Washington; as a legislator, he was a Franklin or a Hancock; as a statesman, scholar, and poet, he was a Milton; as a reformer, he was a Luther; as a meek, devoted saint, he had power with God as an angel. Clad in the panoply of Heaven, he was the mightiest man that ever lived—an extraordinary instrument in the



hands of God for the accomplishment of a most extraordinary work.

But we should quite fail to do justice to the character of this extraordinary man if we did not refer, in a more particular manner, to his *generalship* as a great military leader. We may conceive, to some extent, what military tact and foresight and talent must have been brought into requisition in order first to subject to military discipline such a "multitude of miserable slaves," and then so to organize them into a regular army that they should do his bidding during forty years, amid all the difficulties and privations of the Arabian desert—cope with the well-trained armies that opposed their passage to and their entrance into Canaan, and finally become the victors of strong kings. No one can read the records of Moses' wars, the history of his battles, without feeling that the organization of such an army out of such hopeless materials—that such discipline, such efficiency, such prowess, were the results of an extraordinary mind. Had Moses come down to us simply as a skillful military tactitian, a wise and brave general, he would deservedly rank among the greatest men that ever lived. After making all possible allowance for miraculous interposition and assistance, still there remains overwhelming evidence of the greatness of the man. The assembling of such a multitude (two or three millions of souls, with their flocks and herds, their utensils, property, and all the needful outfit for such an undertaking), together with the daily oversight of them—reducing the mixed multitude to order, and raising up from them a disciplined army of 600,000 men, acting as the prophet, priest, and king of this newly organized people—imply human capabilities such as, perhaps, have not met in any other mere man. And in no respect, perhaps, does the mental superiority of Moses appear to better advantage than when we meet him as the adjudicator and pacificator of this unwieldly multitude in the wilderness. Envyings, jealousies, distrustings of man and of God, rebellions, open insurrections were continually arising, which threatened the dismemberment of

a community but slightly cemented, and the frustration of the whole enterprise. But no sooner did Moses appear among the malcontents, and bring to bear on their discordant spirits the singular energies of his mind, than all was hushed into harmony. When he said, "Peace, be still!" the tumultuous waves of human passion ceased, and the voice of many waters was hushed. A fit type, indeed, was this mighty man of Israel of Him whose voice even the winds and the sea did obey.

But we are here brought to contemplate another extraordinary feature of this extraordinary man. We refer to Moses' *faith*—his strong and comprehensive grasp on the divine promises—his unwavering trust in God, that, in his contemplated undertaking of conducting two or three millions of people with their flocks and herds, and all their substance, through the deserts of Arabia to Canaan, the God of Abraham would be a ready help in every time of need; and in nothing did this trust more strikingly appear than in reference to the *means* by which this immense host were to be sustained on the march. Moses knew his ground. He had already spent forty years in this same desert, and well knew how difficult it often was for even an ordinary caravan to secure supplies of water and provisions for the journey. And equally well did he know the difficulties and dangers to be encountered from marauding tribes and hostile nations. He had led armies in Egypt, and was not ignorant of the difficulty of provisioning a large body of men in an enemy's country, either by conveying supplies or by forced contributions—even in a country which abounded in the needed supplies. But here was a multitude, including cattle and beasts of burden, equal to three millions of men, to be provided for in a *desert*.

It was indeed a stupendous act of faith in Moses to engage in this undertaking, believing that God would provide for such a host under circumstances that should seem to imply a constant miracle. The records of faith do not furnish another such example. As Moses leads this vast multitude away from the eastern

shore of the Red Sea, and plunges into the desert with a full and happy confidence that they shall be supplied with all needed provisions, and be able to conquer all that shall come against them, there is in the movement a moral sublimity which the annals of history nowhere else furnish.

There is but one man with whom we can compare Moses, and that is the great Napoleon. And yet in the most important features of Moses' character there is more of contrast than of comparison. Mentally and physically they were much alike. Their exhaustless energy and endurance, their eagle-eyed sagacity and quick and vast comprehension and untiring activity, were strikingly alike. In the arts of war and of peace, in the cabinet and in the field, they stand alike unrivalled, but morally they stand in as striking contrast. Had Napoleon lived in the times of Moses, and enjoyed the opportunities and been endued with the moral qualities of the reputed son of Pharaoh's daughter, and been actuated by the same motives and impelled on by the same spirit, he would have been second only to the great law-giver of Israel, and the extraordinary captain of Israel's host.

Devoutly thankful ought we to be for the gift of *great men*. They are God's noblest work. And when intellectual greatness and great moral worth are found united, the gift is doubly precious. Great men are the mainspring in the wonderful machinery by which God from time to time revolutionizes the world, and thereby advances his cause among men, and more especially when these great intellects and mighty energies are sanctified, as they become yet more directly and doubly the engines of advancement.

For nothing should the people of God more devoutly pray than that their *great men* may be *good men*. One honest statesman—one great, sanctified, devout, Christian man in the senate or cabinet of a nation, or at its head—is worth more to a nation than all the riches of El-Dorado, and is a surer defense than all her armies and navies.

There remains but one other view which we would



take of the great Hebrew statesman. It is the *impress* which his great mind made *on the future legislation of the world*.

The Mosaic code was the first in the world to recognize the equal rights of the citizen; reverence for law, constitutional government, the principle of trial by jury, general education, freedom of opinion, social order, and individual enterprise and industry as sources of national prosperity and happiness. And it is not, perhaps, too much to assume that the idea of free government and free civil institutions originated in the mind of Moses. While I do not forget that the "inspiration of the Almighty" gave Moses "understanding," I mean "there was a spirit in the *man*" commensurate with the extraordinary work given him to do. The human conception of the idea belonged to Moses. What he did, *as a man*, to develop the conception, to illustrate it, to clothe it in language and reduce it to a system, to enforce the code on the people and to execute it, indicates a strength and scope of mind, and a vigor and decision of character, which has rarely, if ever, fallen to the lot of a mere man.

The freedom, the republicanism of the Mosaic code is the most extraordinary feature of it. It anticipates by more than thirty centuries the progress of civil liberty, and was, indeed, the parent of it.

We admire the liberty which, in those early ages, favored Greece. Whence such an anomaly amid the surrounding despotisms of that age? And we honor the political sages of that land as prodigies. But that beautiful idea of civil liberty was not Grecian, but Hebrew; not of Plato, or Solon, or Lycurgus, but of Moses. Plato's ideal republic is perhaps a fairer specimen of the real conception which the intelligent Greeks had of civil liberty, than any realization of liberty which they could furnish. This *ideal republic* bears evident marks of being borrowed from the Hebrew commonwealth, and Plato's ideal laws and institutions from the code of Moses.

And this Grecian liberty—this Hebrew element—became incorporated into the Roman republic; where



It found even a more congenial soil, till choked and smothered by the avarice and ambition of selfish men. The famous Twelve Tables were confessedly borrowed from the Greeks, and betray a Mosaic origin. Through these channels, as well as from the Bible itself, the principles of the Mosaic code have found their way into the jurisprudence of all civilized nations.

"Sir Matthew Hale has traced the influence of the Bible, generally, on the laws of England. Sismondi testifies that Alfred the Great, in causing a republication of the Saxon laws, inserted several statutes taken from the code of Moses, to give strength and cogency to the principles of morality. The same historian also states, that one of the first acts of the clergy, under Pepin and Charlemagne, was to improve the legislation of the Franks by the introduction of several of the Mosaic laws."\* The laws of Sweden were permeated with the same leaven. And no laws and institutions are more thoroughly pervaded by the spirit and wisdom of the Hebrew legislator than those of the United States. As despotism vanishes away, as freedom advances, governments will be more and more molded after the pattern shown to Moses in the mount. The mighty impress of his great mind will appear with new distinctness.

The views which have now been expressed quite harmonize with the conclusions of Dr. Milman in his "History of the Jews." After having thoroughly canvassed the character and intellectual dimensions of Moses, and the widely extended influence of his legislative wisdom and political sagacity, he says that "the Hebrew law-giver has exercised a more extensive and permanent influence over the destinies of man than any other individual in the annals of the world."

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\* Professor E. C. Wines on "The Laws of the Ancient Hebrews."

## CHAPTER XXIX.

**God in War. Revolutions. War the Precursor of Human Advancement, from Marathon to the British Isles.**

*‘ Out of his mouth goeth a sword, that with it he should smite the nations.’—Rev. xix. 15.*

THE inquiry which claims our attention in the present chapter is, How has God carried forward his work through the instrumentality of *war*? How He has, by this terrific agency, removed people and nations out of the way that obstructed his purposes, and brought into being other nations which he would fit, better to advance his work. War removed the Canaanites out of the way, and war made Israel a nation. War, carnage, conquest, built up Greece, Rome, England, America. War has plowed through the troubled waters; wave of commotion has dashed on wave, and the warring elements have presaged dissolution; yet at but a short remove in his foaming wake have followed the arts of peace. Science, civilization, freedom, and religion have had their way heralded by the thunders of war. Rough places have been made smooth, the crooked made straight, mountains removed out of the way, and valleys exalted by this dreadful engine of the Almighty Hand. War is the bitterest scourge of Heaven. Yet how many things in this apostate world of ours can be done only by the scourge! Violence and outrage had arrived at such a pass in the antediluvian world that no remedy short of *extermination* could reach the case; and such has been the character of man in every age since, that the same specific has ever and anon to be applied. Though God does not again give up the entire race to destruction, he often commissions war, famine, or pestilence to exterminate individual tribes or nations.

In order to a right appreciation of our subject, we must bear in mind that God is not, as we may gather from his providential dispensations, wont to advance his cause among the nations by *reformation* so much as by *revolution*—not so much by their conversion as by their destruction. Individuals are converted and a Church built up and perpetuated; but tribes and nations that cast off God are themselves cast off and destroyed by some commissioned scourge—usually war. Pagan nations almost constantly carry on the work of extermination one on another. Butchery is among them quite the occupation of life; but what they fail to do, as civilization and Christianity advance, civilized and Christian nations consummate.

God has a rich scheme of mercy to carry out in this rebellious province of his empire. Satan is the god of this world. By usurpation on his part, and permission on the part of God, and for wise and mysterious purposes, he has been allowed to exercise a universal dominion on the earth. Christ comes with the claims and armed with the prerogatives of rightful proprietor and king; but he comes into an enemy's country. Every inch of territory He gains is at the expense of blood. A sword goeth before Him—with it he smites the nations. He came not to send peace on earth, but a sword. Christianity, with all its concomitant blessings and *peaceful results*, has been ushered in; room has been prepared for her, and she has been installed in one country after another by the terrific agency of war. Her way has been prepared by the confused noise of war and "garments rolled in blood."

As a confirmation of this awful truth, introducing us at the same time to a more heart-sickening acquaintance with the wretched condition into which this world has been brought by sin, we may let the eye once more glance over the pages of the world's history. We need only select examples.

When God would make room for his people in the land which had been long before granted them; when he would drive out nations strong and hostile, and put his people in their stead, and defend them there, and

nourish them into a great nation, and make them respected by all the nations around them, and a blessing to all those nations, by what means did he principally do it? A sword went before Him. The angel of death, clothed in the dread panoply of war, smote the nations on either side and opened a highway for them from Egypt to the land of the Canaanites, and gave them for an inheritance the land of their enemies.

When civilization and the Church of God were about to pass from the effete races of Shem, to experience a fuller and richer development among the races of Japheth, what had the puissant arm of war to do in this singular transition? By what means was the western progress of *Orientalism* arrested—by what means Oriental government, philosophy, religion, society, prevented from extending over all Europe and across the Atlantic into this New World? What called Greece into existence and made her what she was? What Rome, England, America? Our minds at once recur to great battle-fields which decided the fate of these nations, and made them the mediums through which God wrought out their high destinies. War, in the hands of the great King, saved Europe from the blighting invasions of Paganism and the religion of Mecca, and prepared her for the higher destiny that awaited her. War was the solvent before which melted away her gross barbarism—the sledge-hammer which broke to pieces the baronial despotisms of the feudal system, and prepared Europe for an advanced civil condition. And what but the wars of Charles V. of Germany, Francis I. of France, and Henry VIII. of England, checked the usurpations of the Pope, made a favorable disposition of military power, and prepared the way for the Reformation? The wars of Philip II. of Spain in the Netherlands, and against England, are singularly overruled to *establish* the Reformation; and the wars of England in India, and the East, and in America, to *extend* Protestantism into new continents. The wars of Napoleon humble Rome and check the usurpations of Popery. The hostile bayonets of the English open vast domains to Protestantism in Bir



nah and China; and, more recently, the American arms gain from the Pope large territories in Mexico.

It is impossible to go into the *details* of the wars here alluded to, or to trace, in more than a general survey, their results on the destinies of the world, what God has brought out of them.

We take our stand on the heights that overlook the plain of Marathon. Stretched over that plain is a vast multitude of hostile men clad in all the magnificence of an Oriental army, and flushed with the victories of a hundred fights. They have come from the center of Asia to determine the destiny of Europe—whether the effeminate manners, the sophistical philosophy, the elastic morality, and the subtle, sublimated religion of the East shall cross the Dardanelles, and forever bind the mind of Europe in the chains of a luxurious Orientalism; or whether should prevail there a more vigorous civilization, more manly institutions and manners, a true and practical philosophy, a purer morality, and society and government of a higher order—all soon to be energized by the yet more powerful element of Christianity.

On those heights you see encamped about you a little band of a few thousands of brave men nerved with the consciousness of a righteous cause, yet seem awed by the overwhelming number of the foe. Their brave leaders deliberate, and determine to give battle. They rush down the mountain-side, stretch their slender line across the plain, and with an impetuosity and determined bravery that characterizes earnest, Heaven-sent men, and inspired with the thought that the destiny of Greece—and, though they knew it not, the destiny of Europe and of the world hung on the issue—they attack the invaders. You then see nothing but confusion, carnage, and victory on the part of the brave Athenians. But the historian now sees in it a result far-reaching, and as permanent as time.

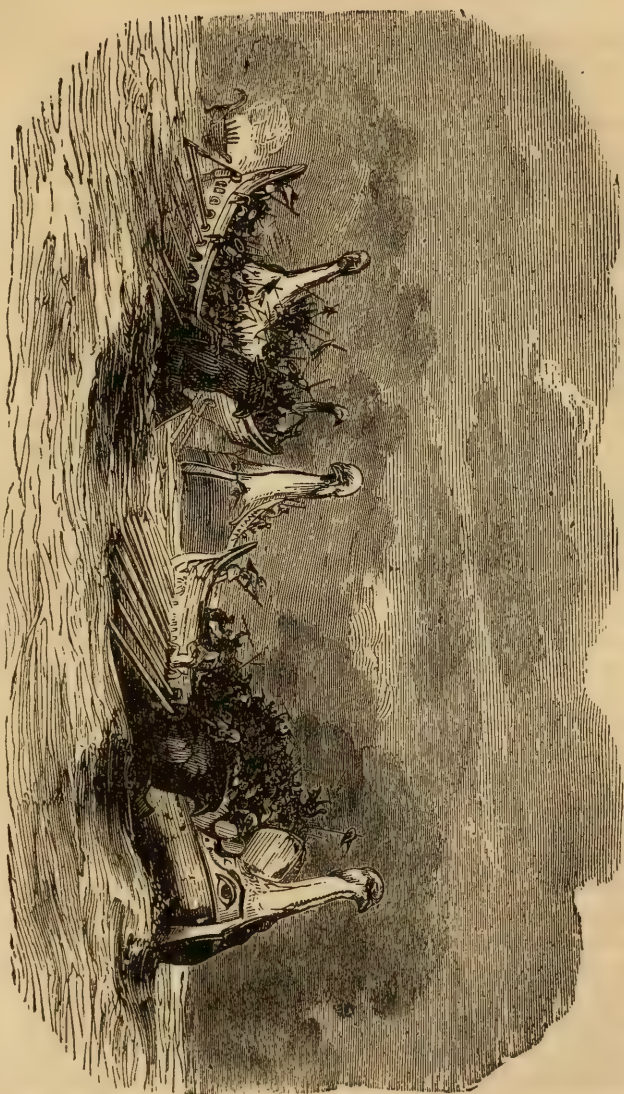
Passing by the world-renowned Straits of *Thermopylae*, where the noble Spartans, ten years later, bravely executed their bloody mission, in the progress of the great providential scheme—and *Salamis* and

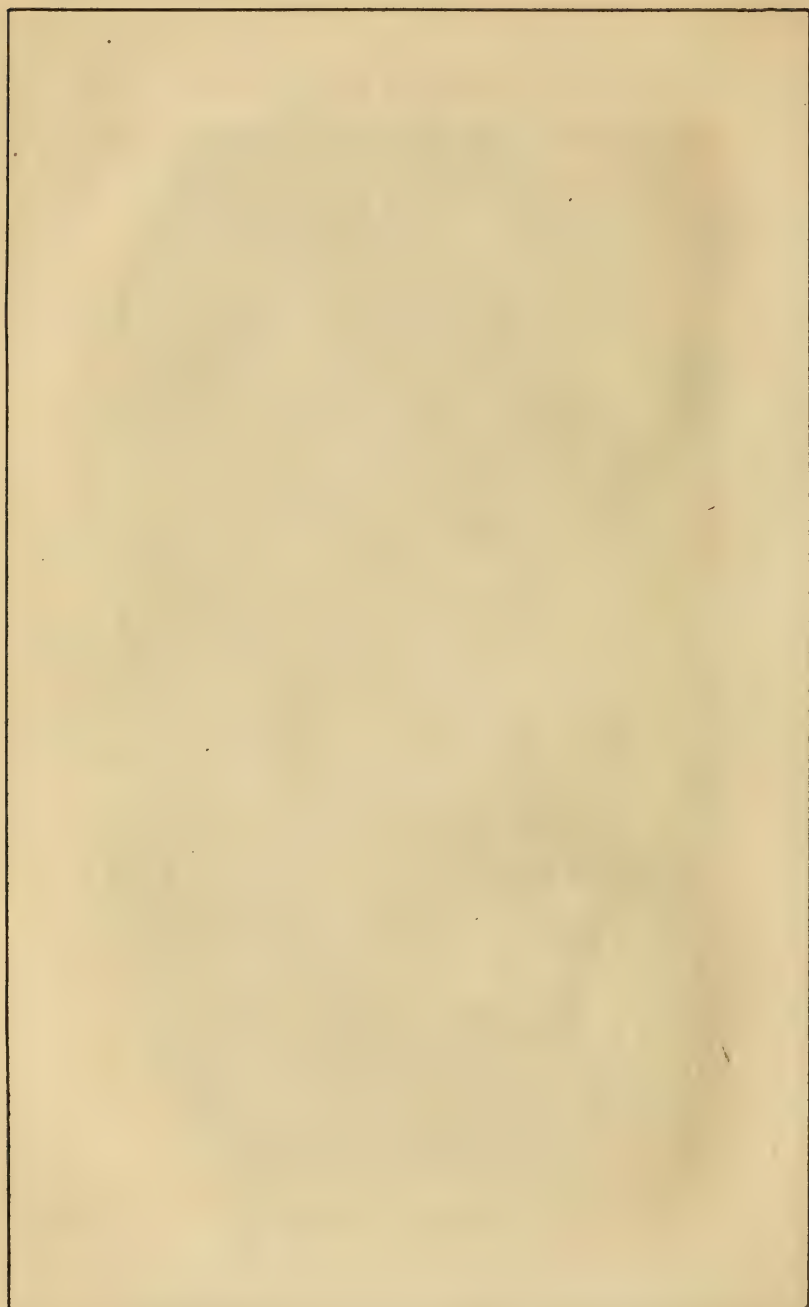
*Plataea*, where the noise of well-fought fields plainly tell of the finishing of the work begun at Marathon, we follow the stream of human advancement through the states of Greece, and take note how it grows clearer, deeper, and broader, as it receives, during three fourths of a century, accessions from the literature and science, the improved philosophy and better manners, the higher order of government and society, and the purer morality and more refined religion of the Greeks. But Greece has soon added all she has to contribute, and henceforth she shall cease to be the *direct* medium through which to advance the cause of God and man. Not a little peninsula, but all Europe shall become the arena on which to work out the great problem of human advancement. Many nations and languages, and a large extent of territory should henceforth become its theater.

The stream of civilization was now setting in toward Western Europe, where it should flow in a deeper and broader channel, and fertilize a vastly greater territory. But Providence had yet a stupendous work to achieve before the scepter could pass into Europe. The Roman Empire must be extended, consolidated, and strengthened before she shall be prepared to receive the trust, and it was needful that what had been so prosperously begun in the little Grecian States should be matured and extended over the wide realms of the Macedonian Empire. The westwardly rolling tide of Orientalism must be arrested. For this purpose the strong arm of Persia must be completely broken, and for similar reasons the nationality of Egypt, Tyre, Judea, and other nations that fell before the mighty conqueror of Macedon, must be abolished. Hence the objects and the results of the wars of Alexander the Great.

But Alexander did more than to act as the sentinel, the bloodhound of war, to turn back the encroaching tide of Orientalism from Europe. He opened a highway between Asia and Europe, which was of immense importance to Europe, and to the prospective advancement of man in the new and enlarged arena of his pro-

BATTLE OF SALAMIS.







gress westward. He built cities, as Alexandria, which served as great depots and thoroughfares, not only for the commodities of Asiatic merchandise, which now poured into Europe from the East and became a no inconsiderable element to prepare Europe for her future destiny, but the same highway became a channel for the introduction into barbarous Europe of whatever of the civilization, learning, refinement, and the arts of Asia was worth transplanting. Nothing could be better fitted to accomplish these purposes than the wars of Alexander. This mighty man was Heaven-commissioned to drive the furious car of War through the center of Asia, and to trample down in its course cities, empires, and institutions, which, having served their destined purpose, must now be put out of the way to make room for higher developments on a European and American soil. The little states of Greece must be annihilated, or at least so absorbed in a great empire, that all which they possessed of permanent value might be diffused over a greater surface. Persia must be arrested in her western progress, humbled, and finally prostrated. Egypt and Tyre, two great centers of civilization and wealth, had now fulfilled their destiny, and must yield their supremacy to the rising Empire of the West.

But where and by whom were these things done? Undoubtedly by Alexander, and in his victories over the states of Greece; at the battle of Arbela and of Hydaspes; before the walls of Tyre, and in his conquests of Egypt, and in Africa. His puissant arm was, in the purposes of God, nerved to do a work which, in its results, tells powerfully on the nations down to the present day. Heaven had said to the onward rolling waves of Orientalism: "Thus far shall ye come and no farther;" and who but this legitimate son of Mars was the commissioned agent to keep back what should not pass the appointed boundary, and to open a passage for all that might subserve the great providential arrangements now so evidently begun in the West?

But we must not overlook how, in another respect, the growing power of the early Grecian states was

curbed and prevented from occupying that place in Europe which was reserved for the future Roman Empire. The Athenian Republic had formed the plan of universal empire. Having already successfully repelled the Persians at Marathon, she designed to conquer Sicily, Italy, Carthage, Gaul, and the Grecian states. This would be to conquer the world. Rome then had not been; and the states and kingdoms which have arisen out of that empire had been penetrated with the semi-heathenish civilization, philosophy, civil polity, and religion of Greece, instead of that higher order of civilization which pervaded Rome and the nations which sprung from her.

But how and where again did Heaven decide whether rising Rome should be crushed in the germ that Greece might give laws to the world? The Athenians had laid siege to Syracuse, a strongly fortified city in Sicily, and in the result of this siege lay hid the destiny of Athens, Greece, and the future progress of the world. If victorious, the grand scheme of Grecian conquest might be carried out; if unsuccessful, Greece must retire into her little peninsula and become absorbed in the conquests of her northern neighbor. We watch the deadly struggle about the walls of Syracuse. We see in it only armies marching and countermarching—the deadly onset—the heart-sickening carnage—the stratagems and wicked schemes of war—the wicked men engaged, and the selfish, wicked passions engendered. But as the historian looks back on that scene of carnage now, he sees something more than the death-struggle of a few thousand men. The destiny of the world was suspended on that fight. The aspiring Grecian state was vanquished, and Europe was spared for a better destiny.

While the Great Warrior of Macedon was fulfilling his mission in Asia and Africa (a mission of carnage and bloodshed), the beneficial results of which were felt in Europe a thousand years afterward, the colossal Roman Empire, like a young giant preparing to run a race (and what a race!), was growing into a gigantic manhood. But by what means did she begin to

exist—by what means grow to her enormous stature, and with her great iron feet trample the nations in the dust; and by what means was she at last compelled to yield the scepter of empire into better hands? The hoarse voice of war replies. The history of Rome is little else than a history of her wars. And when the glory should depart from her, and she should cease longer to be Heaven's medium through which to advance the cause of man, and when he would transfer still farther westward all of Rome that was worth preserving, a sword still went before. War prepared the way for the establishment of the Germanic Empire, built up the European states, planted the Saxons in Great Britain; and as the star of empire moved westward, it was everywhere heralded and the way prepared by the confusion and carnage of the battle-field.

Did space here allow of details, we might easily quote the records of the wars and battles which amid ignorance and barbarism opened a passage for the onward march of civilization. The first light that disturbed the darkness of the barbarous nations of Europe was the light which flashed out from the dark cloud of war. The first thunder that shook those slumbering nations was the thunder of war. We might refer to the wars of Rome, which added conquest to conquest, and made Rome the world; and then extended the language, the laws, and institutions of Rome to her remotest provinces. Or we might speak of the war in Germany, near the commencement of the Christian era (A. D. 9), when the renowned Arminius, the old Saxon, turned back the Roman legions, and thereby determined the grave question, whether Rome should transmit to Europe the civilization she had received from Greece, and the rich accessions which she had added, through the Germanic race and the Anglo-Saxon stock, or whether it should travel through Gaul and Spain, and become identified with races as different from the old, pure, hardy, brave, industrious, virtuous German races, as the present Anglo-Saxons are from the giddy, mercurial French, and the surly, indolent Spanish. This point, a turning-point in the destiny of



Europe, was gained at the famous battle of "Winfield," where the noble and brave Arminius overthrew the Roman legions, and forever arrested Roman power in Germany, and prepared the way for the establishment of the future German Christian empire, out of which come our Anglo-Saxon fathers, and whence arose the English nation, English law, language, civilization, society, and whatever of English power and influence is, the world over, the acknowledged, modern element of human advancement.

We might here trace the agency of a series of wars which subdued many a barbarous nation and gave nationality to Germany; which kept at bay the overwhelming power of Rome, and which opened the way for the establishment of the chosen race in the British Isles. But the history of those tumultuous times furnish us with a yet more signal instance. The Roman Empire, Germany, all Europe, seemed on the verge of being overwhelmed by a terrible avalanche from the highlands of central Asia. The barbarous Huns, under the guidance of the fierce, brave, and sagacious *Attila*, had swept, like a meteor of desolation, over all Northern Asia, including China, and ruled with a rod of iron all the nations between the Baltic and the Levant. All Eastern Europe was theirs, and one deadly blow more, and all Western Europe would be brought within their dreadful embrace. The work of centuries, the fair fabrics of Greece, and the still statelier structures which Rome had added, would be trampled beneath the Vandal feet of the barbarous Hun, and the hope of Europe and of the world would set in darkness. Then "Modern Europe" had not been. England, with her world-encircling influence for human progress, had not been, and the star of Liberty had never arisen in America. But the great Eastern "Scourge" had fulfilled his dreadful mission; his bounds were set; he had inflicted the just judgments of Heaven on corrupt Christian nations; and now his mighty arm must be broken. Flushed with the victory of a hundred fights, these barbarous foes (A. D. 451) invaded Gaul, and nothing seemed to hinder that



in a few years all Europe would groan beneath their heavy tread. Rome, though she had nearly accomplished her destiny, had yet another bloody mission to execute. The degenerate Romans were once more roused to their ancient prowess, and Aetius, the last of their generals, led a formidable army into Gaul, and in conjunction with the brave Theodoric, king of the Visigoths, joined in deadly strife the Great Barbarian and struck the death-blow to the power of the invading Huns. By this means Germany was spared, that the German states might consolidate an empire and form a nationality; receive the heritage which had been for centuries accumulating; prepare the race which should transmit it to the farthest and the latest nations of the earth. "This victory over the Hunnish host not only rescued from destruction the old age of Rome, but preserved for centuries of power and glory the Germanic element in the civilization of modern Europe."

Historians have not failed to note the important issue to the world of this contest against Asiatic barbarism. Rome had fulfilled her destiny. "She had received and transmitted through her once ample dominion the civilization of Greece. She had broken up the barriers of narrow nationalities among the various states and tribes that dwelt around the coasts of the Mediterranean. She had fused these and many other races into one organized empire, bound together by a community of laws, of government, and institutions. Under the shelter of her full power the true faith had arisen in the earth, and during the years of her decline it had been nourished to maturity, and overspread all the provinces that ever obeyed her sway."\* Rome was no longer needed; yet it most deeply concerned the destiny of the world what nations should receive and transmit "Rome's rich inheritance of empire." Whether the Goths and Germans should, out of the splendid fragments of that broken empire, construct states and kingdoms that should become "the free members of the commonwealth of Christian Europe;

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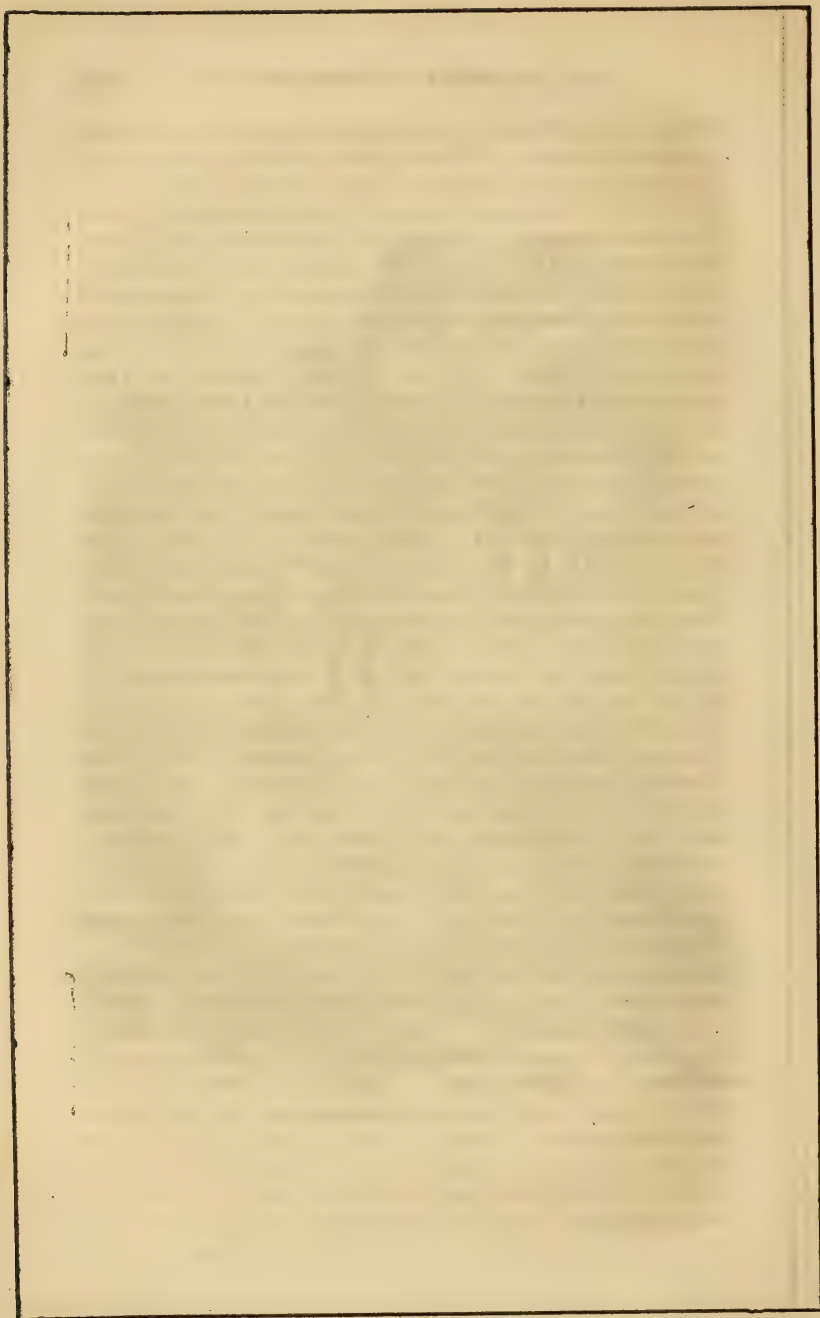
\* Ranke's "History of the Popes."

or whether Pagan savages from the wilds of Central Asia should crush the relics of classic civilization and the early institutions of the Christianized Germans in one hopeless chaos of barbaric conquest." Such was the question decided on the plains of Chalons.

But we may trace the same terrific agency in another line. Passing over the well-known Punic wars, in which Rome and Carthage, the two great rival powers for universal empire, after many a hard-fought battle, finally settled, on the banks of the Metaurus, the question of Roman supremacy, and gave a death-blow to the rival race, we turn to the great Saracenic Empire which, like a great cloud of locusts, arose in the seventh century, and, at the end of its first centenary, had spread over a great part of the known world. Mohammedanism was a Heaven-commissioned scourge to chastise corrupt Christian nations, and to inflict the just judgments of God on all Pagans. And most emphatically was this dreadful mission executed by the *sword*. The Moslems covered the earth with carnage; and they thought to do more than to execute their appointed mission. They turned their hostile spears toward the very heart of Europe, and, to all human ken, it seemed impossible that their career should be arrested. Rome had lost the power of resistance; the German Empire was but crudely formed, and there seemed no power that could turn back the fierce and victorious warriors of the Crescent. But God prepared a "Hammer" which should break them in pieces. Charles Martel (Charles, the great mallet) had been raised up at this time, and prepared to confront as brave a man as ever led a Saracenic host. Already had the followers of the Prophet dissevered half the Roman Empire, and Persia, Syria, Egypt, Africa, and Spain lay prostrate before them. The great Abderahman was now placed at the head of one of the best armies that ever took the field; and nothing that bravery, discipline, ambition, pride, past success, and confidence could do, was wanting to secure for this army a victorious career through all the rest of Europe. This formidable host cross the Pyrenees; their



TAKING OF CONSTANTINOPLE





march is signalized by an almost unparalleled havoc and devastation. Nothing can stand before them. They at length appear before the walls of Tours. Here the Saracenic Napoleon meets in deadly strife the man of destiny. An awful death-struggle follows. For seven days the dead are piled on dead, and the earth drinks in blood without measure. Charles and his brave Franks are victorious. Abderahman is slain; a wretched remnant of the countless hosts of Mecca are driven back, and Europe is forever saved from the iron rule of the calif. The spirit of the Cross, and not of the Crescent, shall henceforth energize the westwardly advancing civilization of the world.

We have seen how the lines of Providence had for generations been converging toward the British Islands, and pointing that out as the center of the next great empire, and they who speak the English language the next chosen agents in the ever-onward progress of man. But the mission to be executed by the nation that should now have the supremacy, and by the race that should next be the ministers of Providence, must differ in their character from any that had gone before. No preceding nationality and no preceding national character would serve the Divine purposes now. The Roman Empire and most of the nations of Europe had already contributed largely to the construction of the new and reviving empire. The ravages and issues of war had already brought together Romans, Celts, Saxons, Goths, Danes, and Norwegians; yet the compound was not complete. There must needs be another element of a higher metal. In the formation of national character is displayed the same Divine wisdom as appears in the formation of other agencies by which to advance his cause. The whole is a system of reconstructing and new compounding. By the strong power of His arm; by war, more usually, he breaks to pieces old systems; and by another series of wars, perhaps, he constructs out of such of the broken fragments as he does not reject a new system better suited to the times. Already the *Saxon* element had become predominant in Britain. There could be no better sub-

stratum of national character. It is the groundwork of the English character; and yet scarcely more than the groundwork. English character had been quite another thing, had it not been incorporated with the *Norman*. England and her descendants are indebted to the Norman Conquest for the brave, enterprising, chivalric character which distinguishes them the world over. The native nobility, the high bearing of the English race is the Norman element. The Saxons were of Germanic origin, staid, industrious, persevering, plodding, patient, distinguished for the more quiet and enduring virtues and higher moral developments. They exhibited, as far back as we can trace their history, an innate love of liberty, and were a law-loving and a law-abiding people. But not till the blood in their veins had been "*high-mettled*" by the chivalrous Normans, were they full-grown Englishmen. Never was there a happier mixture of blood. The result was, the noblest race that ever lived. It was the Conquest that infused in the Saxons a new virtue, and it was from this union that the political liberties of England arose and have been so nobly maintained.

By what means was this singular element infused into the then dominant race on the British Island? Undoubtedly by war and conquest. Had the battle of Hastings issued in the expulsion of the invading Normans, we might have heard nothing of the British Empire, of constitutional government, of American liberty, and of the present advanced condition of the world in every thing that goes to aggrandize and bless man. This, under God, has been achieved through the mighty power of English character and English institutions. Amid the carnage of the hard-fought field of Hastings was laid the foundation of English greatness and power. Still the superstructure was to be raised. Nothing was yet matured. There was no England—no Magna Charta—no well-arranged government—no potent institutions that should revolutionize the world. The English Empire was to be consolidated—its nationality to be created—the native tribes of the island must be absorbed in the two pre-

vailing races, and Britain must be cut aloof from Continental alliances and dependencies. But to tell *how* this was done would be to rehearse the records of a score of wars.

"The long and obstinate conflicts," says Alison, "which the Anglo-Saxons had to maintain, first with the natives, and afterward with each other, were the first cause which, in the British Isles, revived the energy of the people. The small divisions of the Saxon kingdoms, by producing incessant domestic warfare, and bringing home the necessity of courage to every cottage, eminently contributed in this way to the formation of national character." Indeed, he affirms that these laid the original foundation of English character.

We read the records of the inveterate and bloody wars which were for a long series of years waged between England and France. Those were wicked hostilities which engaged the worst passions of man. Yet seldom have we occasion so profoundly to admire how God, in all the bloody, wicked conflicts, made the wrath of man redound to his own glory. In the first series of these wars we find England losing one after another of her provinces on the Continent, and solidating and strengthening her empire at home. And next we find the very existence of France threatened by the power of British arms. Modern France was essential to European civilization, and therefore she must not become a subject province of England; and modern England was equally essential to the civilization and social and moral advancement of the world, and therefore she must not be allowed to become (as at one time she seems in danger) a province of France. Both these objects were secured by those long protracted and desolating wars which make so large a part of the history of England and France—from the date of the battle of Hastings, in 1066, to the battle of Orleans, in 1429, which was followed by a speedy and final expulsion of the English from France.

Few wars are more distinctly marked by the Divine interposition than the one last referred to. England had possession of all the northern portion of France



as far as the river Loire, and her victorious army, led by one of the bravest and most experienced generals of the age, was marching to the conquest of the southern portion. To all human foresight nothing would prevent the conquest of France, and the annihilation of her nationality. Already the stronghold of Orleans was in possession of the enemy, and from that point the conquest of the country seemed inevitable. This was a dark and desponding day for France. But mark here the interposition of the Divine Hand! Deliverance arose from a source the most unexpected. In the little retired village of Domremy there dwelt a poor peasant, who there, from year to year, pursued in quiet his humble avocations and reared up his children in the strict practices of piety. These secluded villagers had often heard of the ravages of the invaders, and at the age of thirteen his daughter JOAN, afterward known in history as the celebrated Joan of Arc, or the "Maid of Orleans," believed herself to be divinely commissioned to deliver her country. Strengthened by the convictions of five years, she caused herself at length to be brought before the Prince, who, after some hesitation, encouraged her wishes, and at length put her at the head of his armies. She won a signal victory, which saved France from dismemberment, and left her to become a nation only second to England in the great arena of human advancement. "It is impossible," says Prof. Creasy, "to deny her paramount importance in history. Besides the formidable part that she has for nearly three centuries played, as the Bellona of the European commonwealth of states, her influence during all this period over the arts, the literature, the manners, and the feelings of mankind, has been such as to make the crisis of her earlier fortunes a point of world-wide interest; but it may be asserted, without exaggeration, that the future career of every nation was involved in the result of the struggle by which the unconscious heroine of France, in the beginning of the fifteenth century, rescued her country from becoming a second Ireland under the yoke of the triumphant English."



## CHAPTER XXX.

More of War as an Agency of Human Progress. The Wars of Spain with the Netherlands—with England. England with France. English Wars in India. The American Revolution. The French Revolution, and the Wars of Napoleon. The Great Conflict.

WE have already followed the bloody footsteps of war, and seen how, as the smoke of the battle-field cleared away, and the groans of the dying ceased, He who extorts life from death, and brings lasting good from the sorest evil, has made the desolations even of the battle-field to germinate and bring forth some of his choicest fruits. We paused in our survey of the great arenas of national contests when we had seen the threatened nationality of France secured at the battle of Orleans, and that (prospectively) great nation fairly launched in the important career which she has since run among the nations of the earth; and, at the same time, England, who had so glorious a destiny to fulfill, secured too, in her nationality, by the unfortunate issue of her wars on the Continent. She was, by this means, driven back to her own island, and compelled to develop the resources of her own people, and to lay the foundations of those institutions and of that character which has made England what she is, and, at the same time, to cultivate a closer alliance with the German races; an alternative for which the world has reason to be devoutly thankful. For, important as the influence of France has been on European advancement, her influence on the world at large scarcely admits of a comparison with that of England.

But a graver question remained to be decided. It related more especially to the *religious* element that should energize the nation and the race which should go forth to the nations as the divinely-commissioned agents of their civilization and moral advancement. Should the Pope and the priest; should old Roman

Paganism, profanely baptized in the name of Christ, yet full of the spirit of Anti-Christ; should Romanism be the religious element that should leaven the civilizers of the world, that should dwarf the mind, and curb the enterprise, and chill the hearts of the nations; or should the life-inspiring, the elevating, the enlightening, the mind-emancipating, the purifying religion of the New Testament be the religion of the civilizing race?—a religion of form or of the heart—Romanism or Protestantism? Another grave question to be decided amid the commotion and carnage of war.

The great Reformation of the sixteenth century had terribly shaken the nations of Europe, and dissevered large domains from the ghostly dominion of the Pope. Now commenced a struggle on the part of Rome (which continued near a century) to regain her lost possessions. Philip II. of Spain, with his lieutenant, the Duke of Alva, of notorious and bloody memory, became now the champion of Rome. Spain was at this period at the zenith of her power and glory, and seemed fast on the high road to universal empire. There was no power in Europe, but England, that dared question her supremacy, and her colonies extended from the western coast of America to the eastern limits of Asia. Peru, Mexico, New Spain, Chili, the richest portions of the New World, owned the sway and enriched the coffers of Philip, and rich provinces in Asia and Africa bowed at the foot of the Spanish throne. Spain had now just been enriched by the exhaustless mines of America; her army was the best disciplined and furnished of any in the world, and was commanded by the Prince of Parma (Alexander Farnese), the most distinguished military genius of the age. Portugal, with all her dependencies in the far West and the far East, had just fallen into the hands of Philip. France had become too weakened to offer any effectual resistance to his ambition. Philip, therefore, had on his side the power of enormous wealth, of numbers and extensive territory, and of the best army in the world; the power of the Pope and the priest, of superstition and the most unrelenting

bigotry ; and, to human sagacity, no earthly power could stand against him.

Thus fortified at every point, and replenished with all imaginable resources, Philip turned his arms toward the Low Countries to suppress, with the sword, the rebellious tendencies of Protestantism in the Netherlands ; and the result was the establishment there of a Protestant kingdom. Irritated by his reverses there, though not yet glutted with the blood of 36,000 martyrs, and determined to attack Protestantism in its stronghold, Philip fitted out an armament against England, known as the Spanish Invincible Armada, which for pride, wealth, magnificence, the munitions of war which it contained, and the provisions and resources of all kinds which it carried, and the number and character of the men who accompanied it was, perhaps, never excelled by any armament that ever floated on the deep. It threatened to annihilate England at a blow ; and with England, to prostrate the reformed religion. But the overruling Hand was most signally in that war, and he brought out of it results the most glorious, and as lasting as time. He had placed upon the throne of England at that time the stern and invincible Elizabeth ; he had trained in the navy of that country some of the most distinguished admirals that ever commanded on the seas—such men as Drake, Hawkins, Frobisher, Howard, and Walter Raleigh ; he had sent a series of disasters on the invaders. The crisis came, and the enemy were scattered as by the breath of the Almighty. England triumphed ; Protestantism, liberty, and religion were established on a surer foundation than ever before. England should henceforth become the palladium of the reformed faith, and the medium of transmitting its blessings to future times and nations ; and the strong arm of Spain was here broken. She never recovered from the disasters of these wars. The Duke of Alva, in his merciless ravages in the Netherlands, kindled a war which burned sixty-eight years—till the conclusion of the Thirty Years' War—and cost Spain \$800,000,000. Spain, spoiled of her treasures, bereaved of her best

men, and suffering the righteous retribution of Heaven, has, from that hour, fallen from her high estate and become one of the most helpless and despicable nations on the face of the earth; while England, on the other hand has, during the same period, been filling up a history grand beyond any thing the world has before known.

The Thirty Years' War, which devastated Europe, was but the protracted struggle of Protestant nations, on the one hand, to protect themselves against Romish invasion; and of Popish nations on the other, to reconquer the states which, by the Reformation, had been wrested from the iron sway of the Pope. If Protestantism *gained* nothing by the struggle, it is much that she secured what she already had. She parried the thrusts of the Beast, and kept him at bay till the English lion was grown.

A crisis was approaching. We have but recently seen Spain grown into the great power of the Beast; gaining the ascendancy and threatening to trample the Reformed Church and all Protestant dominion in the dust. And we have seen, too, how God interposed, through the terrific engine of war, to arrest and prostrate this power. We shall now see the Beast gathering strength again, and consolidating his powers in France, and preparing for another onslaught upon Protestantism. Spain, paralyzed by the shock which demolished her Invincible Armada, had sunk to a second-rate power, and has never recovered herself. France now in her turn became the Euphrates which nourished the great Babylon. How great were the swellings thereof the history of the French Empire in the reign of Louis XIV. doth abundantly testify. As Spain declined, France grew. When Louis XIV. ascended the throne she had already for nearly a century been gaining strength and consolidating into a great nation; but not till this extraordinary man came to the throne did France become a formidable power in Europe. "Not only was his government a strong one, but the country he governed was strong—strong in its geographical situation, in the compactness of its



territory, in the number and martial spirit of its inhabitants, and in their complete and undivided nationality." Vigor was displayed in every branch of the government: in finances, in military arrangements, in public works, in a vigorous police and judiciary. Already the colossal power of France threatens the liberties of Europe and the safety of Protestantism. But next we see the late formidable empire of Spain annexed to France. The ambitious Louis now sways his scepter over the united empires of Francis I. and Charles V. In the acquisition of Spain he had extended his empire over the Netherlands, Sardinia, Sicily, Naples, Milan, and other possessions in Italy; over the Philippines and Manilla islands in Asia; and over the greater part of Southern and Central America, California, and Florida.

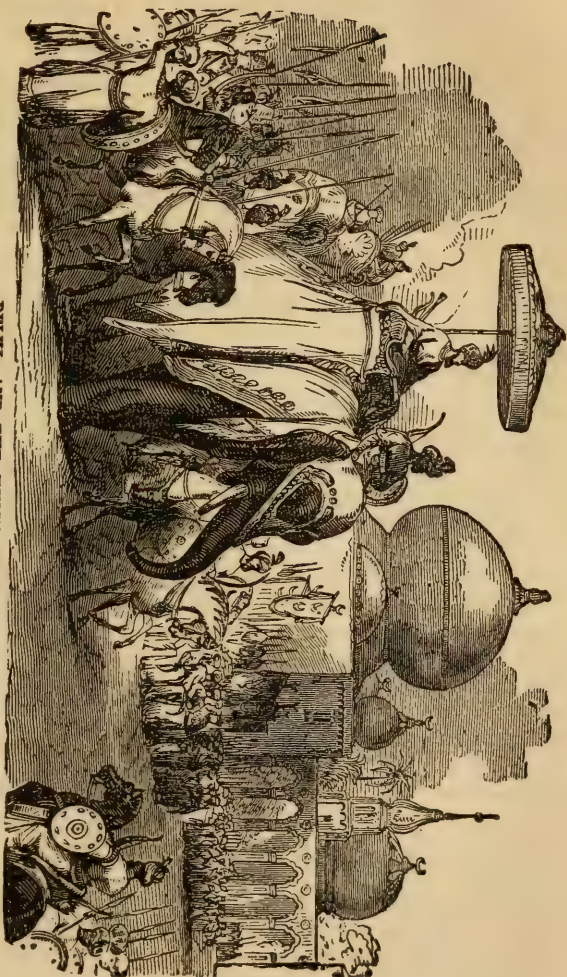
Spain, though debilitated by misrule, yet with her immense colonial possessions and wealth, both at home and abroad, possessed enormous resources, which only needed a vigorous hand to resuscitate. Louis had both the ability and vigor to wield the power thus placed at his command. His throne was the embodiment of the power of Rome. The Protestant nations were fully apprised of this, and had already formed an alliance against France. No one European power could hope to stand against this formidable nation, and it seemed a hope against hope that all united could stand. England was to Protestantism what France was to Popery, and consequently the subjugation of England was the darling project of Louis. And the probabilities at this point are altogether in favor of his success; and what then would have been the condition of Europe, and the prospects of the world, and of the Protestant religion? These are so admirably summed up by Alison that I will quote his words: "Had a power, animated by the ambition, guided by the fanaticism, and directed by the ability of Louis XIV. gained the ascendancy in Europe, beyond all question a universal despotic dominion would have been established over the bodies, a cruel spiritual thralldom over the minds of men. France and Spain united

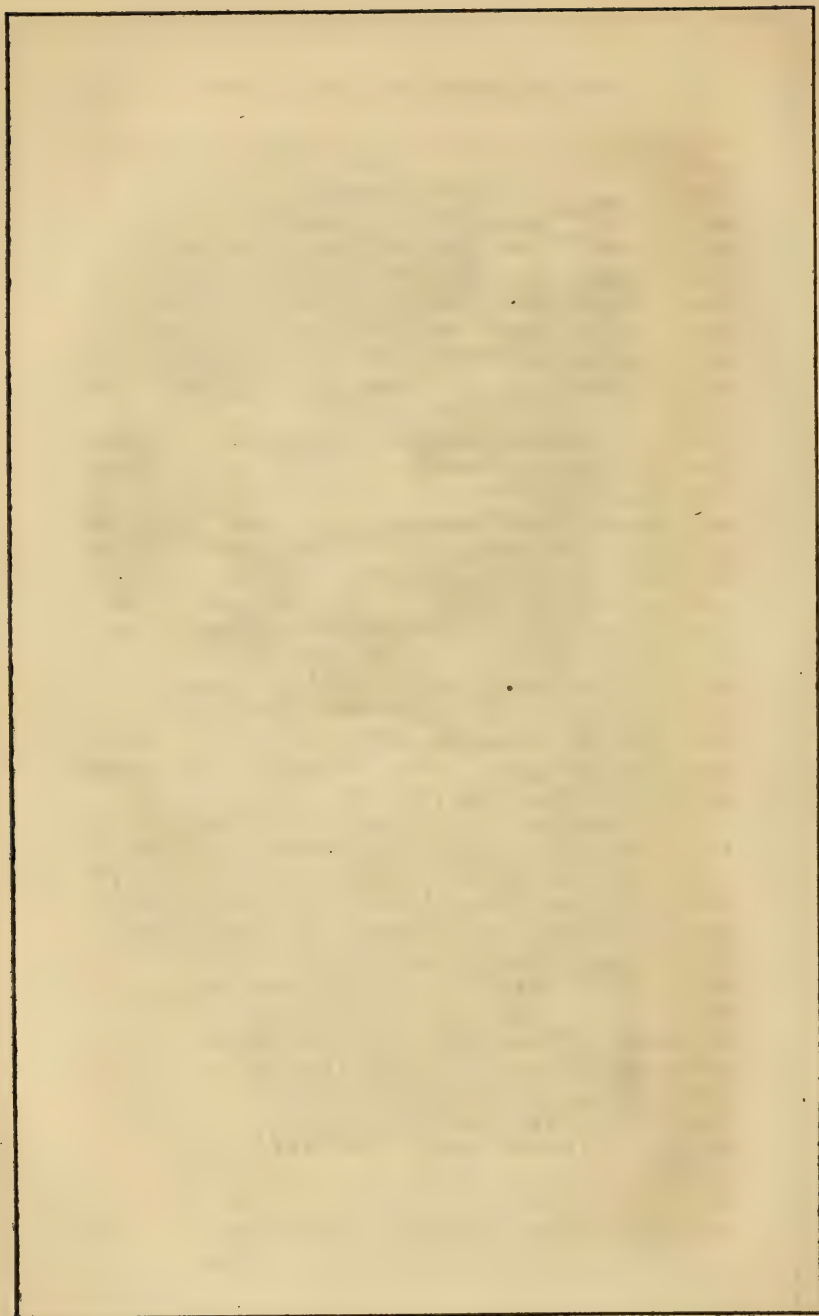
under Bourbon princes and in a close family alliance—the empire of Charlemagne with that of Charles V.—the power which revoked the Edict of Nantes and perpetrated the massacre of St. Bartholomew, with that which banished the Moriscoes and established the Inquisition, would have proved irresistible, and beyond example destructive to the best interest of mankind.

“The Protestants might have been driven, like the Pagan heathens of old by the son of Pepin, beyond the Elbe; the Stuart race, and with them Roman ascendancy, might have been re-established in England; the fire lighted by Latimer and Ridley might have been extinguished in blood; and the energy breathed by religious freedom into the Anglo-Saxon race might have expired. The destinies of the world might have been changed. Europe, instead of a variety of independent states, whose mutual hostility kept alive courage, while their national rivalry stimulated talent, would have sunk in the slumber attendant on universal dominion. The colonial empire of England would have withered away and perished, as that of Spain has done in the grasp of the Inquisition. The Anglo-Saxons would have been arrested in their mission to overspread the earth and subdue it. The centralized despotism of the Roman Empire would have been renewed on continental Europe; the chains of the Romish tyranny, and with them the general infidelity of France before the Revolution, would have extinguished or perverted thought in the British Islands.”

But the Divine purposes could not fail. England should not be subjugated—France should not prevail—the progress of the world should not be arrested and turned back into the darkness of the dark ages. No good destiny could be associated with France. She was a doomed nation. She was drunk with the blood of the saints; the mark of the Beast was upon her, and she should remain reserved in *chains of darkness* until the great day of her reckoning. And how awfully has the past history of France verified such an anticipation! Her kingdom has been full of darkness; her counsels have been confounded, and the energies

DELHI, AND THE KING'S PROCESSION.







of a singularly energetic and active people have not, except during some short spasms, been able to make France scarcely more than a fickle and a frivolous nation. Sad indeed would be the condition of the world at the present day had France and the French people been permitted to take the lead in the work of human advancement. With her religion like an incubus upon her, she can not herself progress; and with the indignant frown of Heaven upon her for her past guilt, she could at best be but a blind leader of the blind.

The crisis came; and war again decided the great question between Rome and the Bible. England, Sweden, and the Protestant states were found in alliance against France and her dependencies. The base and brave—the great and truly heroic and sagacious Marlborough led the allied forces. After much turmoil and carnage of war, the two armies stood confronting each other on the banks of the Danube, near the village of Blenheim, and here, by a slaughter almost unparalleled in modern warfare, the ascendancy of Protestantism was established. France was humbled, and the Anglo-Germanic race were left unimpeded by the great Romish millstone, to prosecute their mission of human progress.

Yet the struggle did not end here. Though in the supremacy of England and the weakening of France the power of Rome had been checked in Europe, yet both in the far East and in the far West the world went wondering after the Beast. The Scarlet Lady of the Tiber seemed more than compensated for her losses in Europe by her vast acquisitions abroad. Asia, “the world of the hoary past, and America, the world of the brilliant future,” seem about to meet and bow together at her footstool. In America, France, the right hand of Rome, claimed as his nearly the whole of the New World. The French flag was seen on the shores of the St. Lawrence and the Great Lakes, and through the rich prairies of the West to the Mississippi, and the whole of that wide and beautiful valley from St. Anthony’s Falls to the Gulf of Mexico was, by reason

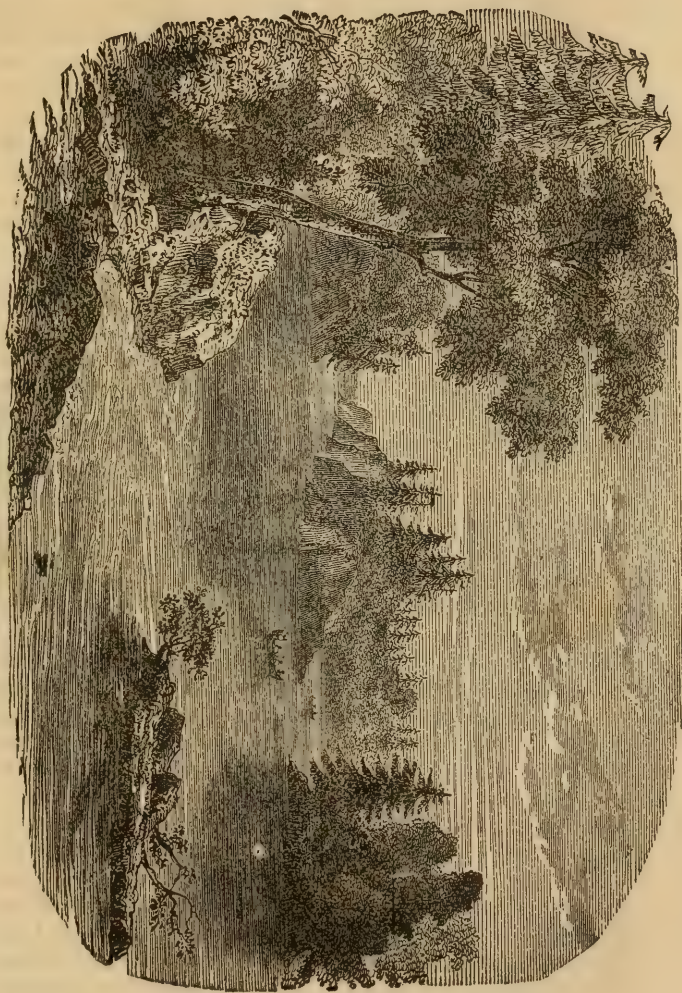
of French dominion, the land of the priest and the crucifix. Pittsburg (Fort Du Quesnes) was a French settlement, and the rich lands of the Ohio, French territory, and Lake Champlain and Lake George were held by the same authority. Central America and nearly or quite all South America were bound to Rome by the same "chains of darkness." Rome, in her pride, already saw the Amazon and Orinoco, the Mississippi and the St. Lawrence, pouring into her lap the riches of a continent, and the Seven Hills adorned by the exhaustless treasures of our mines.

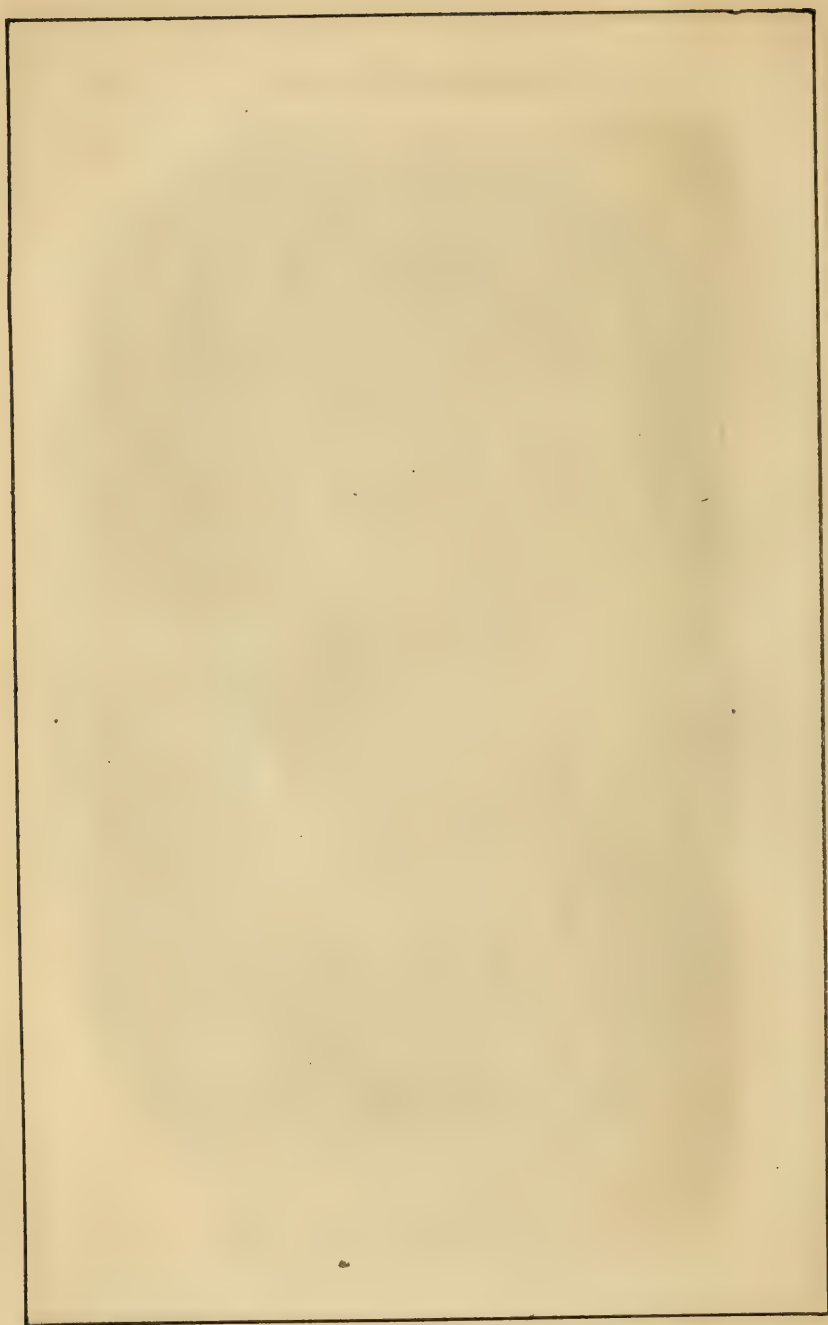
While, on the other side of the globe, the wealth of India and her teeming millions of immortal souls, seemed quite as nearly in her grasp. "At the middle of the last century [says one in whose language I am happy to speak\*] the peninsula of India, containing about one sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of 'his Most Christian Majesty' of France, 'the eldest son of the Church.' France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras, and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories even was in peril. But the idea of an *Indo-French* empire, to be governed *nominally* by native rulers, and supported by native armies under European discipline and command, had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfillment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample and subjects more numerous than belonged to

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\* Address of Rev. James Kilbourne.

RIVER ST. LAWRENCE







any European state—India, the goal of the merchant, and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power forever exalted above that of her Saxon rival. The other might install her priests and saints in every Hindoo temple, transfer the funeral pile from the widow to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic infidelity, from Mecca to the Chinese Wall.

"But God said to Rome, 'Thy counsels shall not stand. India and Asia are not thine.'

"Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not God. Desperation showed through his sullen face. A dark soul looked out from under his black, heavy brow. His temper is fierce. He can not bear restraint. He knows no fear of God or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth, or distinction he has no prospect. He vows, "I will not live. My pistol shall yield me quick relief." He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

"The name of this young man was Robert Olive, ordained of God (whom he neither loved nor feared) to annihilate the French empire in India and blast the purposes of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days and then repulsing the be-

siegers with almost incredible skill and valor, he struck the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire which Dupleix had projected for Papal France was turned over to her great Protestant rival. Again the rising empire which Clive had founded was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear and consented not to fight. But he could not rest. One hour of agonizing thought *alone* made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassey revealed God's decree, that British dominion in India and Asia should endure. Thus did Jehovah smite the scarlet hand stretched out to grasp the Eastern hemisphere, a hundred years ago."

The battle of Plassey decided the question of an Anglo-Indian empire laying at the feet of a great Protestant nation the wealth, the power, and the teeming millions of Hindoostan.

Through the dreadful instrumentality of war, not only was French rule and Romish domination extinguished, and a Protestant government established in its stead, but the same bloody agency has been engaged till all Hindoostan, and Birmah, and China are made an open field on which the good seed of European civilization and the reformed religion may be freely sown. English dominion, if not supreme in every nation of Asia, is everywhere powerful and dominant.

But while war was achieving its deadly, its all-influential mission in Asia, the "French wars" in America were working out a result not the less enduring or far-reaching. Wolfe struck the decisive blow at Quebec, a blow which loosed the bonds of French dominion in North America, and finally extinguished it throughout the whole continent.

In like manner we might open to the records of the American Revolution—of the bloody conflicts which, following upon the war for American Independence,



OLIVE MARCHING TO PLASSEY.





agitated Europe, and made France what she was under the great Napoleon; and then the wars of the "Allies," which arrested the fearful power of this extraordinary man, and took from France the dangerous power which she had acquired. And the same line of illustration would lead us (for we should see suspended over them all the same all-controlling Hand) to traverse the battle-fields of the protracted and devastating wars of the English in India, Birmah, and China; or to follow the footprints of the bloody demon, as he relentlessly stalks over the plains of Mexico.

In the war that separated the American colonies from Great Britain, neither Americans, nor Englishmen at the present day, nor the well-wishers of human progress in any part of the world, are slow to discover or unwilling to admit that an issue was secured of the most momentous consequence. It gave birth to the American Republic—to American liberty—to all those free institutions which distinguish our country from the governments of the Old World. On the clearing away the smoke from the battle-fields of Saratoga and Yorktown, the germ of a great empire which had for a century and a half been taking root, sprung into existence and rapidly grew into the dimensions of its present colossal stature. America was undoubtedly a field reserved for the development of a higher civilization and Christianity of a higher type than had been, or was ever likely to be, realized in the Old World.

We have already seen how the sword, as overruled in its dreadful career by the Almighty Hand, prepared a people in Germany to become the substratum of that extraordinary race which at present seems destined to revolutionize the world, and signally to advance all the great interests of man; how war preceded their westward march and established them on the British island; grafted upon them other races, and finally compounded the present English race; and how from time to time war broke the strong arm of Rome (nerved generally by France), and saved Protestantism from annihilation; and when for the more perfect con-

summation of Providential arrangements the time approached that Protestantism should have a freer and more perfect development in the New World, and a second great family of the English race should have a separate existence and field of action, we have again seen the sword cut the ligaments that bound the daughter in the New World to the mother in the Old. A new nation in consequence sprung up under auspices better suited than any previous nation to be used in the more rapidly advancing condition of the world.

It may be too common, and seem to savor too much of national prejudice, to dilate on the present importance and the prospects of America. Yet we should be blind to the singular providential dealings of God with this country not to indulge the idea that the English race in this New World have a part yet to act in in the great drama of human affairs which has yet scarcely begun to transpire. The extent of our territory ; the unexampled ratio of the increase of our population ; the exhaustless resources of our soil, forests, and mines ; the aggressive, enterprising character of our people ; our commercial advantages ; our institutions so admirably suited to the general progress of the world, and its final emancipation from ignorance and despotism ; government, society, education, the Press, and the Christian Church organized on a platform which allows these potent elements of progress more freely and effectively to fulfill their mission in the world—these are some of the things which indicate the part which America is yet to play in the great drama of nations.

But we have no need here to speak the language of national partiality. We may quote the opinions of those whose sin it never has been to be blinded by prejudice either toward us or our institutions. An English journalist, speaking of the unexampled growth of the United States in all the elements of national prosperity, sums up in this wise :

In an interval of little more than half a century, it appears that this extraordinary people have increased above 500 per cent. in numbers, their national revenue has augmented nearly 700 per cent., while their

public expenditure has increased little more than 400 per cent. The prodigious extension of their commerce is indicated by an increase of nearly 500 per cent. in their imports and exports, and 600 per cent. in their shipping. The increased activity of their internal communications is expounded by the number of their post-offices, which has been increased more than a hundred fold, the extent of their post-roads, which has been increased thirty-six fold, and the cost of their post-office, which has been augmented in a seventy-two-fold ratio. The augmentation of their machinery of public instruction is indicated by the extent of their public libraries, which have increased in a thirty-two-fold ratio, and, by the creation of school libraries, amounting to 2,000,000 volumes.

They have completed a system of canal navigation which, placed in a continuous line, would extend from London to Calcutta, and a system of railways which, continuously extended, would stretch from London to Van Diemen's Land, and have provided locomotive machinery by which that distance would be traveled over in three weeks at the cost of 1*d.* per mile. They have created a system of inland navigation, the aggregate tonnage of which is probably not inferior in amount to the collective inland tonnage of all the other countries in the world; and they possess many hundreds of river steamers, which impart to the roads of water the marvelous celerity of roads of iron. They have, in fine, constructed lines of electric telegraph which, laid continuously, would extend over a space longer by 3,000 miles than the distance from the north to the south pole, and have provided apparatus of transmission by which a message of 300 words, dispatched under such circumstances from the north pole, might be delivered *in writing* at the south pole in one minute, and by which, consequently, an answer of equal length might be sent back to the north pole in an equal interval. These are social and commercial phenomena for which it would be vain to seek a parallel in the past history of the human race.

The same generous and noble sentiments toward this rising Republic are beginning to be reiterated by not a few of the ablest journals in England. The London *Christian Examiner* speaks without stint or grudging:

On America, in her present position, we look with intense interest. Her whole history is interwoven with the fate of Europe, and there is not a state in the wide-spread continent of the Old World which is not destined to feel and to be affected by her influence. No force can crush the sympathy that already exists, and is continually augmenting, between Europe and the New World. The eyes of the oppressed are turning wistfully to the land of freedom, and the kings of the Continent already regard with awe and disquietude the new Rome, rising in the West, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the luster of their thrones! Since these enlightened utterances were given forth, America has doubled her population, and such are her national resources, that her influence is confined by no shore. During the last quarter of a century she has made astonishing progress, and ere long will challenge the older states of Europe to divide with them the honor of taking the lead in the advancement of society. Her canvas is now spread to every



breeze, and covers every sea. Her flag is acknowledged and honored on every shore. She is a country of daring enterprise, and is not only communicating to those who occupy her consecrated soil a "a freer life and a fresher nature," but she is spreading civilization, knowledge, and religion among the most distant nations of the earth. America is a commercial nation, and it is on her commerce and her religion that she must depend for her influence among the nations. It was commerce which gave to Tyre, and Babylon, and her rival, Nineveh, and other ancient empires, their proud and lofty distinction; but it was commerce which had no connection with the religious and the true. It was, therefore, but temporary. Their greatness has passed away. The waves of the sea now roll where once stood the vast and magnificent palaces of wealth and luxury. The monuments of their commercial enterprise and prosperity are now crumbled into ashes. Britain and America are taught that if the sun of their prosperity is yet to ascend and shine forth full orbéd, not only must both nations enjoy a free and unfettered commerce, but that commerce must be sanctified. "Righteousness exalteth a nation," and this righteousness, the great principles of justice and truth, must pervade its commerce, its science, its enterprise. In this is the stability as well as the strength and power of states. In this America holds no common place. Both her navy and her merchant service are greatly under a religious influence—and this influence affects her commerce, which now extends to every coast, and claims the confidence of every people.

The influence of commerce on the improvement and the destiny of the world is secondary only to the all-powerful, all-superior economy of grace. In her commercial position, America is great; but her true strength lies in her religion—in her free, pure, Protestant Christianity. America has the most ample resources to spread the knowledge of the truth over different countries; and which, in its rapidly-increasing greatness, will find aids and supplies larger than have yet been possessed by any empire for benefiting mankind. They are descended from ancestors who, like the Father of the Faithful, for the sake of truth, went to a land which they knew not; and, like the children of Abraham, as they have the truth in their keeping, we trust that they will carry it wide, even to the ends of the earth. They had no need of a dispersion to spread them abroad among the nations; for even now, in the infancy of their origin, their vessels touch upon every coast, their inhabitants sojourn in every country, and religion grows with their growth, and strengthens with their strength. They carry their altars with them into the wilderness, and through them civilization and Christianity will flow on with an ever-enlarging stream till they cover the shores of the Pacific. Even then the ocean will not terminate their progress, but rather open out a passage to the shores of Eastern Asia, till both the Old and the New World are united, and flourish beneath the same arts and the same religion. We have already referred to what America is doing to pour the clear, full stream of her living Christianity into those channels which an all-wise Providence has laid open both at home and abroad. Her benevolence, annually exceeding the sum of five millions sterling for education and religion, is graduated on a noble scale; her first talents and most hopeful energies are devoted to the spread of religion; her churches and her missionaries are to be found whithersoever her commerce has been carried, and her moral influence is as wide as the world. This, in union and co-operation with that of



Britain, is changing the whole aspect of society. The children of both countries are spreading over the globe, carrying with them the elements of universal regeneration. Already all things are becoming new. The superstitions and errors of ages are melting away; human systems are being shaken to their foundation; earthly creeds are crumbling into fragments; mind is bursting its fetters, and all creation is sighing for freedom. *The day of redemption draweth nigh.* Borne on the chariot of inspiration through ages of time, we are set down in the midst of scenes of surpassing loveliness and glory, when this earth shall be as chaste in principle as it is now impure, and when a brighter light than that which invested the rising world of waters which Omnipotence called out of chaos and darkness shall clothe the whole moral creation, its more than sun-like brightness reflect the glory and happiness of heaven.

Such are the lofty principles and sentiments which possess the bosoms of the descendants of the Pilgrims. In these we have at once the promise and the pledge of American greatness and enterprise. America is now strong in moral power; and so long as she breathes the spirit of the Pilgrims, we hope well, not only for the United States, but for Christendom and the world. In the great conflict which is now opening on the Church of God she will take the front of the battle. In the effort to compass and subjugate the world to the Cross she will press into every field of action. Her eagle stands with unfolded pinions, ready to take her flight to the ends of the earth, and in their upward, onward passage, to scatter blessings richer and more precious than drops from the wings of the morning. May those pinions never be folded till the whole world, renovated and purified, shall repose beneath the shadow of eternal love, waiting for the glorious liberty of the children of God!

"The American Revolution," says one, "was but the winding up of the conflict which brought Charles I. to the scaffold." The battle was for civil and religious liberty; it was not for England and America alone, but for the benefit of mankind. Nor was the American Revolution, properly speaking, "the winding up" of the conflict; it was but another scene in the same great drama, followed by the bloody and tragic scene of the French Revolution, and more recently followed by the recurrence in quick succession of the scenes of 1848, and not to be closed till by some dreadful civil convulsion European despotism, to its deepest foundations, shall be broken up and liberty founded on its ruins.

We can not here avoid a single reference to our last war with England (the war of 1812-15). Though it was generally an unpopular war, and in the estimation of many an unnecessary, and certainly an unnatural war, yet it accomplished lasting and beneficial pur-

poses, which nothing else could. The war of the Revolution had secured the separate existence and the independency of our portion of the great Anglo-Saxon family, and the far-reaching results of such a separate national existence. At the time of the late war we had arrived at a period in our existence when it became necessary that we should assert and be able to maintain a commanding position by the side of Great Britain. And more especially was it needful that we should evince our capabilities to execute our future mission among the nations, by vindicating our power on the ocean. A sense of invincibility had long inspired with courage the people of Great Britain and made her the eldest sister of Neptune. A like sense of invincibility must be infused into the American people, that they may march hand in hand with the mother country in the peaceful conquest of the world. Such was the result of the late war.

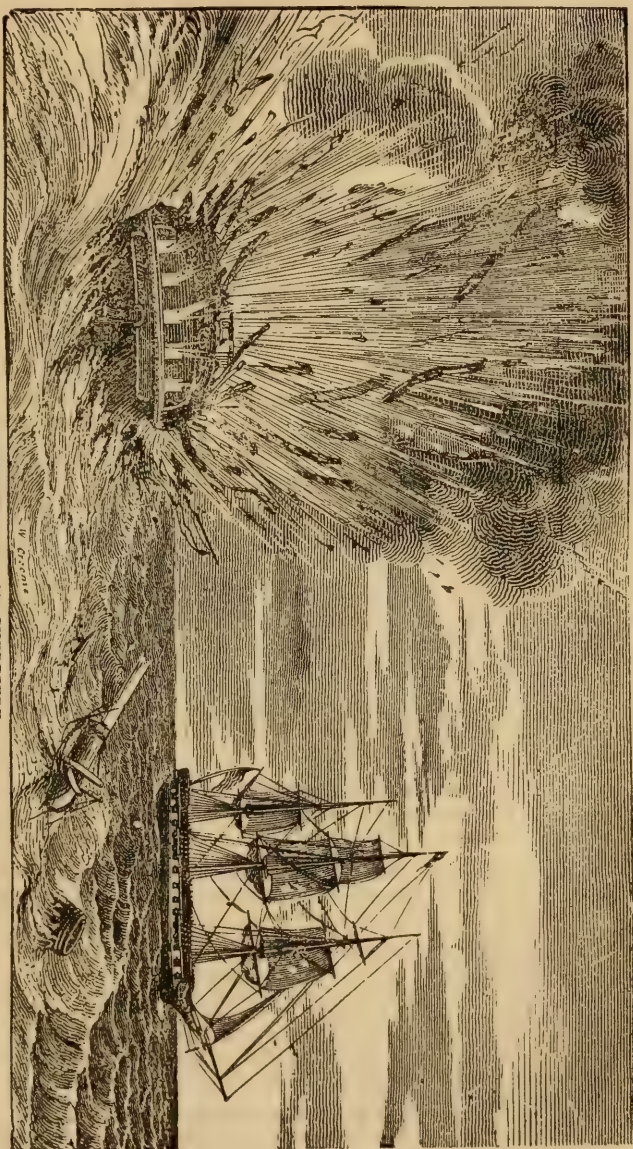
We select a single victory which served to infuse into our navy the feeling of supremacy which had already given such a sense of superiority to the British navy. In a speech delivered, 1852, in the American Senate, Commodore Stockton says:

One battle—the battle of the Constitution and Guerriere—was worth more to this nation than all the treasure that has ever been expended upon the Navy. Remember, that at the time of which I speak the British navy and invincibility were, in the minds of most of our countrymen, one and the same thing; and remember, also, that your Executive quailed before the terrors of that invincibility. Your ships were ordered to be laid up, and your coast and mercantile marine abandoned to the enemy.

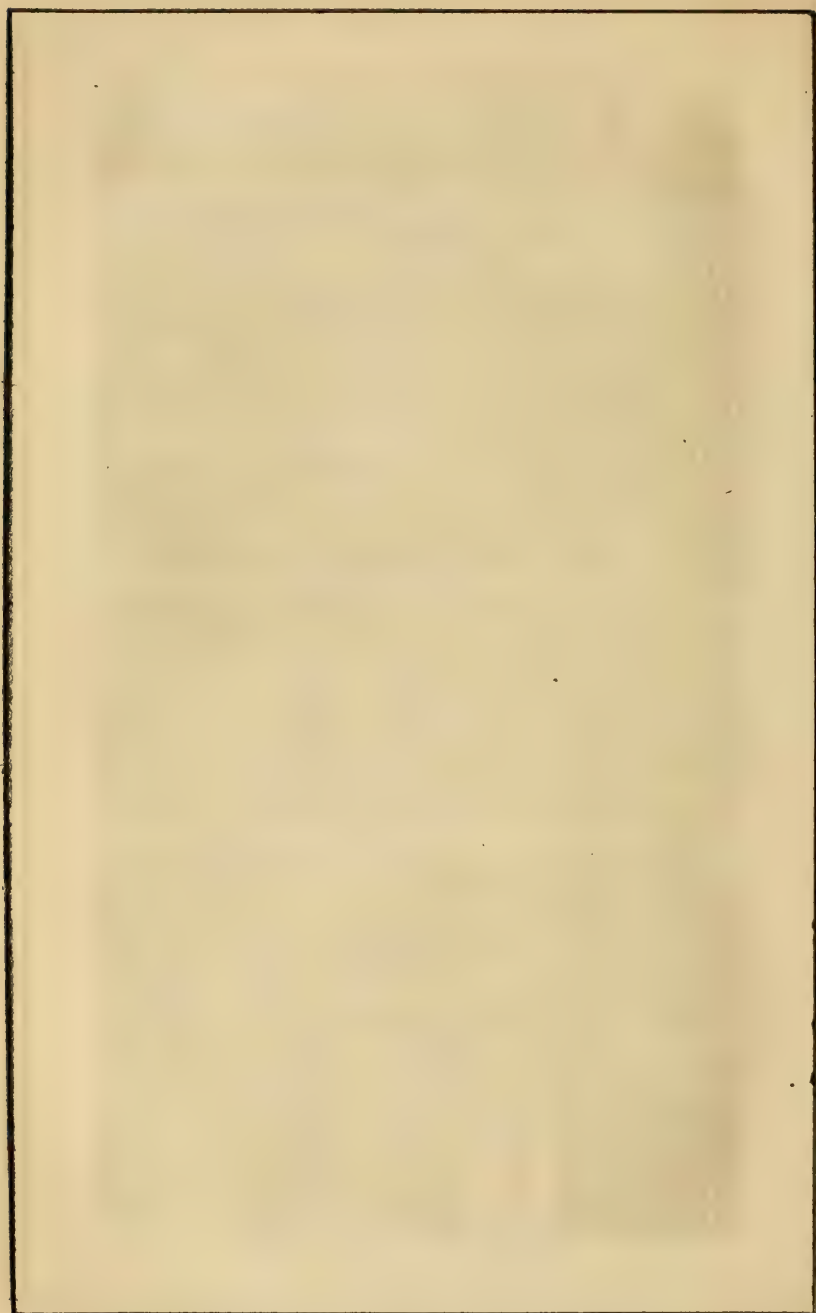
It was an officer of the Navy (Hull) who, against authority, without orders, in opposition to the will of the Government, went to sea, and with his noble ship and gallant crew achieved for you that victory which astonished the world and electrified our own Government and people, and from its moral effect was worth, as I have said, all the money you have ever expended upon the Navy. The importance, the effect, the value of that fight of Hull's, it is impossible to measure or to explain. In fifteen minutes the trident of Neptune was wrested from the grasp of that heretofore invincible Navy. At that time, sir, the idea of British invincibility was so common, that there was hardly a man out of the Navy, perhaps, who did not believe that one British frigate could take two or three American frigates.

Now, sir, in this state of public feeling, with such odds against them, let me call up here before the Senate some reminiscences of the past. Let me state one fact, if no more, to show the obligation you are under,

CONSTITUTION AND GUERRIERE.









not only to the ship, but to the officer, and to illustrate the cause of this victory to have been the superiority of your men. You have as good materials now, but they must keep up with the progress, the improvement of the age in which they live.

"See the bold Constitution the Guerriere o'ertaking,  
While the sea from her fury divides."

See, likewise, that haughty, invincible British frigate lying to leeward under easy sails, impatiently waiting the encounter. See her crew, elated with the remembrances of a hundred battles, in the hope, the joy, the expectation of an easy conquest. Hear their shouts of anticipated triumph, only checked by the certainty of too easy a victory. Now, sir, look to your own "Constitution." See her bearing down to that frigate, that invincible frigate, with St. George's imperious and arrogant ensign. All is silent; no hurrying to or fro; no confusion—all ready to fight and to die for their country.

Again, sir, on board the British ship all is bustle and hurry, and exultation of anticipated victory. All is still and silent as death on board the Constitution. They could not hope for an easy victory, but there they were. I speak not merely of their courage, but of their devotion to their country and to their flag; they resolved to do or die. They bore down on the British frigate without a whisper being heard on her peopled deck.

They had heard of raking fires; they well knew their destructive effect. They had heard of the memorable tactics of the British Navy, and soon perceived that the captain of the British frigate was not to be satisfied with simply taking them, but he would do it in the most approved manner. Steadily Hull goes down, nothing daunted. The British frigate fired a broadside, and then wore round and fired another. Steadily Hull keeps his course. By-and-by the first lieutenant of the Constitution asked Captain Hull if he should return the fire. Hull inquired, "Have you lost any men?" "No, sir." "Wait awhile," said Hull. Steadily he keeps his course until he gets within pistol shot, and then rounding to as if for a salute, with one broadside gains the victory.

If such be the character, such the resources, and such the sources of influence, and the opportunities and the prospects of America, we may, as a nation, thank God and take courage that, despite our many and grievous sins, he will cast his shield about us and keep us as in the hollow of his hand.

When the noble spirits of our Revolutionary struggle pledged their sacred honors and lives on the issue of our war for independence, little were they able to estimate the full importance of the struggle in which they were engaged. Out of the hardships and death-struggles of the war arose a nation which, like Israel of former times, seems destined to bless all the nations of the earth.

Or we may turn to the wars of France in the latter part of the last and the beginning of the present century; and desolating and, in many respects, disastrous as they were, He who brings good out of evil educed from them results not to be lightly estimated. We may look on the French Revolution as a result of our own Revolutionary struggle—a monstrous result. Yet even in those wars, so brutal and relentless, there was something more than the disgusting carnage of wicked men. The Hand of the Lord was in them—the hand of deserved vengeance, if not of unmerited mercy. We may look upon those bloody commotions as fresh eruptions of the Divine wrath against a devoted nation that had not, nor has yet, repented of her wicked deeds. We may look on that dreadful Revolution as an explosion of human depravity which was so controlled as to make it preparatory to the eventful career of Napoleon, whose wars were productive of a strange mixture of good and evil. They came as judgments on the wicked, ridding France of an exuberance of wickedness which she was not able longer to bear, and at the same time to prepare the way for the Great Corsican, who should strike a blow at the civil and religious despotism of Europe from which they should never recover.

We are in the habit of attaching too much importance to reformation and too little to revolution. A government, society, the church, is sometimes, by a series of providential events, reformed, but oftener revolutionized. The whole system is violently broken into fragments, and these cast again into the crucible, and by the fires of revolution dissolved and recast into new forms. And war is usually the dreadful solvent—war the fire and the hammer that breaks the flinty rock in pieces.

The French Revolution and the wars of Napoleon furnish an appalling illustration of these remarks. The “hay, wood, and stubble” found mixed in all the social, civil, and religious systems of Europe, at that period, was immense. Nothing short of the burning, all-consuming meteor of war, which rolled over Eu-

rope from 1789 to 1815, could burn out this mass of corruption and tyranny. In this sense, Napoleon was the "scourge of Europe." He was the agent of Heaven's vengeance to destroy what lay in the way of the future progress of those nations. Yet Napoleon was more than the war-agent of Providence to break down the crushing despotisms of Europe. He did much, and had it in his heart to do more, to aggrandize France and to bless Europe through the arts of peace. There is no good evidence, I believe, that Napoleon, in aspiring to the headship of the French nation, was meditating the career of conquests which he afterward achieved. Yet war was his mission; and that he might execute this mission, the jealousy of other nations, especially England, pushed him on, and made war his element and his end. Terrificly did he drive the plowshare of war through the nations of Europe, breaking the bands of civil and religious despotisms, and turning up the miasmata of the stagnations of centuries. He unmade kings, and dissolved empires; he despoiled priestcraft of its unquestioned tyranny, and laid his hand on the great ghostly usurper at Rome, and taught him a lesson of humiliation which his proudest successor will never forget.

But France must not be allowed to gain a supremacy among the nations of the earth. Heaven has in reserve for this poor world a better destiny than to be cursed by the blighting curse of Roman Paganism, profanely baptized in the name of Christianity. So generally has France given power to the Beast, that French supremacy has been scarcely more than the supremacy of Rome. We have seen France ever and anon accumulating a tremendous power, and that power employed to remove out of the way or to annihilate other powers which oppose themselves to human improvement and happiness. And as soon as these objects are accomplished, the power of France is checked. The course of the leviathan is arrested. A hook is put in his nose, and he is turned back the way by which he came.



The brilliant, the terrible, and, in many respects, the beneficial career of Napoleon must come to an end. He had grasped the sword with a mighty hand, and through this terrible instrumentality he had fulfilled his mission, and now he must perish by the sword. France must be humbled—her arms, which were grasping nations and subjecting them to her sway, must be broken. She must be circumscribed within her appointed limits and make room for another race, another religion, and a higher order of civilization, society, and government, to possess and subdue the earth. Hence the issue of the wars of England and the “allies” against France and her brave chief—hence the issue of the world-renowned battle of Waterloo.

It is no part of our present task to enter on a justification of this or that war. We know little of *righteous* wars—certainly not of those in which both parties were right. And least of all should we attempt to justify the wars of England against France and Napoleon, or her wars in India, by which, with an ambition and avarice unparalleled, she wrested from a weak and unoffending people a great empire; or her war on China, for the purpose of forcing on her a hurtful drug, or the late war of the United States on Mexico. If God overruled for good none but *righteous* wars, we should have little hope of good extracted from so bitter an evil. But He that makes the wrath of man to praise him, makes the fury of war to work out some of his noblest purposes of benevolence toward man. Had Wellington been unsuccessful and Napoleon been the victor; had England been humbled and France proved triumphant, the unexampled progress of the last fifty years had not been. France, not England—Romanism, not Protestantism—would have taken the lead in this age of unprecedented activity and progress. Education, the Press, modern inventions and improvements, recent accessions of wealth and territory, civil polity and religion—the most effective elements of human progress, would, to a very great extent, have been thrown into the hands of Rome.



Liberty would have been checked if not arrested in her glorious career; our philanthropic and benevolent institutions, which are the glory of our age, had been stinted and circumscribed, if they existed at all; and Christianity bereft of life, a gilded corpse, had occupied many a place where now we meet a vital religion.

Had not the strong arm of Britain (though nerved by a giant wrong) prevailed in India, no great Protestant empire had arisen there; the strong bands of superstition had not been broken; the missionary had found neither entrance nor protection there, and the long night of death had continued.

British cannon cut the bars of iron and forced open the gates of brass which had so long shut out the great empire of China from the community of nations and placed it beyond the pale of all Christian influences.

Civil *revolution*, a term almost synonymous with war, is a common mode of human advancement—God's way of breaking to pieces and destroying what stands in the way of all true progress. A striking feature in the Divine economy, as already intimated, is, that He does not so often *reform* the great confederacies that are formed against him, as destroy them. The Papacy, with all the religious intolerance and civil despotism which support it, is a thing to be *destroyed*. Hence the war which is at this moment raging with such virulence in Europe. It is France and Napoleon again for Rome and the Papacy. True to herself, France we doubt not, will again show herself the horn of the Scarlet Beast to support his spiritual tyranny. And intimately connected as this war appears to be with the late great Papal council at Rome, we seem to see a crisis approaching in the great Apostasy. It is a note-worthy coincidence that the very week—it may be the very day—which heralded the proclamation of the dogma of Infallibility, witnessed the commencement of the war. Was this too much for Heaven's forbearance? Shall the enemy be caught in his own wiles—the very means adopted to secure a desperate end, be overruled to thwart that end!

Wonderful, indeed, if the present war should prove, as very likely it will, the last, great culminating struggle between Rome and Protestantism. Such a terrific crisis has been approaching. The internal fires have been smoldering—the volcano must find a vent.

We think we shall not mistake, if we regard this war as the final, dreadful struggle between the Latin and the Germanic races; the latter including England and America, and representing Protestantism, and the former standing as the representative and embodiment of the apostate Christian powers of Rome. Forces have for years been marshaling for the conflict.

In theory, Infallibility was an assumption of the Papacy from the beginning. But not till the *formal* decretal of Rome's supreme authorities set the *public seal* on this bold blasphemy—not till the Pope is publicly and defiantly "exalted and worshipped as God, sitting in the temple of God, showing himself that he is God," did Heaven in displeasure unloose the thunderbolts of war. This man of sin the "Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The work may not now be *finished*. There may be yet another temporary suspension of the conflict, but things betoken the grand, the awful crisis as near. If this war does not consummate the Drama we may expect another not less fearful will follow. God is vindicating his truth. The mighty wheels of Providence are rolling on. Rome has thrown herself upon the track, vainly thinking to impede their onward course. She would reverse the wheels of progress and remand us back into the dark ages. She is the foe of religious liberty, of common education, of a free Bible, and of the right of private judgment. The spirit of the age, and the fiat of God is against such open abuse. All seem to say "let there be Light;" let the world move on. Rome must therefore either bend or break. And the terrific agency of war is the right arm of Heaven's vindication.

## CHAPTER XXXI.

**RETRIBUTION.** Perilous to do Wrong. Joab and his Family. Jacob, Haman, Adonibezek, Ahab, and Jezebel. Pharaoh, the Herods, and Pontius Pilate. Antiochus IV Philip II. Bishop Gardiner, Bonner, and Wolsey. Duke of Guise, Robespierre, and Charles IX. Aaron Burr and Benedict Arnold. Voltaire and Paine. The Liquor Traffic.

*"It shall not be well with the wicked."*—Eccl. viii. 13.

*"Be sure your sin will find you out."*—Num. xxxii. 23.

*"As I have done, so God hath requited me."*—Judges. i. 7.

HISTORY makes some singular developments in respect to the retributive justice of God. Nations, communities, families, individuals, furnish fearful illustrations that the "wicked is snared in the work of his own hand," and that the "way of transgressors is hard." Wrong doing, oppression, crime, are, by no means, reserved only for a future retribution. They draw after them an almost certain retribution in this world. There is no peace to the wicked. He may seem to prosper—riches may increase—he may revel in pleasures, and shine in honors, and seem to have all that heart can wish; yet there is a canker-worm somewhere gnawing at the very vitals of his happiness—a blight somewhere upon all he possesses. History bears at least an incidental yet decisive testimony on this point.

Perilous indeed it is to a man's well-being in this life—to his peace, his reputation, his best interest—to do wrong. Possibly the wrong-doer may not suffer himself, yet most certainly his children and his children's children will pay the penalty of his misdeeds. Man is undoubtedly so constituted, whether regard be had to his physical, social, intellectual, and moral nature, as to make him a happy being. The right, the unperverted use of all his powers and susceptibilities would not fail to secure to him a high and continual state of earthly happiness and prosperity. And not only is the

human machine itself so fitted up as to accomplish such an end, but the whole external world, the theater in which man is to live, act, and enjoy, is fitted up in beautiful harmony with the same benevolent end. Every jar to human happiness, every arrest or curtailment or extinction of it, is the fruit of transgression or perversion. The violation of a natural law is as sure to be followed by retribution as the violation of a Divine law. The history of individuals, families, communities, nations, is full of such retributions.

The domestic peace and prosperity of the good old patriarch Jacob was sadly marred. He is compelled to become, at an early age, an exile from his father's house—to flee before the justly aroused wrath of his brother—to suffer a long oppression and wrong in the family of Laban, his kinsman; and no sooner is he relieved from these domestic afflictions, than he is suddenly bereaved of his favorite wife—Joseph is violently torn from his embrace by his own sons, who seem to have possessed few qualities that could make them a comfort to their father; and at length Benjamin, the only object on which the affections of the aged father seemed to repose, must be yielded up to an uncertain destiny. If there had lurked in the bosom of Jacob no painful suspicion that a worse violence than that of "evil beasts" had devoured his son, he too well understood the character of his wayward sons to indulge aught but the most painful distrust as to what might be the fate of Benjamin. As the afflicted father pondered on these things and bemoaned his domestic trials, did he not see in them the hand of a righteous retribution? He had sinned—his mother had helped him sin—he had wickedly deceived his father—he had grievously and without provocation injured his brother, and thereby was left, during many subsequent years, to eat the bitter fruits of his own folly.

And the sons of Jacob were not long left to enjoy the relief they felt after they had ridden themselves of their hated brother. The "twenty pieces of silver" burned in their hands. Yet they did not feel the crushing weight of the retributive Hand till they found



themselves arraigned before the bar of the Great Man of the imperial court of Egypt, whom they knew not as Joseph. They were treated as "spies," as wicked and designing men, and were in danger of arrest and punishment in a land of unsympathizing strangers. Joseph spake roughly to them, and made them feel the heart of a stranger—what it was to be suspected and maltreated in a strange land. In the absence of acquaintances and friends they might plead in vain that they were "true men." One of their number is bound before them and they know not what shall befall him, how long he shall languish in prison, or what summary fate may await him. And Benjamin, the darling of a broken-hearted father, is demanded to be brought. They must now return with the sad tidings, to increase the anguish of a father whom for years they had seen, through their great misdeed, going down in sorrow to the grave. They were in distress. Bitterly did they feel that their sin had found them out—that the way of transgressors is hard. A keen sense of their guilt now flashed upon them. And they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; *therefore* is this distress come upon us."

They now remembered their barbarity to Joseph—how that when he entreated them in anguish they only spake roughly to him, and cast him into a pit, and afterward sold him to a rigorous bondage in a strange land, and then wickedly deceived their bereaved father. A retributive Providence had now brought them most unexpectedly into the same land, and made them there feel the rigor of the avenging Hand. In their anguish they were now brought to acknowledge that all this had come upon them because they had sinned.

But this was not all. There was something besides retribution here. Amid those scourgings of the rod there were felt the gentle breathings of mercy. These very afflictions (though so deserved) wrought in their now aroused and susceptible souls *moral impressions*

which more than outweighed all they had suffered, and all that Joseph had endured on their account. They were now perhaps for the first time crushed under the weight of their sins, and made to shed the penitential tear. This sudden arrest and rebuke brought them to themselves, and perchance left imprinted on the minds of at least some of those singularly wayward and depraved men impressions as lasting as eternity.

David was a good man, yet he egregiously sinned. And *his* sin was of a domestic character. And how grievously he was afterward afflicted in his domestic relations his subsequent history remains the sad memorial.

A singular series of family feuds, contentions, and disasters embittered the remaining years of the good king. His son Amnon's villainous conduct to his sister ends in the disgrace and ruin of Tamar, and the murder of Amnon by Absalom. What a family tragedy was this! Enough to break a father's heart. Next we find David fleeing before Absalom the usurper—driven from his throne and capital—weeping as he passed, barefoot, over the Mount of Olives, cursed by the "dead dog," Shimei. He had the extreme mortification of seeing his old and honored counselor and friend, Ahithophel, the first to aid and abet the rebellion of his ungrateful son. And what was, if possible, a sorer and a more lasting affliction, during the latter part of his reign, he found himself, as a consequence of his sin, completely in the power of the arrogant and bloody-minded Joab. Ahithophel was the grandfather of Bathsheba. Wounded family pride, stung to the quick by the atrocious act which made Bathsheba the wife of David, instigated the old and valued counselor to seek revenge in the rebellion of Absalom. And it was the same base affair that threw David helpless at the mercy of the merciless Joab. Having made this wicked man the confidant and accomplice in the matter of Uriah the Hittite, "David was never his own man afterward." Too often had he occasion to say in anguish of spirit, "These sons of Zeruiah are too hard for me."

Nor did the haughty, blood-thirsty Joab escape a righteous retribution. He had crowned a life of out rage and crime with the wanton murder of Abner, Absalom, and Amasa; and hereby he had, too, most wantonly outraged the feelings and the authority of his king, who had, by his own fatal misstep, fallen helpless into his hands. But his judgment slumbered not. As he had done, so the Lord requited him. His gray head was brought with violence to the grave. "The Lord returned his blood upon his own head."

Haman is hung on the very gallows he had prepared for Mordecai. Adonibezek, who had conquered seventy kings, and having cut off their thumbs and great toes, made them eat under his table, is at length conquered by the invading Israelites, who in turn cut off his thumbs and great toes. He acknowledged the retributive justice of the act when he said, "As I have done, so God hath requited me." And they brought him to Jerusalem, and he died. Ahab and Jezebel were, in their tragic end, dreadful examples of God's retributive wrath. It was the distinction of this remarkable pair, recorded by the pen of inspiration for the warning of all successive generations, that "there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel, his wife, stirred up." But the climax of their wickedness was the diabolical project of Jezebel to compass the death of Naboth, and to take possession of his vineyard. Falsely accused, at the instigation of this wicked woman, Naboth was condemned and stoned to death, and dogs licked up his blood; and Ahab, as if unconscious of wrong, quietly enters into the possession of the long-coveted vineyard. But the Lord saw it, and was displeased. He sent his prophet to announce the awful penalty of his crime—a penalty as awfully corresponding to the villainous deed. To Ahab he said: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." And of Jezebel also spake the Lord, saying, "The dogs shall eat Jezebel by the walls of Jezreel."

And awfully were these predictions verified. Yet

Ahab and Jezebel lived on and seemed to prosper, and perhaps had quite forgotten the words of the prophet. And "because sentence against an evil was not executed speedily, their hearts were fully set in them to do evil." With great confidence and his usual pride, Ahab goes up to battle against Ramoth Gilead, with Jehoshaphat, king of Judah, his ally. Ahab took every possible precaution to preserve his life. Laying aside his royal robes, which would make him the mark of the enemy, he disguised himself as he went into the battle; and though the battle was hot, and the King of Judah was closely pursued and in the utmost peril, Ahab seemed likely to escape unhurt; till at length an arrow shot at a venture entered between the joints of his armor and inflicted the fatal wound. The place, the time, and the manner were all ordered of God, and exactly suited to fulfill the predictions and to illustrate the Divine retribution. In the place where the injured Naboth had been stoned, dogs licked the blood of Ahab. And the wretched Jezebel was in her turn devoured of dogs.

The records of thrones, kings, dynasties, all teach the same humiliating lesson. How many thrones have been prostrated, how many mighty potentates unkinged, how many dynasties become extinct, because the power given them of God was prostituted to oppression and iniquity! Nebuchadnezzar blasphemed the God of heaven, and he was made to roam with the beasts of the field. Jeroboam did that which was evil in the sight of the Lord, and his kingdom was wrested from him. *Pharaoh* defied the God of heaven and raised his hand to oppress the chosen people, and he perished miserably amid the ruins of his own kingdom. Egypt never recovered from the shock of Pharaoh's sin, but has since been the "basest of kingdoms." The history of the three *Herods* furnishes a solemn lesson to wicked kings. Herod the Great was a monster of wickedness—cruel, blood-thirsty, oppressive—the murderer of his nearest kindred—the husband, successively, of at least ten wives, several of whom he put to death—the persecutor of the infant Saviour, and the murderer



of the children of Bethlehem. He died a miserable death. A plot against his life was formed by his son, which hastened his death. Having unjustly put his son to death, he fell sick: his disease soon became violent, his sufferings became extreme, "attended in the lower parts of the body with extreme pains and strong convulsions. His torments, instead of moving him to repentance, seemed rather to excite anew the cruelty of his temper." He imprisoned the chiefs of the Jewish nation, and ordered that as soon as he should be dead, they should all be put to death, that the joy which he knew would be felt on that occasion might be turned into mourning. Herod Antipas, a worthy son of such a father, paid the penalty of the murder of John the Baptist. He died in disgrace, a miserable exile. And Herod Agrippa, grandson of Herod the Great, who won the wicked pre-eminence of being the royal murderer of James, the son of Zebedee, and the prisoner of Peter, whom he designed to execute probably "after Easter," was instantly smitten with a loathsome disease. Racked by the most tormenting pains, and "devoured by worms," while life yet lingered, he died another awful example of the Divine retribution.

Of Herod the Great it is said "that his illness begun about the time of the slaughter of the innocent babes—that he in vain traveled about his kingdom to obtain a cure; no earthly hand could heal him; his disease grew worse and worse till he became intolerably offensive to all about him, and even to himself. He expired two years after the murder of the infants, eaten by worms." And so have often perished they who touch the Lord's anointed. Not a few persecutors have died in a similar manner, at least by a sudden and miserable death.

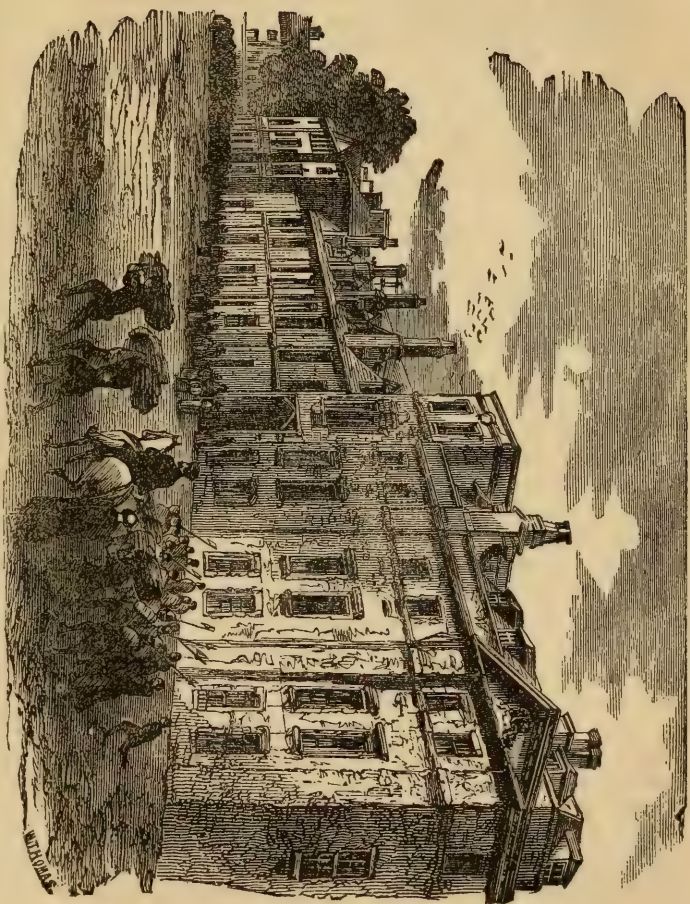
Pontius Pilate, vacillating between the monitions of conscience and a miserable time-serving policy, delivered up Jesus to be crucified. He believed him to be innocent; yet that his own loyalty to Cæsar might not be suspected, he did violence to his conscience and condemned the innocent. He must secure the friend-

ship of *Cæsar*, though it be at the expense of the most appalling crime. But how miserably he failed; and there was in the retribution which followed a striking fitness of the punishment to the crime. He hesitated at nothing to please his imperial master at Rome. Yet but two years afterward he was banished by this same emperor into a distant province, where, in disgrace and abandonment, and with a burden on his conscience which was as the burning steel, he put an end to an existence which was too wretched to be borne!

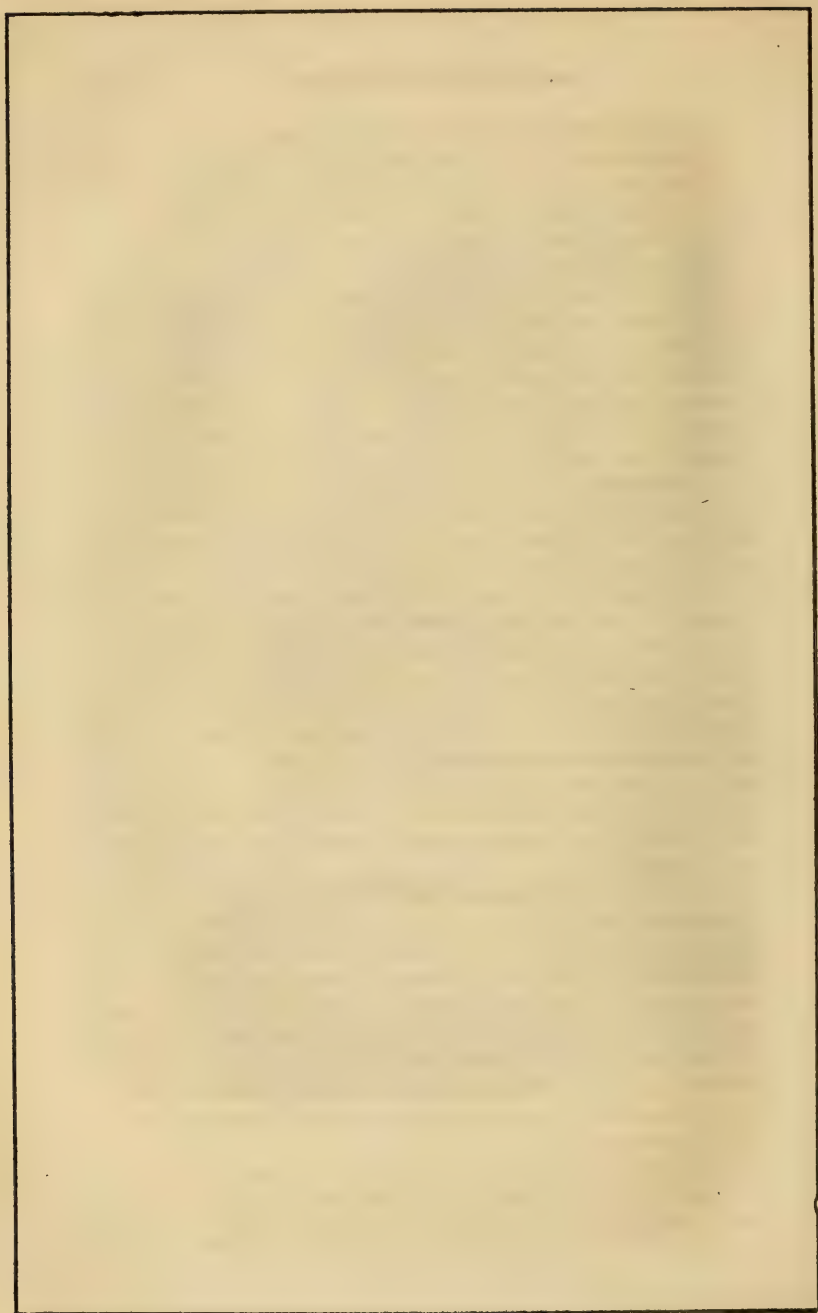
Antiochus IV. was an unrelenting enemy of the Church of God. In a furious passion he vowed the utter destruction of Jerusalem and the chosen people. He took an oath that he would make a national sepulcher for the Jews and exterminate them to a man. "Even while the words were in his mouth the wrath of God fell on him with a horrible disease. In spite of all the arts of physicians his body became a mass of putrefaction, whence there issued an incredible number of worms," and the torture of his mind was infinitely worse than that of his body. Before he sunk into delirium he acknowledged that it was the **Hand** of the Almighty that had crushed him. Like Herod, like Philip II. of Spain, he felt in his bitter end the quenchless fire and the never-dying worm.

Philip of Spain was a notorious persecutor. He thought, by the terrific scourge of war, utterly to exterminate Protestantism both in England and Germany; and, by such agents as the Duke of Alva, he seemed for a time likely to accomplish his purpose. But the retributive Hand cut short his mad career. He was made to drink to the dregs the cup of trembling. He died a miserable and loathsome death. His flesh consumed away on his bones.

The Romish Bishop Gardiner, of unenviable fame in the annals of Papal persecutions, had sworn that he would not eat till he had heard that the two pious Protestant bishops Latimer and Ridley were burned, they being already under sentence of death as martyrs for the truth. He usually dined at twelve, but on the



SPOT WHERE RIDLEY AND LATIMER WERE BURNED





day of the execution the news not reaching him till four in the afternoon, he then sat down to his dinner, and the first mouthful he took he expired. Thus perished that wicked persecutor who, in the garb of the Church, and with a pretended zeal for the truth, used his power to kill the saints.

And the infamous Bonner, co-partner with Gardiner and Wolsey in the blood of the martyrs, came to an end yet more miserable and ignominious. After languishing during ten long years in the prison of the Marshalsea, he died, forsaken of all, and in extreme disgrace. "He was buried at midnight, to avoid any disturbance on the part of the populace, to whom he was extremely obnoxious. And Cardinal Wolsey, too, was left to outlive the popular favor, to forfeit the favor of his king and his God, and to die from anguish of spirit under arrest for high treason.

The infamous Alexander VI., and his yet more, if possible, infamous son, Cæsar Borgia, died of the very poison which they had prepared for their rich cardinals. With the design of perpetrating this nefarious deed, they had invited the Sacred College to a sumptuous banquet. Poisoned wine had been prepared for the unsuspecting guests, which, by mistake, was handed to the father and the son, who drunk without knowing their danger, and died. "Is not destruction to the wicked, and a strange punishment to the workers of iniquity?"

And what was the end of the Duke of Guise, who murdered the excellent Coligni, and barbarously participated in the dreadful massacres of St. Bartholomew's day? He ingloriously fell by the daggers of the guards of the king's household as he was entering the royal palace. He miserably perished at the age of thirty-eight, a victim to the distrust and hate of the very king under the abuse of whose authority he had so disgracefully participated in the great massacre of the Protestants.

A large class of young noblemen in France previous to the Revolution were the first and the loudest to adopt and applaud the infidel writings of Raynal, Vol-

taire, and Rousseau; and the faithful historian has not failed to record the remarkable coincidence, that these young men were the first to fall victims in that dreadful reign of terror which their own infidelity had contributed so largely to produce.

In like manner the Romish priesthood of France became the early victims of that reign of terror. In that they did but expiate innocent blood. For in the disgraceful massacre of St. Bartholomew's day no class of men so greedily thirsted for the blood of Protestants as the priests. It was the murderous voice and the bloody hand of the priests which then inundated the streets of Paris with the blood of the martyrs. And, by a most marked retribution, the unrelenting vengeance of the infuriate populace first fell on them; and, blood for blood, they were made to expiate the crimes of their predecessors.

The infamous Robespierre is at last forced to yield his own neck a victim to the same knife which he had so often and with such unsparing ferocity made to fall on the necks of his countrymen.

Charles IX. and the miserable authors and chief actors of that dreadful massacre seemed paralyzed with shame and remorse. Charles especially, from that time forward, seemed as one struck by the hand of avenging retribution. He became restless, sullen, and dejected, and labored under a slow fever to the day of his death. He confessed to his physician, that ever since the commencement of the massacre he felt as if he had been in a high fever, and that the figures of the murdered people, with their faces besmeared with blood, seemed to start up every moment before his eyes, both when he slept and when he was awake.

Aaron Burr, once Vice-President of the United States, and fitted by God and nature for a high destiny in this country, died, after years of disgrace and misery, in a miserable cottage on Staten Island, alone, in the dark, "despised and forsaken by all the world, Matthew L. Davis only excepted."

The ignominious close of the life of *Benedict Arnold*.

and his obscure and miserable death, supply a melancholy commentary on his depraved and faithless life. His notorious treason to his country was but of a piece with the waywardness and depravity of his previous life. "He was headstrong, disobedient, and vindictive in his early life, and often painfully wounded a mother's heart. In maturer years, the same characteristics were visible, strengthened by power and rendered perilous by the absence of moral principle and self-control." Such a life crowned with the basest act of treason, yielded in age a bitter harvest of degradation and misery. "The close of Arnold's ignominious career," says one, "was characterized by the loss of caste and the respect of everybody. A succession of personal insults and pecuniary misfortunes followed his treason, and full abiding retribution was meted out to the degraded culprit before he died." After the close of the American Revolution, and Arnold had consummated the work of a traitor by the perpetration of various atrocities against his countrymen, he went to England, received a commission in the British army, was frowned upon by the officers, and everywhere received with contempt, if not indignation. He was publicly insulted and privately despised. After a residence of some time in St. John's, New Brunswick, where he covered his name with new obloquy by fraudulent business transactions, he went to England, became lost to the public eye, and died in degradation and obscurity.

The infidel Voltaire, who expended the energies of a great mind in attempts to dishonor God and overthrow Christianity, furnished, in his awful death, a befitting comment on his wicked life. "He complained that he was abandoned by God and man, and frequently he would cry out, 'Oh, Christ! oh, Jesus Christ!'" Moucher, his physician, withdrew in terror, declaring that his death-bed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshal de Richelieu also fled, unable to stand the terrible scene." Bishop Wilson stated that the nurse who attended Voltaire being many years afterward



requested to wait on a sick person refused, declaring that she would on no account incur the danger of witnessing another such scene as the death of Voltaire. The impious wretch who had dared to lay his sacrilegious hands on the ark of the Lord, found himself crushed, before the time, by the wrath he had provoked.

But this is not a solitary case. The ranks of Infidelity are awfully prolific in such examples.

The notorious Tom Paine gained a rare eminence as a depraved man. To his disgustingly gross and aggressive infidelity he added the sins of defaulter, a base and cruel husband, a vulgar, intemperate, and profane man. We need not recount his history. His bloody footsteps left their prints on his generation. His pathway was marked with the moral desolations of a host whom he ruined. But did he prosper? was his end peace? God has said, "Them that honor me I will honor; and they that despise me shall be lightly esteemed." Paine came to America in 1801, invited by President Jefferson, who dispatched for him a government vessel. He was introduced at Washington, only to be shaken off in the shortest possible time as too vile an appendage for the infidel school of that period. They hoped in him an able coadjutor. They were likely to realize in him only shame and confusion.

Arriving in New York, he was set down at the City Hotel; but his habits being an outrage on all the common decencies of life, at the end of the week he was politely informed there was no room for *him* in that inn. His trunk was carried from hotel to tavern, from tavern to boarding-house, and still the answer was, "We have no room." Inquiry for accommodation was made at a dwelling whose inmates were wretchedness personified; but it was written on the door as with the point of a diamond, "No admittance for Thomas Paine." In this dilemma William Carver received him into his own house.

After a miserable life, which contributed honor neither to God nor man, Paine died in Greenwich, New



York city, "forsaken by all the world, W. Morton and T. A. E., only excepted."\*

William Carver, who became the host and the willing dupe of Paine's pernicious opinions and the companion of his practices, was found dead on the floor of a wretched brothel in 37 Walnut Street, abandoned by all except a single companion of his profligacy.

And so we might recount a long list of men of a kindred class whose names were a stench in the nostrils of the generation that knew them—whose end was as the gnawing worm and the quenchless fire, and whose memory is left to rot. How many of the most famous infidels of the period to which we have referred were not only despised and forsaken while living, but their remembrance has perished from among the living, even before their bodies were hid in the dust. "So dead were they before they died," says a writer who still survives, "that the living were taken by surprise when their death was announced in the papers. Reader and hearer exclaimed, "I thought he was dead many years ago!"

How often, indeed, is the peace and comfort of families blighted, children prove profligate and prodigal, and a series of untoward circumstances blast their prosperity; when, if you were permitted to read their *whole* history, you would find that sin lay at their door—some conjugal unfaithfulness—some previous marriage contract unfulfilled—some plighted faith violated—some youthful trifling with affections—some grievous indiscretion and guilt to be atoned for. The history of families not unfrequently furnishes the most melancholy illustrations that family sins are visited by family afflictions, defection in parental restraint, by the insubordination and licentiousness of children, and the extravagance, intemperance, or skepticism of parents; by immorality and profligacy in children. And how often does the pursuit of an unlawful business in the domestic head, the practice of fraud or oppression, entail on the members of a

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\* Grant Thorburn's "Reminiscences of Thomas Paine."

family a blighting curse. The annals of the "liquor traffic" are here prolific in examples. Where investigations have been made, it has been found that a most fearful proportion of the children of such traffickers have withered under the blight of a ruinous retribution even in the first generation, while children's children have been made partakers of the bitter cup; and scarcely less marked is the retribution that follows a violation of the Sabbath. No one can trace, for any length of time, the history of those families who do not sanctify God's Sabbaths, and not be forced to the conclusion that it is no more their *duty* than it is their highest *interest* to honor God in the observance of his day.

Ask any intelligent octogenarian where are the families he knew in his early manhood, as the distillers and traffickers in intoxicating drinks, or as the open violators of the Sabbath, and he will be able to point to scarcely more than a battered fragment of a once thriving family. If the brief space of fifty years has not quite blotted their name from off the catalogue of families, it has sunk it into comparative oblivion, if not into irrecoverable disgrace. Whoever shall undertake to write a history of families that fear not God nor regard the duties they owe to man, but live and riot on the frailties and miseries of their kind, will portray to the world an awfully instructive chapter on the retributive justice of God—many a family that started out in life and formed a family connection under the most auspicious circumstances. They were industrious, enterprising, frugal, and seemed to have started fair for domestic peace and a happy competency. Yet in an evil hour they yielded to the delusive bait of temptation—they were in haste to be rich. They turned aside from the quiet paths of an honest industry and domestic tranquillity, and plunged into a dissipating and iniquitous business, which, while it seemed to promise wealth and future independence, was but the sure precursor of ruin and disgrace; or the same ruinous result was arrived at no less effectually by the violation of the holy day. How awfully in the

history of families is the truth sometimes illustrated, that God will "pour out his fury upon the families that call not upon his name." "They that despise me shall be lightly esteemed."

Examples crowd upon us from every quarter; every neighborhood furnishes them. The man of but limited observation can summon one or more cases from the records of his memory. We select a few which have been furnished by an intelligent friend,\* and may be relied on as neither overdrawn nor invidiously reported.

H. M. was left, on the death of his father, the possessor of twelve or fifteen thousand dollars, and with a strong desire, inculcated by his father, to be rich. He purchased a farm in Dutchess County, and for a few years, by industry and the most rigid economy, added several thousand dollars to his patrimony. About the year 1844 he erected a cider mill, and, having a quantity of cider on hand, he commenced selling it to those miserable men whose appetites were already depraved by strong drink. Finding his custom increasing, something stronger was demanded, and a few barrels of cider-brandy were his first stock in the liquor traffic. He was prosecuted by the authorities for selling contrary to law, but by some error in the complaint escaped a fine. Again he was prosecuted, and again, by some flaw in the writ, he triumphed. He grew more bold, sold to any one, drunk or sober. He was remonstrated with by his neighbors and the friends of temperance. He declared he *would* sell, and said "he would take the last cent from the drunkard if he knew his family was starving." Thus he grew wise in his own conceit, self-willed, above the laws, for he thought he could easily evade them. Thus Providence left him to follow his own counsels and work out his own ruin.

Three years ago a well-dressed, genteel man put up at the hotel near H. M.'s residence. He inquired of the taverner respecting the neighborhood, and in the conversation H. M.'s name was mentioned; this was apparently accidental. His character, circumstances, and habits were mentioned, and at length his whole history detailed. The stranger had an interview with M., secured his confidence, and opened to him a fine opportunity of realizing a fortune. The golden bait succeeded. He was invited to New York to be further let into the plans of operation, and judge for himself. He went, met the ostensible company, and they agreed to build a steamboat, and carry passengers between some of the principal ports of South America. Each member of the company was to pay a first installment of \$2,500. M. paid it. On his return home he was cautioned by several of his friends not to venture any more. But he knew best. He who had sold rum contrary to law, and had triumphed over the law, could not be instructed. Soon another installment was called for. He went to the city. He was half-inclined to give it up. As he was in the office, he announced his intention. "Did I understand you to say, sir," said a well-dressed man in

\* Richard Smith, Esq., Sharon, Conn.



gold spectacles, "that you wished to sell your interest in this company?" M. said he had thought of it. "Will you take 10 per cent. advance for your stock?" said the man. "It is the best chance for a fortune I know of," he continued. "My name, sir, is so and so, in — Street, No. —. When you wish to sell, your money is ready." The stratagem took; the blackleg had gulled his victim, and before M. left the office he had entered into bonds to advance \$12,500 more, when called for. In less than a year it was all required. M. borrowed the money and mortgaged his property. About six months since another demand for \$1,700 was sent up, and found M. a bankrupt. Suit after suit has been brought against him, and now all his patrimony, all his hard-earned money in honest farming—and above all, the dollars red with blood wrung from drunkards' wives and children, have all gone into the pockets of swindlers. M. is now a poor man—poor in property, reputation, health, and friends. Here is retributive justice—a signal instance of the woe pronounced against him who "giveth his neighbor drink, that putteth his bottle to him and maketh him drunken, the cup of the Lord's right hand shall be against thee, and shameful spewing shall be on thy glory."

One of my neighbors (L. C.) was left with a farm and money worth ten thousand dollars, and clear of debt. He had no moral principle, was determined to make money, right or wrong. He hired low fellows, and took them out in his back fields, away from public observation, and worked them and himself regularly on Sabbath day. Soon things had a bad look; cattle died, debtors ran away or failed, crops were short, and about four years ago he failed, and all his property was attached. His farm is now mortgaged to its full value, and he waits a legal process to eject him from the house in which he was born, and from the farm which he tilled, but tilled on the *Lord's Day*.

#### Another case:

A man whom I well knew, Fowler by name, had a large family of sons and daughters. He was a God-despising, Sabbath-breaking man; habitually worked Sundays, and of course drank and swore. He died a miserable drunkard, and three of his sons have gone down to dishonored graves; and his daughters were all women of depraved character. "They that despise me shall be lightly esteemed."



## CHAPTER XXXII.

**DISTRIBUTION.** France. Napoleon Bonaparte. National Retributions. The Jewish Nation. Nations left to Punish Themselves, or to Punish One Another. Egypt, France, and Spain—all Oppressors, Extortioners, and Evil Doers.

NOR have the modern Nebuchadnezzars, Pharaohs, and Herods escaped the righteous judgment of Heaven. Queen Mary, of bloody memory, died in the midst of her days, after a brief and detested reign of five years, hated by her subjects, chagrined at the loss of some of her most valued possessions, neglected by her husband, and tormented by the most painful apprehensions. James II., after a short and infamous reign employed against Protestantism, was driven from his kingdom and forced into an inglorious exile. But we gladly pass to another nation. The history of France, since that blood-stained day in 1572, has not a chapter which is not fraught with examples awfully illustrative of our sentiment.

“On hearing of the horrid and treacherous massacre of Protestants on St. Bartholomew’s day, John Knox boldly declared, that the name of the French king would remain an execration to posterity, and none proceeding from his loins would enjoy his kingdom in peace. The *Edinburgh Witness* says: ‘Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore of his body. Henry III., his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years, distracted by civil wars, died by the dagger of Ravillac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV., it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and un-

happy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The king expired of a mortal distemper, caught in the pursuit of his pleasures. In the next reign the Revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of discrowned heads which have gone down in exile into the tomb."

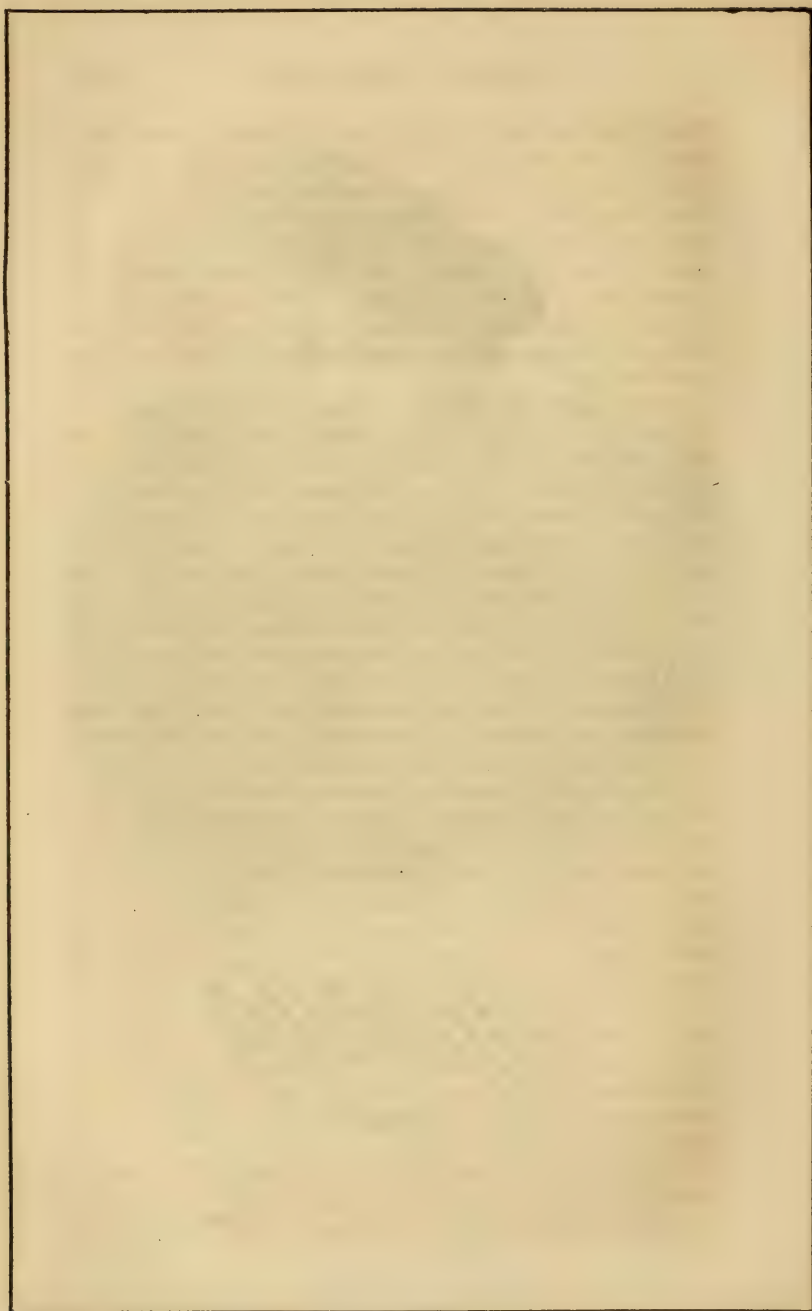
The history of the great Napoleon is not void of a melancholy interest here. He does a base wrong in order to see an heir to his magnificent empire. The divorce of Josephine was an act of most palpable wrong. But the prosperity and perpetuity of the empire demanded it! Had Napoleon waited a few years he might have been spared both the wrong and its too sure retribution. He had no throne to give—no empire to bequeath. From the fatal hour that Napoleon did this flagrant act of injustice his bright horizon began to lower. And how singular that the son for whom his ambitious heart so ardently sighed, and for whom he sacrificed all sense of right and all affection, should so soon languish and die, heir only to the passing-away shadow of his father's greatness! And equally wonderful is it that the *grandson* of the same injured Josephine should have cast on him the imperial purple which the hand of retribution had wrested from the shoulders of his uncle, and Napoleon III. should be placed on the throne from which Napoleon I. had been ejected. In vindication of his mother's wrong he stands; in retribution of his own transgressions he may fall into a profounder abyss of infamy.

And not the less remarkable is it that a *Spanish* countess should be called to share the honor of the imperial crown with the son of Josephine. For, perhaps, the second palpable wrong, in point of magnitude, which Napoleon committed, was the dethronement of Charles IV. of Spain, and Ferdinand his son.



CHARLES

CHARLES.





This nefarious act of injustice and tyranny was, as I have elsewhere said, followed by a series of wars which were exceedingly harassing and disastrous to Napoleon, and which he confessed *ruined* him. In less than forty years we see the daughter of injured Spain joined in destiny with the injured family of Josephine, as if, by one farce of human greatness to mock the pageantry of another long since vanished, and to lay all human pride in the dust, and rebuke all human wrong.

Or we might ask, Where are the Stuarts, who gloried in the Non-Conformity Bill, and thus expelled from their pulpits two thousand of the best preachers and the best Christians in England, and finally drove from the realm not a few of her best subjects? Or where is the once powerful and famous Bourbon dynasty, which reveled in Protestant blood during the terrific day of St. Bartholomew, and grew fat amid the persecutions and wrongs that returned like an inundation on poor, ill-fated France on the revocation of the Edict of Nantes? The former has vanished into air, as a thing scarcely to be remembered; the other has been shattered to atoms by a succession of political volcanoes, and sunk in an inglorious oblivion.

Communities, churches, nations, illustrate the same truth. Indeed, corporate bodies and civil polities, having no souls, and, of consequence, no future retribution, are more sure to meet a temporal retribution. It is not uncommon that corporate bodies commit acts of injustice and oppression which no one individual composing such a body would dare to do. Throwing off individual responsibility, they go with the multitude to do evil; but does the collective body go unpunished? Does a community that legalizes a vice, does a church that perpetuates a wrong, escape a righteous retribution? How many instances might here be cited where a people suffer for generations on account of the wrong-doing of their fathers.

It will suffice to speak only of *nations*. The government of Egypt, the king and the court, committed a nefarious wrong against the Hebrews, and their sin has

been visited upon them down to the present day. The oppressors have not ceased to be oppressed, nor the spoilers to be spoiled, till Egypt is but a nation of slaves and her land a civil and moral desolation. And not only so, but a more speedy and special retribution awaited a guilty king and people. They are made to drink to the very dregs the bittercup they had held to the lips of afflicted Israel. As they had covered the habitations of the Israelites with lamentation and woe by the murder of their male children, so in awful retribution and a fearful adjustment of the punishment to the sin, the Angel of Death visited every dwelling of the Egyptians, and filled every family with anguish and wailing, because he had slain the first-born son. Egypt had drunk in the blood of the innocents. That blood cried from the ground for vengeance. And awfully was it avenged, when all the first-born of Egypt were slain in a single night. With double measure was Egypt's sin meted to her again, and with a dreadful correspondence of the reward to the sin. The Hebrews bemoaned the cruelty which had slain their infant children; the very heart of the Egyptians was wrung with anguish because *their* children, their first-born sons, their hope, and the pride of their families, were all numbered with the dead. If Rachel mourned because her children were not, what terms can express the anguish of the smitten Egyptians? The heir to the throne of Egypt, as well as the heir to the heritage of the meanest beggar, lay a ghastly corpse.

Nor had Egypt yet expiated her grievous sin. Already had ten successive plagues swept over her, and left her land desolate and every house the abode of mourning and wretchedness. But the end was not yet. The guilty perpetrators of Israel's wrongs found reserved for themselves a further retribution. Though compelled by the mighty Hand of God to let Israel go, yet they relented, and pursued the departing tribes, and now determined to overwhelm them in one final ruin. "The enemy said, I will pursue, I will overtake, I will divide the spoil. My lust shall be satisfied on them; I will draw the sword; my hand shall destroy

them." But was not the God of Israel there? And did He not interpose the arm of his mercy? The oppressors now had it in their hearts to finish the work of subjugation, if not of annihilation. But how were they in a moment brought down and utterly destroyed! "Thou didst blow with thy wind; the sea covered them; they sank as lead in the mighty waters." They meditated destruction—they met an utter destruction.

And the history of the *Israelites*, too, stands as a signal monument of the truth that they can not prosper who forsake God. How often was their defection followed by the Divine displeasure! None of the rebellious, murmuring generation in the wilderness was allowed to enter Canaan. How grievously they were "plagued" for their disobedience in not driving out the Canaanites from the land, or, rather, for their assimilating with these wicked races—"corrupting themselves"—"following other gods to serve them and to bow down to them!" and what a long series of sore and sad calamities fell on the Hebrew nation in consequence! "The anger of the Lord was hot against Israel, and he said, Because this people have transgressed my covenant which I commanded their fathers, and have not hearkened to my voice, I also will not henceforth drive out any from before them of the nations which Joshua left when he died, that *through* them I may *prove* Israel." And how the Lord proved Israel through these troublesome and corrupt neighbors with whom they had contracted a forbidden intercourse—what perplexities, wars, and calamities befell them in consequence—is written in the Book of the Chronicles of that nation. It was the most prolific source of Israel's afflictions. And in their subsequent history, the same retributive Hand, with an awfully unerring certainty, followed their oft-repeated transgressions. A seventy-years' captivity in Babylon tells the sad tale of violated Sabbaths and national sins. And the sore dispersion of the last eighteen centuries does but realize to dispersed suffering Israel the dreadful imprecation, "His blood be upon us and upon our children."



But we may come to modern times, and here we need select but two examples—France and Spain. With one of the finest countries on the face of the earth—with a singularly susceptible people, capable of the highest order of civilization, refinement, and social advancement; of superior mechanical skill, and of the highest attainments in literature, art, and science, and above all, perhaps, in religion, *what is France?* What the French people? With all her natural advantages and singular capabilities, France ought to be the first nation on the face of the earth. But what is she? A nation tossed on a volcano—like the troubled sea when it can not rest, whose waters cast up mire and dirt. With no security for the future, with no permanency in her institutions, what can she be? Once in about fifteen years all is overturned by a revolution. Statesmen, capitalists, merchants, mechanics, artists, can but begin to erect the edifice of national prosperity before a revolution demolishes the whole, and all is to be begun again.

The history of France, especially since the fatal day of St. Bartholomew, 1572, has been a problem solved only in the burning page of Heaven's retributive justice. If God had never revealed himself from heaven as a jealous God; "if his own autograph in retributive providences were not written in the pages of history; if his own priceless volume of inspiration had never been committed to man; if the human conscience were a dreary blank upon which no character of solemn responsibility had been inscribed," we should be totally unable to account for the singular history of France during the last three centuries. But with the light of prophecy "flinging its bright radiance across our path," with some knowledge of the well-attested yet awful fact that there is not an attribute in the Divine character which can take part with a nation glutted with the blood of martyrs, we cease to be astonished at the many paradoxical developments of that nation. France is an enigma, to be solved only by the devout observer of Providence and the student of Revelation. She is like a strong man bewildered—frenzied



—drunk with the blood of the saints—a fit and deserving instrument to be used, as she has been during the whole period of her retribution, as the right horn of the Scarlet Beast to extend his spiritual tyranny among the nations.

The retributive justice of God never appears more manifest and terrific, or his wisdom more wonderful, than when guilty nations are left to *punish themselves* for their own wickedness; or, if they have been joined in the sin with other nations, they are left one to punish the other. France and Spain were leagued together for the extirpation of Protestantism; and it is remarkable with what awful exactness the severities which they inflicted on Protestants were visited with dreadful usury on their own heads. And finally how they were made, mutually, the executors of the Divine judgments on one another. History scarcely records so heart-sickening a drama as the French Revolution. Yet its cold-blooded murders and disgusting carnage was but a re-enacting of the dreadful scenes of St. Bartholomew, and of the heartless severities of Louis XIV. “Those severities made France what she was at the Revolution, and prepared the nation for scourging themselves, while acting as the scourge of their guilty companions in crime. “With what measure ye mete, it shall be measured to you again.” The king of France and the royal family received in the Revolution only what the king and the royal family had in a foregoing generation inflicted on the people of God. The procedure of the persecutors on St. Bartholomew’s, the domiciliary visits, the various modes of murder, are so much *like* the measures adopted in the Revolution, that the history of the one furnishes a portrait of the other.” The agonies of France during the reign of terror were but the death-tones of a former generation—the voice of the blood of saints crying for vengeance. Yet the miseries of that terrific reign were but a small part—were but the beginning of sorrows to the French nation. She had laid her hand on God’s anointed and did his prophets harm; she had shed the blood of the saints; and now blood should be her drink. “Under

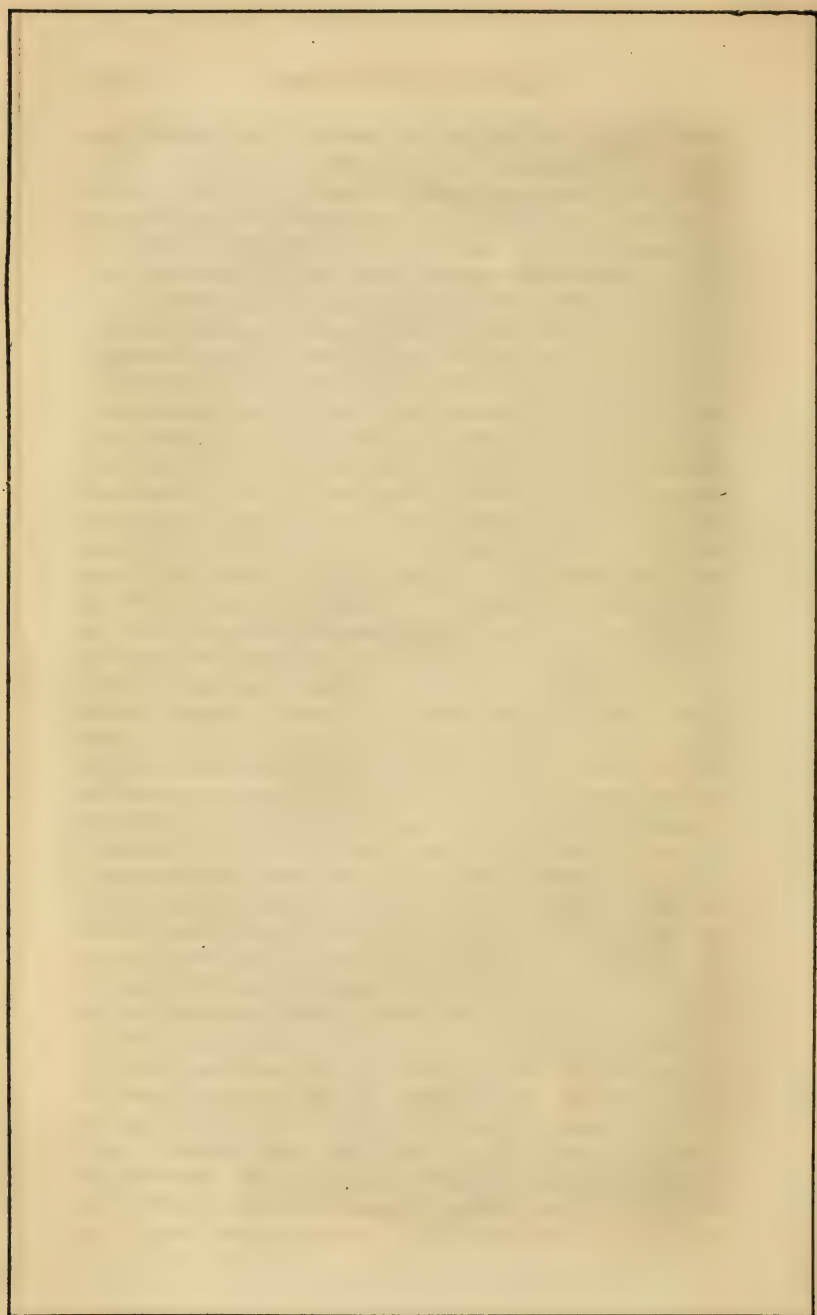
the empire, the able-bodied men of France perished in her wars at the rate of more than two hundred thousand a year." And what we may not overlook, the very classes of men who made themselves the most prominent and guilty in the Papal persecutions referred to, were made to suffer the most severely in the day of the Divine retribution. No class, as has been said, so greedily sought the blood of the Protestants as the Romish priesthood; and it is not a little remarkable that though the priestly estates spared no pains, on the approach of the Revolution, to establish themselves on the popular side, yet they were first to drink, and to drink to the very dregs, the bitterest cup of the Revolution. As they unsparingly measured out vengeance to the poor, persecuted Huguenots, so did un pitying vengeance overtake them in the day of their visitation. There was no mercy for them who had not showed mercy. First they were reduced to beggary by the suppression of tithes and the confiscation of Church property, consisting of immense landed estates, amounting to nearly a third of all France. But they were among the first that were made to feel the weight of the popular fury. Freely and unfeelingly had they shed the blood of the martyrs, and as freely and unrelentlessly was their blood poured forth.

The government was made the instrument to plunder and spoil the Church, and thus to inflict on her condign punishment for her merciless persecutions and butcheries of the saints; yet these ill-gotten treasures did not benefit the state. Instead of relieving an empty treasury, it only drove her the more rapidly to bankruptcy. "The fruits of this injustice" says Alison, "proved no relief to the public necessities. Extraordinary as it may appear, it is a well-authenticated fact, that the expenses of managing the Church property cost the nation £2,000,000 a year more than it yielded, besides in a few years augmenting the public debt by £7,000,000."

It was the wages of iniquity, and could not prosper. The nation had set the example of a public robbery,



SPANISH AMUSEMENTS—A BULL FIGHT.





and it was impossible to restrain her subordinate agents from robbing her in return.

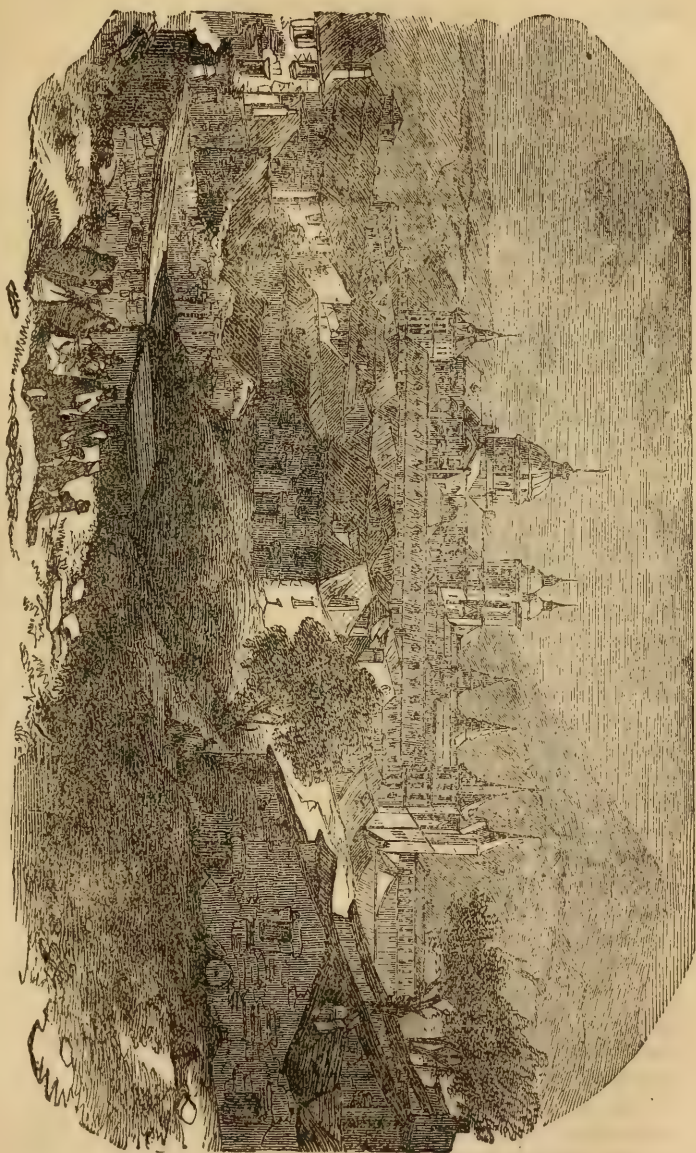
No land has so profusely drunk in the blood of the saints as France; and no country has been the scene of such reckless carnage and bloodshed. She has taken the sword against the Lord's anointed, and awfully has she been left to perish by the sword.

But who shall divine the future of France? Has she expiated all her guilt—has she ceased to be the right arm of the Papacy and the scourge of the reformed religion? As we see her once more gathering strength, and the imperial power returned under a sturdy son of Rome who will not hesitate at the adoption of any measure that will secure the power of the Papacy and thereby further his own ambitious schemes; and as we see, on the other hand, the Romish hierarchy putting forth the unnatural strength of a dying struggle, if not to extend his power to maintain his existence, France stands forth in the present European war, as the champion of Rome. But in all these coming commotions, in which no doubt France will bear a signal part (deadly toward others and finally suicidal to herself)—in the terrific billows which shall seem to overwhelm the very ark of the Lord, our confidence is that “our Father is at the helm.” Though she shall be tossed on surges more fearful than has ever yet beat upon her, she shall not founder. The Church is safe.

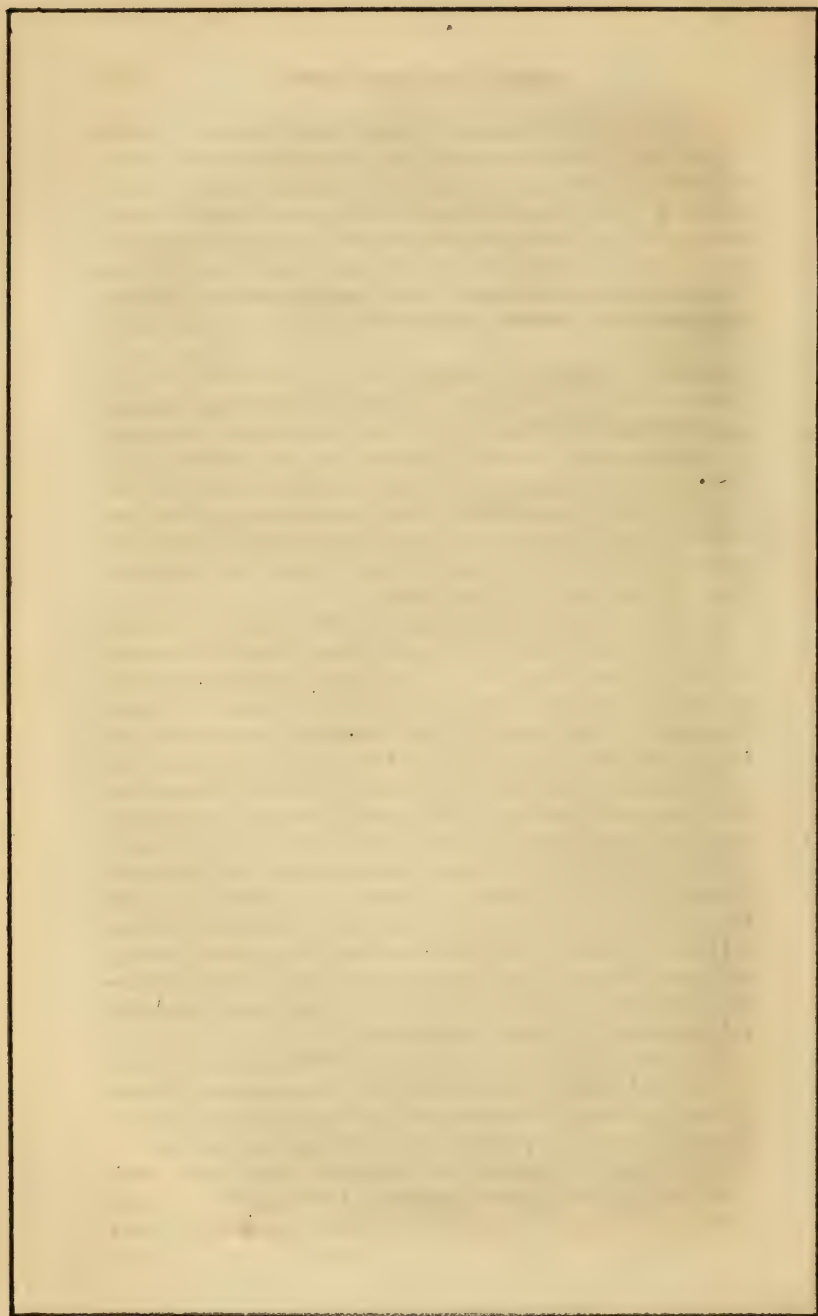
And in her turn, Spain, too, has been made to drink to the very dregs the cup of miseries which she had so relentlessly held to the lips of others. Like France her soil has been saturated with the blood of the saints. In no country did the doctrines of the Reformation spread more rapidly or obtain a stronger hold on the higher classes of society; and no country has been so disgraced by the horrors of the Inquisition. During the thirty-six years preceding the commencement of the Reformation, nearly two hundred thousand persons were condemned; thirteen thousand burned; and during the eleven years Cardinal Ximenes was at the head of the tribunal, more than 50,000 were condemned; more than 2,500 burned alive. History has

not failed to record the unblushing atrocities committed by Spanish kings and the people of Spain against Protestants until they were finally exterminated or driven from the country. But Spain had been comparatively guiltless if there had rested on her only the blood of her *Protestant* population. She was a nation laden with guilt before. Her avarice, ambition, and unparalleled cruelties in her conquests in Central and South America had already sealed over that guilty nation to an irrevocable perdition, and she needed but a little to fill up the measure of her iniquity. And awfully was this consummated in her barbarous persecutions of the Reformed Church. But the day of her judgment came. Her sins had reached unto heaven, and God remembered her iniquities. He rewarded her even as she had rewarded others; and doubled to her double according to her works; in the cup which she filled, He has filled to her double.

"The Spanish nation," says an intelligent writer, "has become effete on both sides of the water, worn out and exhausted by tyranny, luxury, and lust, incapable of any thing great and good; or doomed to destruction for crimes which for three centuries called upon Heaven for vengeance. There is neither national pride nor individual enterprise, neither intelligence nor virtue; and, like other inferior races, they must melt away and disappear before the march of superior civilization, knowledge, energy, and virtue." This is but too sadly true of that guilty people in their ancient domains. But have they not improved by transplantation? As they have taken root in an American soil, have they not, like other races transplanted hither, shaken off their fathers' curse, and revived amid the genial air of Liberty? The same retributive justice—the same curse of Rome—has pursued them here. Take, for example, the Spainards of Mexico. Climate, soil, mineral wealth, fine rivers, and harbors; almost every thing gave her advantages not a whit inferior to those enjoyed by the Anglo-Saxon race of North America. The world all the while advancing, and she possessing the most favorable opportunities for calling



PALACE OF ESCORIAL, MADRID





out the noblest capabilities of man, what is she? "Her only developments," as the same writer says, "have been imbecility, treachery, and baseness." Cursed by a most demoralizing religion, and fleeced to the amount of \$20,000,000 annually by a voracious priesthood (to say nothing of the immense revenue the priests receive from lands), the Spanish race in Mexico, as elsewhere, writhe under the withering malediction of Heaven.

Gilded Spain was stained with the blood of the martyrs. Gigantic frauds, appalling oppressions, and persecutions the most bloody and relentless, still send up their united cry to Heaven for vengeance. For Spain, poor, unhappy, abandoned Spain, and all her race wherever scattered, there is no help but in her national repentance and cordial reception of the Gospel. She is without the Bible, without the Sabbath, and without the Christian faith.

At the accession of Philip II. the Spanish Empire was one of the richest and most magnificent that ever existed. Enriched by the spoils of Eastern nations, and more enriched by her exhaustless mines in America, and with a country of uncommon beauty and fertility, and one of the finest armies in the world, she only needed the smiles of Heaven to have perpetuated her greatness, and to have given her the first place among the nations of the earth. But what is she? There is perhaps not now a more imbecile, base, and contemptible kingdom on earth. A voice from the throne of retributive justice has pronounced her doom: "How much she glorified herself and lived deliciously, so much torment and sorrow give her." And henceforth we find Spain afflicted with the most singular succession of national calamities.

The wars of Napoleon in Spain were signally calamitous, and finally disastrous to the nation. Hand joined in hand, France and Spain had been the two great persecuting powers, and now they are strangely left to become, mutually, the executors upon each other of the Divine displeasure. During seven bloody years the French waged the most vindictive wars

against Spain. The French army in their march through the country left behind them a complete desolation. The inhabitants were remorselessly plundered; food, raiment, domestic animals, and all sorts of vehicles, and whatever the army might need, or avarice or lust or wantonness desire, was forced from a helpless people. Her finest towns were subjected to all the horrors of a siege; her peasantry were murdered, and the whole country ravaged by fire and sword. Both parties became at length exceedingly vindictive and barbarous. Steeped alike in blood and crime, and lost to all human feeling, God made them mutually the awful instruments of his wrath upon their own guilty heads. Speaking of Massena's retreat from Santarem, Napier says: "Every horror that could make war hideous attended this dreadful march. Distress, conflagration, death in all modes—from wounds, from fatigue, from water, from the flames, from starvation!" At the storming of Saragossa: "Upon the defenseless inhabitants the storm of the victor's fury fell with unexampled severity. Armed and unarmed, men and women, gray hairs and infant innocence, attractive youth and wrinkled age, were alike butchered by the infuriated troops." More than six thousand defenseless human beings were massacred on that dreadful night—a night "to be remembered in Spain as long as the human race endures." The streets and houses of Saragossa were "inundated with the blood of Spaniards."

Thus was Spain made to expiate all the "righteous blood" that had been shed upon her soil; and France, her old ally in persecution, was made her tormentor. And, what we must not overlook, Spain in her turn became the scourge and tormentor of France. "It was," said Napoleon, "that unhappy war in Spain which ruined me." "The unfortunate war in Spain proved a real wound, the first cause of the misfortunes of France."

Surely, then, sin is a fearful thing. It arrays against itself incensed Omnipotence. It contains within itself a sure element of destruction. It draws after it, sooner

Or later, a certain retribution ; and especially is it found to be true that no nation, people, or individual may raise a hand against the Church of the living God and be held guiltless. God is a jealous God ; and never is it more sure that he will vindicate his honor than in the case of persecution. He has solemnly charged all men, saying, "Touch not mine anointed, and do my prophets no harm." And all history bears abundant testimony that He has suffered no man to do them wrong ; yea, he has reprov'd kings for their sakes.

Oppressors, extortioners, persecutors, and all sorts of evil-doers, have but too truly had their history individually drawn in these few words : "He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

The history of our apostate race is full of illustrations. We remember to have read of an intolerant law passed by the Legislative Assembly of the Island of St. Vincent, which for a time broke up a successful Wesleyan mission there. The first offense for preaching the Gospel was eighteen pounds sterling, or imprisonment for not more than ninety days, nor less than thirty. Second offense, corporeal punishment as the court should see fit to inflict, and *banishment*. Third offense, *death*. This persecuting law was concocted and pressed through the Legislature by a few intolerant individuals who, neither fearing God nor regarding man, hoped thereby to purchase the favor of a party as destitute of all right principle as themselves. Missionaries were compelled to abandon their work ; some were cast into prison, and the mission was broken up. At length the home government (of England) interposed and ordered the repeal of the offensive law. Those wicked legislators soon found their vile machinations turned against themselves. Not only did they fail in any object of immediate benefit, but almost immediately on the repeal of this law a war broke out with the Charaibeas, and, what was remarked by the people as a signal judgment, the

"greatest part of these persecutors fell victims in the sanguinary conflict."

It is indeed awfully interesting to read, as we often may, the character and the magnitude of the sin in the punishment which follows it. Persecutors are in their turn persecuted; defrauders are defrauded; covenant-breakers are made the dupes of those as false and unprincipled as themselves; and they who lightly esteem the character, happiness, or life of another, are often left to have it meted out to them as they have measured to others.

Some of the finest countries on the surface of the globe are still in the hands of the Man of Sin,—countries of vast natural resources, and excelling all others in salubrity of climate and natural beauty,—and countries that no doubt await a destiny altogether different from anything that now appears. Why is this? Why is Spain, Portugal, South America, Africa, allowed to lie upon the surface of the globe as worse than moral wastes and at present almost natural wastes? What do they contribute to the general good; what to commerce, or to political wisdom; or the advancement of learning, the arts, or science, morals or religion? What, for any essential good, would be lost, if all these nations, and their like, were blotted from the face of the earth? Yet they are not left to the destroyer for naught. They are, by way of contrast, working out the first part of a stupenduous problem. They are, on a large scale, and for a limited though not for a short time, illustrating the bitter fruits of a *perversion* of the natural good with which Heaven has favored them. They are showing how ignorance, and misery, and degradation, depravity and despotism are, in spite of every natural advantage, the legitimate fruit of the reign of the Man of Sin.

But how striking the contrast when these same countries shall, for limitless ages, flourish in beauty and excellence under the reign of Immanuel; when their immense natural resources, the riches of their mines, of their soil, and their peculiar commercial advantages, shall all combine to honor virtue and bless man.



## CHAPTER XXXIII.

**Hand of God in Controlling Wicked Men and Wickedness for Great and Lasting Good. Israel in Egypt. The Babylonish Captivity. Caiphas. Persecutions. Controversies. Josephus. Gibbon. Corruption of the Clergy and Tetzels. Wars with India, China, and Mexico. Avarice. Ambition.**

WE took occasion, in a preceding chapter, to direct the mind of the reader to great men as the divinely-appointed and the divinely-qualified agents in the progress of human affairs. We then spoke more especially of great and good men. It is, however, oftentimes of still greater interest, of profound wonder, to see how God overrules the conduct of *bad men*, and the working of bad institutions, and bad principles and practices, to the furtherance of his wise and benevolent purposes. Men are allowed to commit giant wrongs, to defraud, oppress, persecute, and by the most wicked machinations, ruthlessly, to prey on the peace, the happiness, and the life of their fellow-men, and God seems not to regard it. The evil-doers go unpunished, and the injured seem to suffer without pity or alleviation. The wicked prosper, and the righteous are cast down and afflicted. But we follow on a little space and the case is reversed. God's ways are vindicated. It is well with the righteous; but the feet of the wicked stand on slippery places, and ere long they slide. And not only so, but the wrong doing itself is overruled to the furtherance of the cause of truth and righteousness. Wealth, gotten by fraud and high-handed wickedness has, after having proved a curse, perhaps, to its owner and to his generation after him, passed into other hands, and often been made, contrary to all the designs and wishes of the original owners, to subserve some of the noblest purposes of philanthropy and benevolence. Wars, undertaken from mere ambition, or revenge, or the most sordid avarice, and prosecuted with the most virulent and

brutal passions which ever disgraced humanity, are so controlled by the all-guiding Hand as to become efficient and far-reaching means of good, removing obstacles, opening the way and introducing civilization and Christianity, and all the benign institutions which follow in their train. Systems of oppression the most grievous have been practiced; impositions the most debasing to humanity have been palmed upon the world; persecutions the most bloody and relentless have been suffered, as if the fires of the pit were loosed before their time, and seemed to threaten the extermination of God's heritage on earth; yet, as they who have learned to "wait upon the Lord" are able after a little while to see, these terrific engines of evil do little but to spoil the wrong-doers and to bless the sufferers. Though for the time not joyous but grievous, the sufferers writhe in a furnace lighted up by the wrath of puny man, whose fires must soon go out; while they that inflict the wrong are gathering fuel to heat a furnace that shall never be extinguished. Or if we look not beyond the limits of this brief life, wrong doing is almost sure to meet its reward ere it go to the final judgment. Nor are they who suffer the wrong without a present reward. The fire they pass through is the "refiner's fire." They come out of it better men—purer, firmer when right; meeker, more yielding when wrong. It is to them a purifying, elevating process. They are made "perfect through suffering."

It was a nefarious transaction that tore Joseph from the fond embrace of his father, sold him into Egypt, and doomed him to a hopeless slavery; yet this very transaction was an important step in the achievement of the benevolent purposes of God toward his people. The affliction of the Hebrews, under Pharaoh's cruel task-masters was a sin in the perpetrators of it that cried to Heaven for vengeance, and which was signally avenged in the spoiling of the kingdom of Egypt; yet every groan, every tear, every act of hardship and oppression to which the afflicted people were subjected was, in the mysterious orderings of Providence, working out a wise and benevolent result. In no

other way, perhaps, could the chosen people have been so effectually prepared for their future nationality and for the illustrious career which awaited them. In no other way could they have been so thoroughly schooled for their future condition.

In the mysterious manner in which God conducts human affairs, he is wont to use wicked men and wicked nations, and sin itself, as instruments by which to carry forward his work. They do not mean to honor God and subserve his purposes; they mean to dishonor him; yet he so controls their evil doings as to *make* them subserve his great and good purposes. The mad "Assyrian" comes down on the plains of Israel blaspheming the God of heaven, and defying his power, having it in his heart to destroy and cut off nations not a few. He comes with evil intent, and has made himself strong to do mischief; yet God has a great and good purpose to accomplish by him. He would chasten his people for their sins, and thus bring them back to their love and allegiance. The King of Assyria was therefore the rod of His rage and the staff of his indignation to accomplish this end. No sooner was this accomplished than the blaspheming king and all the wicked agents of his will were summarily punished. The "rod" and the "staff" were broken and cast away in righteous indignation.

The Babylonish captivity was a sore and a bitter thing to the whole Israelitish nation. Sorely did they sigh in a foreign land for their Temple now in ruins, and their homes now desolate. The hand of the Lord lay heavily upon them for seventy long years. It was a judgment for transgression, and it was a fatherly chastisement. This sore and temporary evil was productive of a great and permanent good. The nation had before been strongly prone to idolatry. They were now forever cured. Under the gracious smiles of Heaven they return to their native land. Jerusalem again rises from her ruins; the Temple once more beautifies Mount Zion; the sacred law is revised, copies multiplied, and daily read to the people. But what is especially to be noted here is, that the desire

and determination which now prevailed to hear the Word of God read, led to the erection in every town and village over the whole land of places of worship, called synagogues, where the law should be read and divine worship be performed. Heretofore Jerusalem had been the only place for public worship, and consequently the mass of the people worshiped nowhere, and seldom heard the law read. Now a sanctuary was open in every town and village where there were found as many as ten adult persons who might be relied upon to attend upon the stated services. But what is especially worthy of remark here is, that this singular multiplication of synagogues became at length a most important facility for the rapid spread of Christianity. Here the Great Teacher, and the apostles, and the early teachers of Christianity, found prepared for them a place and a home for religion; here they met, with none to molest or make afraid; and here they gathered the few scattered fragments of piety which then existed, or, rather, we may say, here they gathered the half-quenched coals that had been scattered from the altar of the true sanctuary, and baptizing them with an intenser fire, made them as the "burning coals" at the feet of the new King. Here they might read and expound the law and the prophets, worship the risen Saviour, and teach the doctrines of the Cross. Here, indeed, they might find so many starting places and radiating points for the new religion. This, together with the dispersion of the twelve tribes (another vast good out of a sore judgment), furnished in every place where they went a preaching place and a ready reception to the early missionaries of Christianity, which greatly favored its rapid diffusion.

It was needful that Christ should die for the sins of the world. He came into the world for this end, and he must not fail to execute his infinitely benevolent mission. But how shall such an unearthly deed be brought about—who be found bold enough to accuse, arraign, condemn, and execute a person so pure, so holy and harmless—one who had, in the face of all the



people, wrought such mighty works, and in every respect sustained so extraordinary a character? During His whole sojourn on earth there shone in his character a moral excellence which distinguished him as a being altogether unearthly. Scribes, Pharisees, and Priests felt this, when they would lay hands on Him but were restrained, not so much perhaps from a fear of the people, as they pretended, as from a fearful consciousness that the object of their hate held some mysterious, awful relations to the eternal God which they feared to encounter. The soldiers who were sent to seize Christ in the garden felt this when they shrunk back and fell to the ground as dead men. Pontius Pilate felt it when he thrice essayed to set his prisoner free, and washed his hands in the presence of the people as a token of his innocency. Judas felt himself crushed beneath the same awful presence when he confessed that he had betrayed innocent blood and went out and hanged himself; and the Roman soldiers felt the same when they said, "Surely this was the Son of God."

How, then, in the ordinary course of Providence, could the death of such a personage be brought about? With whom should the thought originate? Who should first broach the idea of His death with any hope of success? A more infernal idea never entered the human mind. And to whom has history accorded this vile pre-eminence but to the high priest of the Jews, the miserable Caiaphas? If another were capable of entertaining and giving expression to such a thought, there was, perhaps, not another person living whose character and position could divest such a thought of the utter abhorrence with which it was likely to be received. This most appalling crime was suggested by the person who then filled the most holy office in the world; and coming as it did with such a sanction, wielded under so specious a pretext, it would find a ready response in hearts already wishing to find occasion of death against Jesus. "It is expedient for us," said the high priest, "that one man should die for the people, that the whole nation perish not."

Better that this seditious Nazarene be put out of the way than that our nation fall under the ban of Cæsar. But a word from such a source, and the dogs of war were loosed. "Then from that day forth they took counsel together for to put him to death."

But how remarkably did God overrule this wicked scheme of Caiaphas to the accomplishment of the most glorious event! It brought about the death of Christ, which brought life and immortality to light for a wicked world. Though the wicked man had it in his heart to find a fair pretext to shed innocent blood, yet he was made unwittingly to announce truths of the profoundest interest.

The merciless persecutions which swept over the early Christian Church like a desolating tornado, and seemed to prostrate all before them, were made the occasion of a wider extension of the Gospel, and the cause of confirming the early Christians in the faith, of elevating Christian character, and giving notoriety and importance to the Christian Church, which nothing else could. The persecution which arose about Stephen, though so disastrous in the execution, was so overruled in the result as to be really a prosperous event. And the persecutions in which Saul of Tarsus bore so unenviable a share were made to furnish one of the most prominent and influential ministers and writers of the New Testament.

The early religious controversies, which to many appeared so disastrous to the best interests of the Church, and much to be deplored, were nevertheless made, in the wise orderings of Providence, to be productive of a great good. They not only kept alive the activity of man in ages in which there was danger of a general lethargy, and led to the establishment of schools of learning, but they guarded with the most scrupulous vigilance the written Word, and every doctrine and precept therein contained, against the slightest attempt of an opponent to corrupt them.

Josephus, the Jew, sets himself to write a history of the destruction of Jerusalem by the Romans. He designs to please his Roman masters, to disparage the

claims of Jesus of Nazareth, and to cast contempt on the Christian Church. Yet his mind, contrary to all his own feelings and intentions, is so restrained and guided that he becomes one of the most important witnesses to the truth of Revelation, to the mission of Jesus, and the divinity of the Christian Church. Matthew the Evangelist wrote the prediction of the dreadful downfall of Jerusalem; Josephus, the unbelieving Jew, furnished the most exact and ample fulfillment of that prediction, a standing witness to all generations of the divinity of the Son of David, on account of whose rejection and murder all these calamities had come on the Jewish people.

Gibbon, with all the self-complacency of a genteel infidelity, sets down by the lake of Geneva to write the history of the decline and fall of Rome. He never lost an opportunity to throw a gibe at the Christians, and to cast every possible stigma on Christianity; and it is but too probable that he wrote with the secret intent to stab Christianity to the heart. Yet his mind was unwittingly directed over a field of investigation, and his pen so guided by an unseen Hand, that he has been made to subserve the very cause which he essayed to destroy. He becomes, more than any other historian, the chronicler of facts and events which most convincingly attest the truth of Divine Revelation, and especially serve as a commentary on that symbolical prophetic book called the Apocalypse.

The corruption of the clergy, the unblushing usurpations of the Pope, the horrors of religious persecutions, the ignorance, despotism, and superstition of the fifteenth century, wrought efficiently as predisposing causes to bring about the Reformation of the sixteenth century. And when the long-smoldering fires of the Reformation had gathered strength and were ready to bursting, a scheme projected by its authors to produce quite a contrary result becomes the more immediate cause of the explosion. "The monk Tetzel goes forth at the bidding of the Pope, Leo X., to raise money by any process—the most productive the best—for finishing the cathedral of St. Peter at Rome. The wr



hireling sold indulgences and pardons for past, present, and future iniquities. His excesses roused the indignation of the good and the inquiries of the thinking. Undesignedly he stirred up the Reformation—he digs the foundation of a Protestant temple, instead of gathering funds for the superstructure of a Popish one; his voice becomes the requiem of German Popery, and his progress its funeral march. The blasphemies of the monk Tetzels awakened the feelings of the monk Luther,” and arms the giant of Wittenberg to a deadly encounter with the Scarlet Beast of the Tiber. A transaction designed by Rome to bind Europe faster than ever in the chains of superstition, snapped this chain, and proclaimed freedom to the Church of God.

Martin Luther goes into an Augustinian convent, to prepare himself the better for the Romish Church; he there finds the Bible, which unfolds to his mind the truth, leads him to renounce the Church of Rome, and makes him a Reformer. Again, he makes a journey to Rome that he might see and admire Holy Mother Church at her own fireside, and thereby strengthen his attachments and confirm his convictions as a Romanist. He returns disgusted with the scenes of profligacy he there witnessed, and now determines to resist the whole corrupt system. He is sent to Wartburg as a prisoner, and there he translates the Bible. The Pope hurls at his head a whole shower of anathemas; Luther “reads God’s holy Word in the light of the bonfire made by the burning of these anathemas of the Sovereign Pontiff.” Every stone thrown at Luther rebounded and hit Leo X. The very plans which were calculated to extinguish the rising light acted on it like the winds of heaven on a burning forest.\*

It is not a little interesting to observe in the history of human affairs how often the counsel of the wicked is turned into foolishness, and men who have only mischief in their hearts are unwittingly led to subserve the cause which they have it in heart to overthrow. Warriors, despots, infidel scholars, mad controver-

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\* “God in History,” by Rev. Dr. Cummings, London.



sialists, persecuting prelates and popes, lording it over men's consciences, while they mark their pathway with blood and seem to spread only desolation about them, yet how often are their misapplied zeal and energies made to compass ends diametrically opposite to their own inventions! They meant to accomplish one thing; God made them accomplish another. They have it in their hearts to do evil; God so controls their devices and evil doings as to bring good out of them.

We have already referred to Gibbon, who has left behind him, in his celebrated "History of the Decline and Fall of the Roman Empire," an imperishable monument of his enmity to the Gospel. He resided many years in Switzerland, where, with the profits of his writings, he purchased a considerable estate. This property has descended to a gentleman who, out of his rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavored to undermine, not having courage openly to assail it. Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine which he sets to work to destroy the credit of the Bible is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first provisional meeting for the reformation of the Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

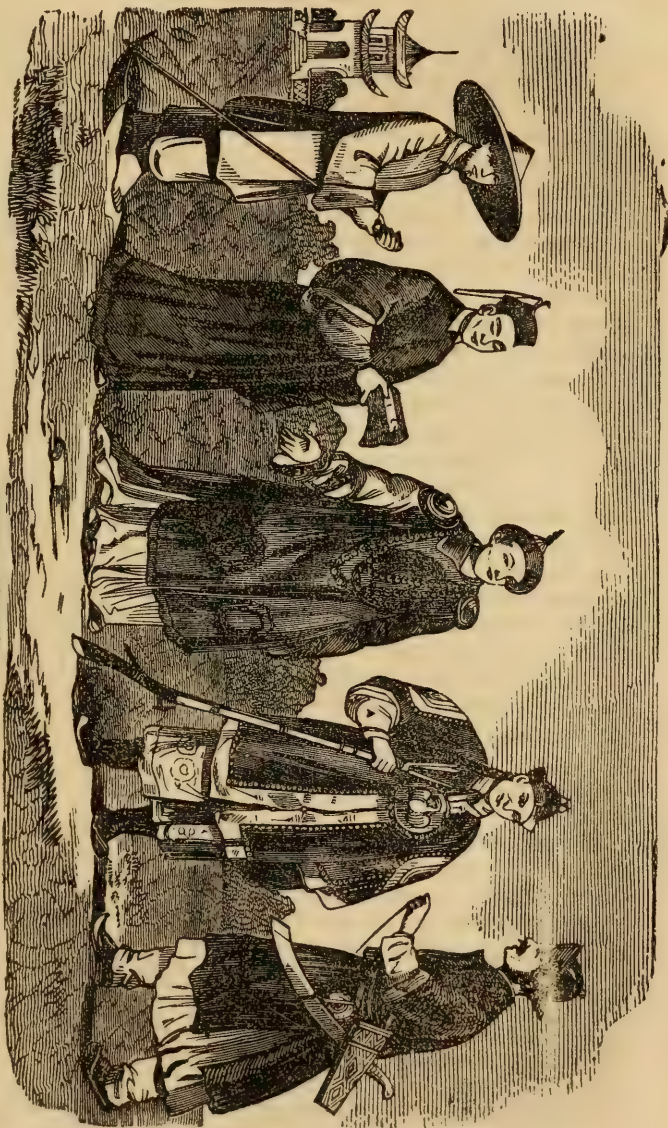
The late patriarch of the Armenians raised an unwarrantable and cruel persecution against the portion of his people who had embraced the Gospel and were known as the "Evangelicals." He caused an immense amount of suffering, and exhibited a yet greater amount of wickedness. But how strangely was it overruled for good! In the first place this palpable wrong enlisted the sympathies of the Turkish authori-

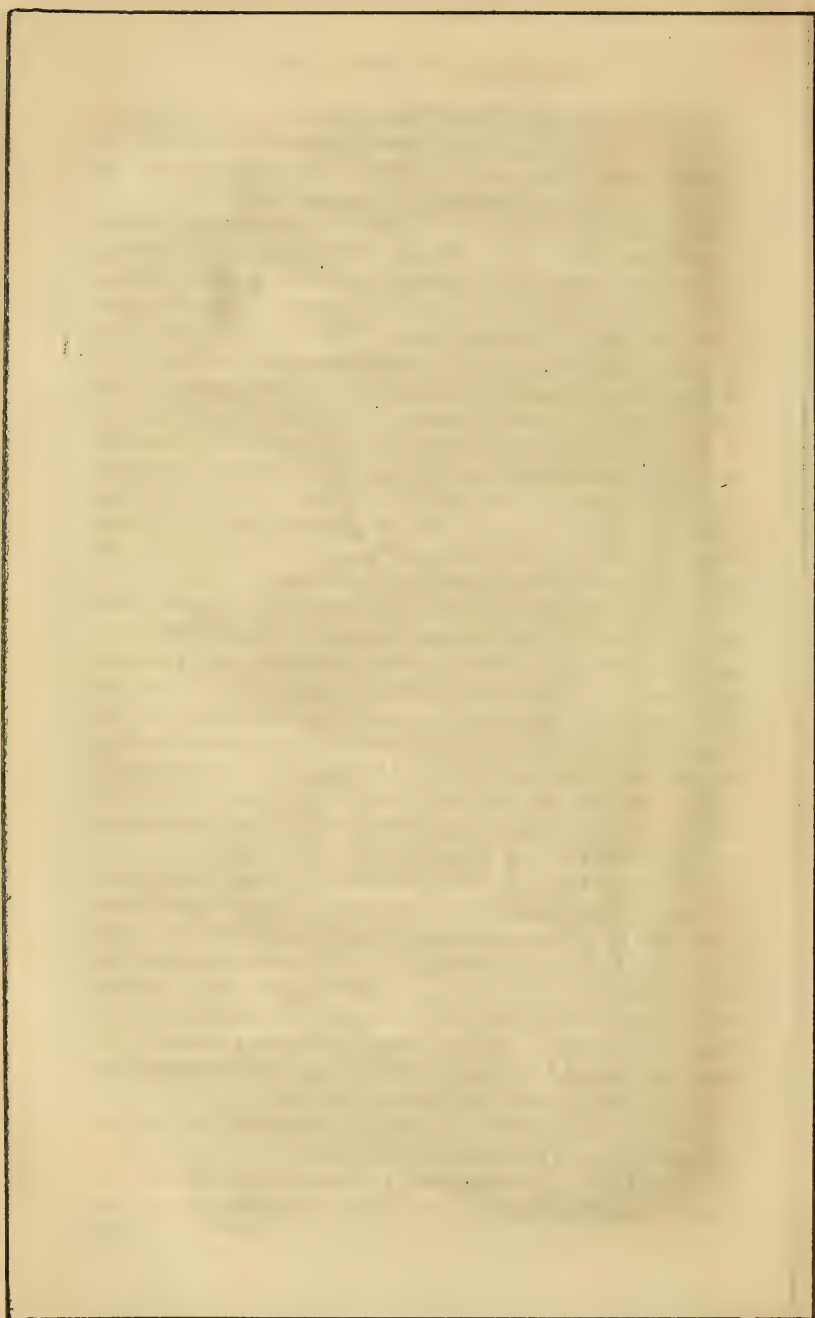
ties in behalf of the persecuted ; and then it served to bring the Gospel in the most practical form before the minds of those Mohammedans at whose tribunal cases of complaint would be made, and finally and principally this persecution became the especial occasion, if not the cause, of the wonderful Toleration Act, which has put an end at once, and we hope for ever, to Turkish persecution for religion's sake. A man may now profess any religion he pleases in Turkey, or pass from one religious faith to another with impunity. Than this modern history scarcely presents us with a more notable step of advancement.

We were shocked, a few years ago, by the terrible massacre of the Nestorians by the Kurds, on the mountains of Kurdistan. It was a demon let loose, and dreadful was the havoc. On the part of the perpetrators it seemed to be, and it probably was, but an unmixed and a malicious evil. It was the wrath of man untempered with mercy. The poor Nestorians who escaped the merciless slaughter fled to their brethren on the plains. Here they met the missionary and the school, the Bible and the Sabbath. Their children were educated, and many of themselves converted, and prepared to return to their mountain home, after the cloud of war had passed over, and, in their turn, became missionaries and teachers in their sequestered glens and almost inaccessible lodgments where, for years to come, the missionary could not have found them.

We reprobate, in becoming terms, the system of warfare and conquest, and the spirit of rapaciousness, and too often of oppressions, which laid Hindoostan prostrate at the feet of the British Lion. We see that great and populous and once powerful and rich country now made dependent on a foreign nation, and completely *fleeced* of all that had been left by other hands, if possible, yet more rapacious. Yet these conquests have been overruled to a stupendous good. By this means a fourth part of the heathen world has been thrown open to the influences of Christianity and a higher order of civilization. Wrested from the iron

CHINESE COSTUME.







rule of Rome, and from the oppressions and degenerating influences of her priestcraft, 150,000,000 of Pagans have been brought within the embrace of an enlightening and elevating Protestantism.

With painful regret and abhorrence did we, a few years since, witness the spectacle of a great and, for the most part, a magnanimous nation forcing their opium upon China at the point of the bayonet. We thought it an unjust and outrageous war, and think so still, and wonder that *such* a nation could do such a thing; yet it has been singularly overruled for the good of that great country; and it seems just what was needed, in order to force open the gates of a great nation which had completely barricaded itself against the reforming influences of the whole civilized world. A few years is likely to give birth to a *result*, which is there maturing as a consequence of the forced admission of those influences, which will astonish the world.

In like manner our nefarious war with Mexico, the real cause of which makes humanity blush, was used as the means of curtailing the boundaries of Romanism, and to the same extent enlarging the area of Protestantism, opening another large territory to the combined influences of the Bible and the missionary, the school and the press. From the hour that the American flag floated over the city of Mexico, a new destiny awaited all those portions of that empire which were brought under Anglo-Saxon rule.

And after the same manner we might speak of *ambition*, *avarice*, and other bad principles and practices. They are oftentimes strangely overruled to accomplish a purpose just the opposite from the one designed by their authors, and as much opposed to the purpose which they are fitted to accomplish. An all-controlling Providence is the true "philosopher's stone." It turns all to gold—it makes all things work together for the accomplishment of a benevolent end.

Most of the men who have kept the world in motion have been men of an unbounded ambition; and it is a matter of no slight interest to observe how extensively the Great Controller of all events makes use of this

ambition to consummate his own purposes. Ambition, whether it be that of Alexander, Cæsar, or Napoleon—whether of the statesman, the jurist, or the scholar, has again and again revolutionized the world, breaking down and taking out of the way the things that hindered human advancement. Is a state to be revolutionized; is a despotism to be broken down; is a discovery to be made or an invention to be made practical; is liberty to be advanced, learning to be promoted, or human affairs to take an onward step, ambition, perhaps combined with avarice, fires the soul of some of this world's mighties, and they are allowed to give themselves no rest till their work is done. We speak now not of a laudable ambition, but of ambition in its perverted and perverse growth, into which enter neither patriotism, philanthropy, nor religion, but where the rankest selfishness rules—where ambition is not a virtue, but a sin. How often are the irrepressible and all powerful energies of such ambition made the executors of some of the grandest of the Divine purposes!

And so we may say of *avarice*, or the "love of money." This is called the root of all evil. Yet this basest of metals is, by the plastic hand of a divine philosophy, turned into pure gold. While avarice is prolific in some of the direst evils that afflict an apostate world, yet this very passion, though ill-favored and voracious as Pharaoh's lean kine, has often been compelled, contrary to its nature, to bring forth generous fruit. Not less than ambition, has avarice been the father of inventions and discoveries, a friend of the arts, and a stimulant to genius. Often has a pure love of money, steeped to the core in unmixed selfishness, accumulated large fortunes, which, without the intention or desire on the part of the owners, has been made to subserve some of the noblest purposes of philanthropy or benevolence. Strangely indeed does the Great Controller of human affairs make friends to his cause of the mammon of unrighteousness. Without capital how soon would every work of social improvement cease, and the marts of commerce be hushed into silence! without endowments what would become of

our institutions of learning? and without funds how soon would our philanthropic and benevolent enterprises be shorn of their great strength! It is not uncommon that wicked men toil all their life long, the bond-slaves of Mammon; they rise early and sit up late, and eat the bread of carefulness; they heap up treasure, perhaps accumulate by fraud and oppression; and after they have done all, and perhaps taken every precaution to prevent their wealth from falling into hands that will make it a real blessing to others, such domestic or social changes, in the revolutions of Providence, take place, as to make their property subservient to some good purpose. They heaped up riches for one thing; God used them for another.

The dreadful war raging in Europe furnishes another illustration of the bloody foot-prints of Retribution. Scarcely had the smoke of our own battle-fields cleared away before the terrible war between Prussia and Austria began. Austria was the great Papal power. Prussia conquered, and Protestantism triumphed. And less than four short years elapse and Europe is again convulsed. No sooner was the Heaven-provoking dogma of Infallibility passed at Rome, and the Pope "set in the place of God," than the thunderbolts of the Divine wrath were let loose, and all Europe set in a blaze. And now France and her King, as representatives of the Papacy, stand forth as champions of Rome; and are in the way of having meted to them as they have measured to others. "Her sins have reached unto heaven, and God hath remembered her iniquities." "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine."

We have already noticed the singular history of France during the last three centuries. She is drunk with the blood of the martyrs. Heaven has neither forgotten nor forgiven the dreadful massacre of St. Bartholomew's day. The present war is but another scene—possibly the final, consummating scene—in the dreadful drama of Heaven's indignation against the persecutors and murderers of his



people. Again do the thunderbolts of war and "garments rolled in blood" give signs that Heaven is not yet appeased.

The war, on the part of Rome and as prosecuted by France, is a *dernier ressort*, a desperate, final struggle to regain lost power. Protestantism, modern civilization, human progress, were invading and threatening to dissipate the dark cloud of Romanism, which had for three centuries settled down on Europe. The grand Hierarchy was roused; the great Council convoked; Bishops, Archbishops and Cardinals assembled. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The calling of the Council seems a Jesuitical scheme to restore to the Papacy the glory of the dark ages. The civilization of the age, the progress of Christianity, the growing aspirations among the nations for civil liberty, the no doubtful assurances of human advancement as indicated by providential movements, are all against Rome—are in deadly defiance of all Infallibility Dogmas. Pope's Bulls are now of no more account than the boy's whistle to stop the moon. The world will move on, irresistible by all human agencies or devices. The wheels run high and crush heavily. Rome may throw herself in the way and be ground to powder, or she may take herself out of the way and spare herself and the world the most demoralizing despotism that ever afflicted our race.

Louis Napoleon was the defender, the representative, the right arm, the "eldest son" of the Papacy. France, as the acknowledged champion of Papal tyranny, and the pitiless spoiler of the Church of God, stands linked in prophecy with Rome. With her she has stood, with her she must fall. And Paris stands forth in the history of the great Hierarchy as "Babylon the great, the mother of harlots and abominations of the earth." Paris, not Rome, is that great city of luxury and wealth, and fashion, and unscrupulous, unbounded pleasure, and of sanctioned and fashionable licentiousness so graphically described in



the Apocalypse. "Paris," says one, "has under the Napoleonic Empire been the corrupter and demoralizer of the civilized world. Her social influence has been universal moral miasma. She has originated and sent abroad into the society of the nations more folly and licentiousness than all the rest of the world's population put together."

And where shall we place the brilliant, the beautiful Empress Eugenie, the world's queen of fashion and of free love? She has really done more to demoralize her sex the world over than any woman living. May we not take her as the symbol of the woman that sat on the scarlet-colored beast, "arrayed in purple and scarlet color, and decked in gold and precious stones and pearls, having a golden cup in her hand?"

We have, then, France steeped in the blood of the martyrs, crying for vengeance; the late Empire, founded in treachery, and cemented in craft and selfishness, and administered in the interests of Rome; the Emperor, the patron and ally of the Papacy; and the Empress, the impersonation of worldly vanity and unrestricted pleasure.

The proud, ambitious, vaunting Napoleon, the personation of the Scarlet Beast, true to his mission, plunges France into a war with Prussia, the most unscrupulous, unrighteous war ever waged. The stone set rolling from the Vatican he vainly thought should crush the nations, and set his Infallibility on the universal throne. The Pope declared infallible, Rome draws the sword. Her embattled hosts, led on by the best trained, the best equipped and furnished nation of all her allies, seemed to say, "We will pursue, we will overtake, we will divide the spoil; my hand shall destroy them." But the sword of the Lord too was unsheathed. A nation comparatively unknown in the prowess of war—their king trusting in the God of armies, and a people ranging themselves on the side of truth and righteousness—met the boasting invader, who, like the vaunting Assyrian, was as confidently as he was madly set on conquest. Yet, by the most unprecedented series of victories ever recorded in the annals of war, the invading hosts were driven back—the proud Emperor a prisoner of war; his armed hosts

destroyed, and the scarlet woman *hors de combat*, an exile, with her Imperial son, in a foreign land. And all this in six short weeks; Paris, the great Babylon, is besieged, the voice of mirth hushed; her pleasures canker-eaten; and famine and plague the portion of her cup. "Alas, alas, that great city Babylon, that mighty city; for in one hour is thy judgment come!" "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning."

Nor is the end yet. We do not expect the terrible conflict shall cease (there may be a temporary suspension) till the lines shall be drawn, the combined forces of the Papacy be arrayed against the combined forces of the Cross, and the great question between Christ and Belial shall be settled. This we suppose will bring on a *general* conflict between Christian and Anti-Christian powers the world over.

And how different the *religious* stand-points from which the two great contending parties look. King William and Bismarck, his chief *Councillor* and stronghold, humbly acknowledge God and his Christ as all their hope and trust. "It is," says the King, "a great consolation to me before God and man, that I have given no pretext for the war. My conscience acquits me of having provoked it, and I am sure of the righteousness of our cause in the sight of God." And elsewhere, he more distinctly expresses his personal trust in God, for the life that now is and that which is to come.

And during the progress of the war, there has been singular revival of evangelical religion in Germany. The Sabbath is better sanctified; divine truth and the services of the sanctuary more revered, and religious obligations better understood.

But the contrast! Papal France and her Emperor recognize no God but the Holy Father, Papal Infallibility and the Immaculate Virgin. Every advance, every movement, every aspiration and impelling motive, is to remand the world back into the dark ages, and there bind it in chains of darkness forever. Which civil and religious polity will live and prosper, Heaven well knows.

## CHAPTER XXXIV.

**God in Afflictions—Judgments—Pestilence—Death. How God brings Good Out of Them. How He Works by Them in Carrying Out the Great Purpose of His Mercy toward our World. Ps. lxxviii. 82-85 (especially 84th).**

AMONG the various means by which God carries forward the great work of human salvation, judgments, afflictions, famine, pestilence, as well as war, hold a conspicuous place. God makes himself known by his judgments; his power, his justice, his displeasure are thereby made manifest. By them He removes his enemies, thereby taking out of the way some of the most formidable obstacles to the progress of truth; and by the same means he provides for his work some of his most illustrious instruments, and the most effectually prepares his people for heaven.

What use, we may therefore inquire in this chapter, does God, in the economy of redemption, make of judgments, afflictions, famine, pestilence, and death? How, in the wise dispensations of His providence, does he overrule them for immense and lasting good? History does not fail us here. It is full of incidents to our purpose. It was in the hot furnace of affliction that God prepared his people in Egypt for the future illustrious destiny. The first scene in that singular drama of suffering was the forcible deportation of Joseph into the land of the Pharaohs. To Jacob, the afflicted father, the cruel abduction of his son seemed an un-mixed evil. Joseph was a much-beloved child. The father's heart was quite bound up in him. Yet in an evil hour, and under circumstances of great aggravation, he is taken from him. Unexpectedly, and by the most unnatural violence, he was snatched from the embrace of his doting parent. The father's hopes were crushed, his heart withered, and, in hopeless despondency he declared that he should go down to the

grave mourning. All seemed against him, he could never outlive the catastrophe; he could see in it nothing but evil. Why should it be permitted? What had he done—what had the amiable and lovely Joseph done, that such a calamity should befall them? Yet the same father lived to see that this event, which he felt sure was the most disastrous which had ever come upon his family, was really the *best* which had ever befallen them. It was productive of results the most wise, benevolent, and far-reaching in the history of the chosen people and the visible Church. "God meant it unto good." And an immense good did He bring out of it.

Or I might speak of the *Israelites* collectively during their bondage in Egypt, and their sojourn, their travels, hardships, and trials in the wilderness, and we should have another fit illustration of our sentiment. God had a great design to accomplish by these sufferers in Egypt and fugitives from the land of their bondage. He was about to give them enlargement as his people, to organize them into a civil polity, and to give form, and stability, and locality to his Church. A church there had been in the world before, and religion there had been; but it was a church that dwelt in tabernacles—a religion unorganized, and without form or law. And God had also great purposes which he was now about signally to advance through the instrumentality of his people. In them He was about to give to the world a *model* nation, and to the scattered fragments of religion a model church, and especially to give to her habitation and rest from her wanderings. The world, the Church, and religion were now to make one of those signal advances which, ever and anon in the history of human affairs, is wont to take place; and God delegated to those poor, oppressed Israelites, who were making brick without straw under their task-masters in Egypt, the important mission. But this people were themselves without laws and institutions, without a government, without a fixed habitation on which to plant these needful agencies and appliances—without national history or a national



character by which to act on the nations of the earth. The land they claimed in virtue of the grant to their great progenitor was still occupied by warlike tribes of heathens. The people who were to form the new nation, to take possession of the promised territory, and to fulfill the great mission of Heaven, were yet a community of abject slaves on the banks of the Nile, far distant from Palestine, and without the remotest probability of ever migrating thither, and held in their bondage by a people who were never likely to be compelled to give them up, and were less likely to do it voluntarily.

They must have been men of stern stuff who were the chief agents in this enterprise. The men who first effected the emancipation of this entire body of slaves, marched them off in a mass, organized them into a nation—into a church—gave them laws, institutions, and ordinances; conducted them through the wilderness—opened a passage all the way from Egypt to Canaan through the ranks of their enemies—conducted them through every sort of warfare, from the galling petty guerilla war with harassing marauders, to the pitched battle with a trained soldiery, and finally overcame and displaced the warlike tribes of Canaan, and planted themselves on the hills and valleys of the promised land, were men *made* for the purpose. Only *men* could do this—men who had mentally and morally attained to the stature of giants. Such men appear at long intervals. The rightful successors of such giants were our Pilgrim Fathers. They, too, founded a nation—gave it laws, institutions, and ordinances, and gave to religion a new form of being, and a new vitality.

But how are such men made? How were *those* men made? Were they rocked in the cradle of indulgence? dandled on the lap of inglorious ease? No; they were the legitimate sons of affliction. Were they hardy, stern, iron men? The moral muscles of their souls had been nerved by *use*. Were they honest, *pure* men? They had been refined in the furnace. Were they true men? They had been tested by a *fiery ordeal—made perfect by suffering*.

And not only did God in this extraordinary manner prepare his people with *leaders* who should consume their future nationality, and go before them in their career of advancement, but he, in the same furnace, prepared himself a people to form such a commonwealth. Under no other conceivable circumstances could such a people be found. Egypt was their school; their task-masters were their teachers. Every brick they made—every hardship they endured—every art they learned and practiced—all the experience and skill they gained in the common affairs of life, or in the art of government, or in war, or in jurisprudence, were all directly and effectually preparatory to the career which lay before them. Not a burden did they bear in vain—not a tear too much did they shed. All were permitted by Him who kept them as the apple of his eye—all were directed by him, and by him made tributary to the great purposes which he would accomplish by his people Israel.

And so we might say of the peculiar training to which the founders of our nation were subjected. The real founders of our Republic, and the fathers of our institutions, were those extraordinary men who came over in the *May-flower*, together with those who were joined with them in a like destiny. But by what course of training were they fitted for the singular destiny which awaited them? They were made "perfect by suffering." In England they were hardened into a most vigorous Christian manhood by a long course of persecutions, confiscations of property, imprisonments, and merciless intolerance. It was in the school of religious persecution and civil oppression that they learned so thoroughly to hate all sorts of tyranny. It was amid the galling chains of despotism that they determined to flee the land of tyrants and seek an asylum where they might serve God as it seemed right in their own eyes, and be free. Little did the persecuting party in England know what they were doing when they drove out from among them our Puritan Fathers. They unwittingly fulfilled the purposes of Heaven by thus compelling these men to

form a new state, and fitting them for a free government.

Or follow them to their wilderness home on the iron-bound coast of New England, and you will find them still in the school of a rigorous discipline, preparatory to their future destiny. When we read the story of the suffering of the early colonists of New England, of their privations, of their long-continued perils from the surrounding savages, and the wars they were forced to wage almost continually against them, we wonder how they should have persevered. Why did they not abandon their enterprise as hopeless, and seek some other asylum from oppression? But their stout hearts did not fail them—and to nothing (this side of their religion) is our country more indebted for her present prosperity and rapid advancement than to the striking character which her first settlers formed during these years of hardship and toil. But for the rigorous discipline which these men passed through, first in their native land, and finally in the wilderness of the New World, the world would never have been blessed with the civil institutions, and with the high moral, social, and intellectual character which have been nurtured in America, and have already made their influence felt far and wide in the Old World.

Or we may speak of individuals. God fits men for usefulness, and prepares them to fulfill his purposes, by a rigid discipline. But for the wrongs and cruelties inflicted on Joseph by his brethren, and the subsequent afflictions which he suffered as an Egyptian slave and a prisoner, we should have heard nothing of his subsequent illustrious career as an eminent instrument in the hands of God in carrying forward the work of redemption. Had he not been crossed and thwarted in his plans, and crushed in his hopes, and checked in his youthful vanity and ambition, he would never have been brought to Egypt—made governor there, or fitted to act the noble part he afterward did. He was fitted in the school of affliction.

And no less especially may we say so of Moses. Few men, as we have seen, have left so deep and in-



delible an impress of their mind and character on the world as this same Moses did. He was a man of no particular age—his influence belonged to all ages; like a fertilizing river widening as it descends into the boundless ocean of eternity. His was a remarkable character. The world has perhaps furnished not another like it. But how was such a character formed? How was Moses fitted for his subsequently extraordinary and unparalleled career? He suffered affliction with the people of God. And what presents the moral beauty of his character in a still stronger light, he *chose* to cast in his lot with his suffering people, and this in preference to the pleasures and honors of Pharaoh's court which he might have enjoyed. And he did suffer affliction in Egypt, and then during his forty years' exile in Midian. This was his preparation for his subsequent mission—this the stern school through which he passed preparatory to the distinguished course of usefulness which he was afterward to pursue. He was made perfect through suffering.

And so, too, was Daniel. Torn from his home and country at a tender age, and compelled in a strange land to submit to the fate of a captive taken in war, it is matter of no doubtful conjecture that he was the child of much suffering. The history of this illustrious man leaves unnarrated the many trials and perils to which he might have been subjected, the privations he might have endured, and the indignities he suffered, before the light of the royal favor fell upon him in Babylon. And even after the king had taken him into favor, the envy and hatred which many bore to him as a Hebrew captive precipitated him into the lion's den. Daniel, like Joseph and Moses, was, no doubt, vastly indebted to *affliction* for that pure, meek, and upright character which he possessed, and for that sterling virtue and integrity, and that fearless, unyielding perseverance in his Divine Master's service which he ever afterward exhibited.

Every age of the Church furnishes ready illustrations of our sentiment. It is not uncommon that God trains the men whom he designs to use as eminent in-



struments in his work by a course of adversity, and often of great suffering. But for the fight of afflictions through which they were made to pass, the giants of the seventeenth century had been but common men. But for Bedford Jail we had had no "Pilgrim's Progress." But for a long and languishing sickness we should have had no "Saints' Everlasting Rest." The good and great Baxter informs us that he "had not the least thought, while in health, of writing books, or serving God in any more public way than preaching." But when weakened by bleeding, and shut up solitary in his chamber, and "sentenced to death by his physicians," he begun to contemplate more seriously on the soul's everlasting rest, which seemed but a step before him. He recorded his reflections merely for his own use. But what he contemplated as a brief, private manual at length grew into that inimitable treatise which has already blessed the people of God for ages past, and shall till the end of time. It has been the guide and the solace of thousands of trembling souls as they have descended into the shades of death. But for this severe and protracted affliction, Baxter's usefulness would scarcely have extended beyond the boundaries of a single parish—certainly not beyond his generation. Now it is world-wide, and as durable as time.

Yet strange indeed it must have seemed to that godly minister that he should be hindered from preaching the Gospel, especially when evangelical preaching was so much needed. But God had a greater work for him to do. He should preach, by his varied and invaluable writings to the world, and as long as the world shall stand.

There is, no doubt, some peculiar tendency in afflictions to fit the Christian for *usefulness*. They break up the deep fountains of sympathy in the soul and fit him to feel for others' woes. They discover to us corresponding fountains of consolation in the Gospel, and give new meaning and force to many a familiar truth; and thus afflictions put new agencies at the command of the Christian with which to do good. Before he was afflicted, there lay hid in the unfathomed

abysses of the soul the pure, deep waters which burst for the violent breaking up of the fountains of the great deep had never welled up into a higher social and spiritual life. Some of the best sympathies, and some of the best energies both of his mind and his body, lay unemployed till roused to action by the strong arm of adversity. To this many a great and good and useful man is indebted for his usefulness. But for some sudden *arrest* in the even flow of his prosperity he had floated onward as tranquilly, as ingloriously, as uselessly as thousands of others have done, who have scarcely left behind them a more enduring monument of their usefulness than the brutes that perish. But when the stern voice of affliction spoke, a new world opened to their view, a new direction was given to the whole man.

Or we might direct attention to the uses which God makes of afflictions, trials, crosses, and bodily sufferings *in preparing his people for heaven*. These are said to *work out for us a far more exceeding and eternal weight of glory*. That is, there is something in these *rebuffs*—in these *arrests* of prosperity—these thorns in the flesh—something in their nature, operations, and tendencies, which become, in the Christian's life, efficient means of sanctification, or of the progress of the Christian in the divine life. The process is, that "tribulations work patience, and patience experiences, and experience hope, which hope maketh not ashamed." The real Christian has often occasion to say, "It is good for me that I have been afflicted." The turbulence of his nature is subdued; he is made patient, humble, submissive, meek; feels dependent; knows that he receives but little chastening from the Lord where he deserves much. The language of his heart is, "Let the Lord do as it seemeth to him good." He is like a child subdued by chastisement.

There is undoubtedly something in the atmosphere of affliction peculiarly genial to the vigor and growth of the Christian. While multitudes starve on the summits of opulence and prosperity, more flourish and rapidly mature in the shades of poverty and in the

vale of tears. "It is better to go to the house of mourning than to go to the house of feasting; for *that* is the end of all men, and the living will lay it to his heart." In the house of mourning and in the chamber of sickness and death we move about among sober facts—solemn realities. In the house of feasting we delude ourselves among gaudy fictions.

In afflictions the soul is thrown into a furnace; in the exercise of *patience*, the refining, purifying process is carried on; *experience* indicates the completion of the process and the beneficial result that has been gained. The Christian is shown what he is—his religion is put to the test. Genuine piety perhaps suffers no surer test than that it can pass unscathed through the furnace. Such an experience creates in the soul a well-founded *hope* that gives reality to things unseen, and will not deceive in the great day of trial.

Again, the adverse circumstances of life force the mind to *reflection*. They present a tangible conviction of the instability of all human affairs, and of the reality and permanency of eternal things. They carry the mind *onward* to the rest and peace of heaven, where shall be no *night*—no darkness, no clouds, no tears, no sighs. We never form correcter estimates of time, of eternity, of heaven, of earth, than when we view them from the lonely vale of tears.

And so we might suppose it would be; for the Great Author and Finisher of our salvation *was made perfect*, or fitted for his work by *suffering*. A suffering condition was an indispensable preliminary and qualification for his work. Expiation for sin could only be made by suffering and death. A violated law demanded the death of the transgressor. The law must be honored; the Divine government sustained. A substitute must then needs be provided—one who should *suffer* in the sinner's stead—who should bear the curse which sin had brought on the transgressor. The foundation of man's salvation was laid in suffering. The whole history of Christ's earthly career is little more than a history of his sufferings. For this end he was born, for this end lived, and for this died.



The blood-washed throng that stand about the throne, the great multitude which no man can number, are those who have *come out of great tribulation*—indicating that tribulation has had much to do in preparing them for their present state of glory and felicity. Nothing so effectually weans the soul from earth, contracts our overweening estimates of this world into something like their just dimensions, magnifies the realities of eternity, and makes the soul willing to depart. There is in the pains and sufferings and sinking weaknesses which usually precede death, a wise and merciful provision to prepare the soul for its departure—yea, to make it welcome the hour of release. There is in man an instinctive dread of death. He recoils before the king of terrors and shudders to look Death in the face. But let wasting sickness bring him low—let torturing pain wreck his frame, and he fears death no longer, but rather welcomes him as a kind deliverer. To many a saint who has shuddered in view of the cold Jordan of death, has a course of suffering been as a kind angel sent to quiet his perturbed spirit, to sever his hold on earth, and to quicken his cheerful steps into the eternal world. How many an aching head, how many a lacerated heart, has sighed for the peace and rest of heaven! How sweet is rest after labor; how sweet pleasure after pain! To be removed from a palace to the New Jerusalem would be much; but to be taken from a condition of absolute want or suffering, of change and disappointment to a state of unalloyed bliss, of unchanging and unfading honors—from a bed of tortures to the peaceful fields of the upper Paradise, what a delightful contrast! what an ecstatic change! How precious, sweet, blessed must heaven be to *any* poor earth-burdened pilgrim! but how enhanced must its glories and felicities be to such as come out of great tribulation! In no condition do the righteous mature so fast for heaven as in the school of affliction. One month in the school of affliction rightly improved, more effectually matures the soul for heaven than years of uninterrupted prosperity. Dark days are the Christian's harvest-time.



When God speaks in his judgments, the reflecting soul will learn righteousness. He will walk humbly before his God. He will give himself to prayer. When he hears the chastening voice of his God he will keep silence, and take heed to his ways lest he sin with his *tongue*. When the eye of his Father is upon him he will walk circumspectly, and submit as to one that hath rule over him. The tendency of afflictions is to rectify the conscience, to purify the heart, to make men meek and forbearing, and kindly affectioned one toward another, forgiving one another their trespasses, if any one have aught against another. Nothing so effectually draws out our sympathies and fits us to bear others' burdens and alleviate others' woes. We are then made to feel that we are fellow-heirs to the same sad inheritance; and as fellow-pilgrims in the same vale of suffering, we learn from our own woes to look with pity on the woes of others, and to extend the hand of relief.

We may quote the following remarks on the uses of *pain*, which equally illustrate our idea of the uses of affliction in general. "One of the most beautiful effects, is its tendency to develop kindly feelings between man and man—to excite a friendly sympathy on the part of others toward the person immediately afflicted. No sooner is a person attacked with illness than a corresponding degree of interest is excited in his behalf. Expressions of solicitude for his welfare are put forward, offers of assistance are made, old friendships are revived and new ones developed; all this, it is to be remembered, is essentially connected with the sufferings of sickness. Were it not for this there would be no occasion for this sympathy, and there would be no manifestation of it. Every man would be left to battle with the attacks of illness as he could, and no kind voice would be raised to cheer him in his hours of solitary gloom—no tender hands put forth in offices of kindness—no midnight watchers volunteer to attend his bedside. In contemplating the uses of pain that a gracious God has attached to our constitution as a necessary part of our existence, is there any one that

calls for louder admiration than this, which unites the whole family of Adam into one universal brotherhood—which gives exercise to the noblest charities of our nature, and which is the means of securing to us at the very moment when we must see its value, the tenderest assistance of the best and kindest feelings of our nature?"

And besides the tendency which the contemplation of the sufferings of others has to generate in our own hearts the kindest sympathies of our natures and to nerve the arm of benevolence to bring relief to the suffering object, there is yet the more direct influence of suffering on the sufferer himself. Perhaps nothing so effectually as bodily suffering brings home to the mind of the sufferer the sad conviction of his frailty, or more certainly signalizes to him the certain dissolution of his earthly tabernacle. When the whole framework writhes beneath the blast, and every joint is loosed, it is but a sure premonition of the final downfall of the house. At length its foundations will yield and its superstructure fall. Sufferings are death's skirmishers, indicating not only the near approach of the enemy, but already commencing the work of death. There is in every pang we feel the grim voice of mortality heralding his no distant coming, and bidding mortals to prepare for their last account. And he who can close his ears against the rousing voice of pain and bodily suffering is likely to sleep until awakened by the trumpet that shall call up the dead.

There is something in the etymology of our word "tribulation" which beautifully illustrates our general sentiment. It is said to be derived from the Latin word "*tribulum*," which signifies a threshing instrument or roller by which the Roman husbandman separated the corn from the husk, and "*tribulatio*," in its primary signification, was the act of separation. This word and image, at length, was appropriated by some early Christian writer to express a higher truth: sorrow, distress, and adversity being appointed means by which to separate the chaff and wheat in men—the light and trivial and the wayward from the solid and

the true. Therefore these afflictions were called tribulations, "threshings," that is, of the inner or spiritual man, which should fit him for the heavenly garner. The idea of such a use of the word is happily alluded to in the following lines by an early English poet:

Till from the straw the flail the corn doth beat,  
 Until the chaff be purged from the wheat;  
 Yea, till the mill the grains in pieces tear,  
 The richness of the flour will scarce appear.  
 So, till men's persons great afflictions touch,  
 If worth be found, their worth is not so much;  
 Because, like wheat in straw, they have not yet  
 That value which in threshing they may get.  
 For till the bruising flails of God's corrections  
 Have threshed out of us our vain affections;  
 Till those corruptions which do misbecome us  
 Are by Thy sacred Spirit winnowed from us—  
 Until from us the straw of worldly treasures,  
 Till all the dusty chaff of empty pleasures;  
 Yea, till his flail upon us He doth lay,  
 To thresh the husk of this our flesh away,  
 And leave the soul uncovered; nay, yet more,  
 Till God shall make our very spirit pour,  
 We shall not up to highest wealth aspire;  
 But then we shall; and that is my desire.

But our subject admits of another sort of illustration. We turn from the contemplation of the ordinary ills that becloud the path of life, and yet point onward to a higher and a serener atmosphere, to the more marked and less common dispensations of the great controlling One. We turn to the records of Famine, Pestilence, Plague, Disease, Fire, Wind, Earthquake, and Storm.

For what salutary and beneficial purposes does God use these terrific engines of his Omnipotence? What great moral results or social benefits does He bring out of these dire casualties of man's lapsed state?

We do not now refer so much to the great moral impressions which oftentimes immediately follow these marked judgments of Heaven, as to certain more permanent and general results. In the famine, or the pestilence, or in the dire desolations of war, God speaks in a voice of thunder, and oftentimes the most salutary impressions follow. Impotent, dying, accountable man

is made to feel the power of the Omnipotent arm; and, realizing in some good degree that it is a fearful thing to fall into the hands of *such* a God, he is made to stand in awe—to fear the great King, to consider his latter end, and to prepare to meet his God. All these fearful utterances of Divine power and wrath unmistakably proclaim that he is “able to destroy both body and soul in hell.” These are the sterner revelations of the Divine attributes: “The Lord is known by the judgment he executeth.” And strange it would be if many a rebel were not arrested, many a thoughtless man aroused, by these startling expostulations of Providence. They come clothed and armed as the grim messengers of death, before whose mighty scythes fall prostrate whole masses of living mortals. Death, in all his woes, has now redoubled his diligence, and comes armed with a superadded power. And will not man now stand in awe? As the destroying angel stalks forth in his streets, and with a keener rapacity satiates the insatiable grave, will he not feel himself mortal? The multitude will not; yet, when God’s judgments are abroad, many *will* learn righteousness. Arrested by the whirlwind, the earthquake, or the storm, they will be constrained to listen to the “still small voice” which whispers peace.

Feel, they will, the instability of all earthly things, and look away and beyond this transitory state to that world where change never comes—where the shadows of affliction’s night never shut out the unclouded sunshine of eternal peace and joy—where is the inheritance “incorruptible, undefiled, and that fades not away.”

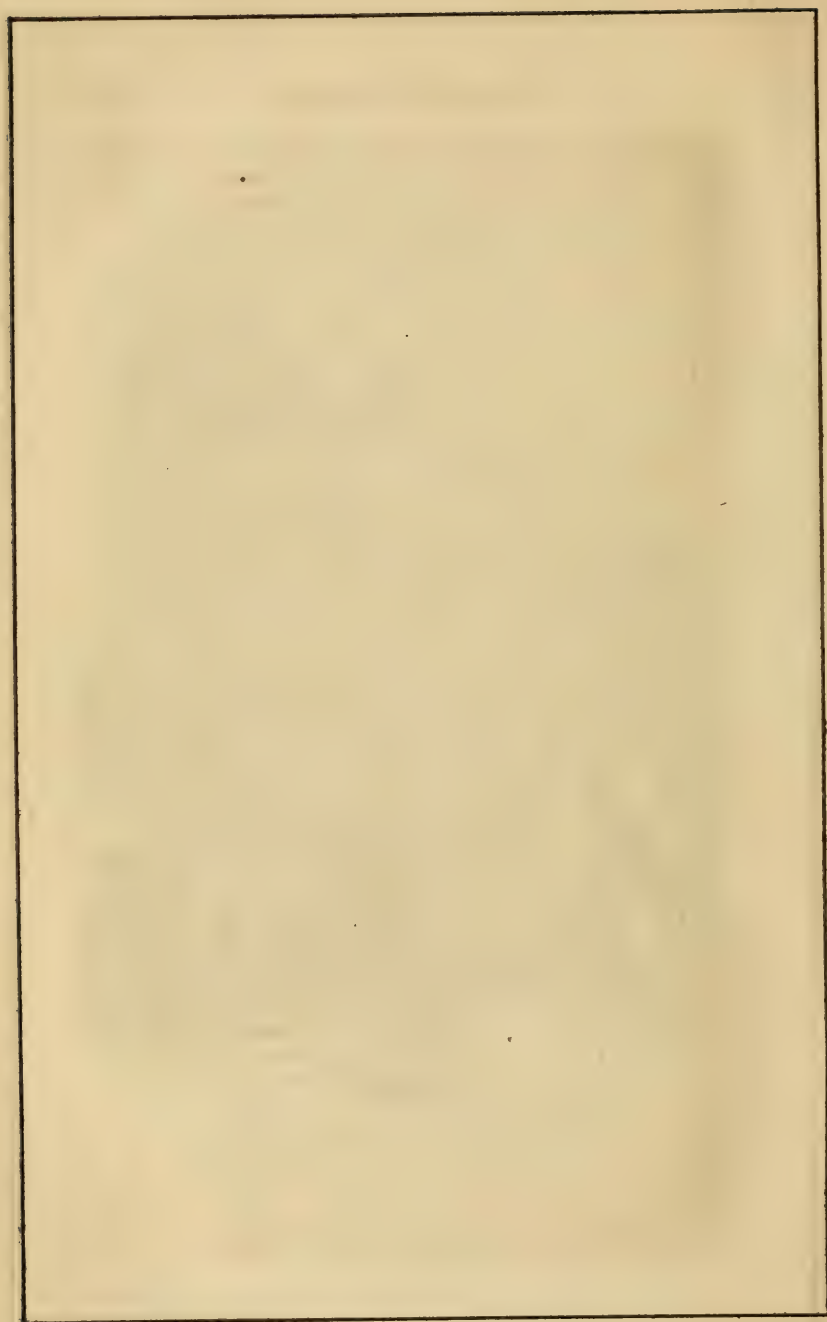
We need here no more than refer to the influence of judgments in drawing out human sympathies, and cementing the great family of man more closely in the bonds of a great brotherhood by the humane feelings naturally engendered by common sufferings. Such sufferings touch the great heart of humanity, and, in spite of Eden’s disasters, make it throb in a Divine philanthropy.

We have in mind a different class of results—results





MARTYRDOM OF EARLY CHRISTIANS.



more general and permanent. The occasion allows of but a brief illustration. We have elsewhere shown how some of the most stupendous evils, are so overruled by the great controlling Hand as to be made to subserve purposes as gigantically benevolent as they are themselves gigantically malevolent; and the same line of historical illustration might be pursued to show how the most unrelenting and barbarous *persecutions* have been made to subserve the cause of peace and mercy. The persecution about Stephen decidedly favored the spread of the Gospel. No other means (practicable at that period) could have secured so rapid a diffusion of the Gospel. In the cruel Pagan persecutions which followed, and in the no less barbarous persecutions of a later date, most abundantly was verified the maxim, that "the blood of the martyrs is the seed of the Church." Christians were scattered that they might, in the absence of missionary societies, go everywhere preaching the Gospel of peace. Christians suffered the most cruel deaths, that they might the more effectually make known the new faith; and more especially, that by martyrdom they might clothe the religion of Christ in a new moral power.

But what is the same benevolent, overruling Providence wont to bring out of *famine* and *pestilence*? Of the many illustrations which might be adduced we shall give but a single one, and that shall be taken from the late famine in Ireland.

The "potato rot" in Ireland might seem to the chronicler of passing events an insignificant affair. But already it has proved to be the little fire which kindleth a great matter. And it is in a fair way to work out a revolution for that country which *great* causes have failed to do. The potato rot was the sure precursor and cause of the famine, and the famine has well-nigh revolutionized the island.

Some preliminary causes had prepared the way for the results to which I refer. The translation of the Scriptures into the Irish language by Bishop Bedell; the "Scripture Readers;" the temperance movement and the O'Connell movement, had each and all done a

salutary work. They had led the people to think and reason for themselves. In 1848 came the dreadful famine. History scarcely records a series of more heart-sickening scenes. Death on the pale horse strode over fair Erin and left it a scene of woe and lamentation. The strong muscles of Erin's sons relaxed before the fell destroyer; their warm hearts congealed into helpless selfishness, and multitudes perished of sheer starvation. But God was there, educing good out of evil—converting a present and temporary calamity into a future and lasting benefit.

We can not trace every link in the chain, nor can we measure all the favorable results that have already grown out of that great catastrophe; much less can we estimate the events which in the progress of the Irish Reformation may yet transpire. Yet we may do something.

Two great classes of results have followed the famine: First, vast multitudes were compelled to leave their native soil and *migrate* to this land of work and plenty of food. The population of Ireland has, by this means alone, been reduced from six to four millions. The emigrants have been, for the most part, bigoted, benighted Romanists, and they have migrated into an enlightened Protestant country, and where Romanism has lost much of its rigidity. This migration is, in the present generation even, a decided gain in favor of Protestantism and free principles, and a yet greater gain in the *second* generation.

And, secondly, the famine was the bursting of the shell, of an extraordinary movement *in Ireland*. At no time since Ireland became a Catholic country has there been any thing like the amount of truth diffused there as during the last ten years; and nothing has there been before to be compared to the results. Protestantism has numbered its converts from the Romish Church by tens of thousands. Causes were quietly at work to produce such a result before the famine, but this became the occasion of giving efficacy to these causes.

There was no hope for poor Ireland while the priest



held the cold iron of despotism on the soul of the people. The famine furnished occasions at the very outset to open the eyes of the people to a sense of this priestly despotism, and gave them courage to resist it, or, rather, compelled them to resistance. In their extreme destitution and starvation the priests insolently exacted their dues, and frequently from the "relief money" which had been sent (from the first \$50,000,000 in all) by the British government to save them from perishing, and often refused rites without the payment of money. The general conduct, indeed, of the priests, in regard to the distribution of this fund, "alienated the affections of the people, and turned them toward the Protestant clergy." The Papacy of Ireland found itself at the feet of Protestantism begging for bread; and as Protestant hands in England and America freely opened and poured in the needed supplies without stint or grudging, they that fed the body got access to the soul.

Protestantism was now presented in a new light, as an almoner, a benefactor, as a religion that has a *heart*. And the eyes of the people were now open, as never before, to the merciless exactions of Romanism. The warm Irish heart was now in the right place. A grateful people appreciated the disinterested kindness of their benefactors, and the more readily listened to the offer of Scripture instruction.

A circumstance now occurred which contributed, with other causes, not a little to weaken the reliance of the people on the priests. While their Protestant benefactors were laboring with great self-denial and assiduity to alleviate their miseries, and to administer food to the famishing soul, the priests were foolishly attempting to do the same by a resort to miracles, holy water, etc. They attempted to arrest and remove the "potato rot" by sprinkling the stalks with the *consecrated water*, i. e., salt and water. Their failure exposed their impotence, and did much to break the priestly spell.

A new impulse was now given to evangelical missions. Missionaries, Scripture readers, and teachers

were sent abroad in greater numbers ; new congregations of converts were organized, and the work was prosecuted with vigor and renewed success. In two years we hear of 30,000 converts from Romanism in Ireland. In a single diocese 10,000 joined the Protestant Church in a single year. In the district of West Galway, where in 1840 there were not 500 Protestants, there were in 1852 nearly 6,000, besides 3,500 children taught in the Bible schools, and eight new churches were in the progress of erection. The Mass and the Confessional are in an unwonted manner neglected, and the reading of the Bible and the preaching of Christ, and him crucified, is taking their place.

Says the Report of the Irish Society: "Converts multiply. The spirit of inquiry spreads more and more among the Roman Catholics. The power of the priest is declining; their curses and threats are comparatively disregarded, and countless thousands are resolved, at all cost, to read and hear the Gospel of God's Word, which has been so long kept from them. Every week brings intelligence of new openings and fresh appeals for further spiritual aid."

In Dublin, the inquiry meetings are crowded, and the lectures attended to overflowing.

Heretofore the Romanists have been wont to *deny* all this progress, or pretend the converts were *bribed*; but they can no longer conceal it. Their papers admit and deplore, but can not help it.

The Dublin *Tablet* of November 8th, 1851, says: "We repeat, it is not Tuam, nor Cashel, nor Armagh that are the chief seats of successful proselytism, but this very city in which we live."

The Dublin *Evening Post* of November 11th, 1851, says: "We learn from unquestionable authority that the success of the proselyters in almost every part of the country, and, as we are told, in the metropolis, is beyond all the worst misgivings we could have dreamed of."

The Dublin *Nation* says: "There can be no longer any question that the systematized proselytism has

met with immense success in Connaught and Kerry. It is *true* that the altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland. The west of Ireland is deserting the ancient fold." No: not *deserting* the *ancient* faith of Ireland, but *returning to it*; for the ancient religion of dear old Erin was Christian, and not Romish.

An association called the "*Priests' Protection Society*" lately published its address, in which it "enumerates 96 priests of the Romish Church who, within a few years, have been converted to the reformed faith, and upward of 60 laymen, chiefly Irish. At Dingle there are 800 converts; at Achill, 500; at Kingscourt, 2,000; at St. Andrews, Dublin, 118. Many of these are distinguished for education and talent."

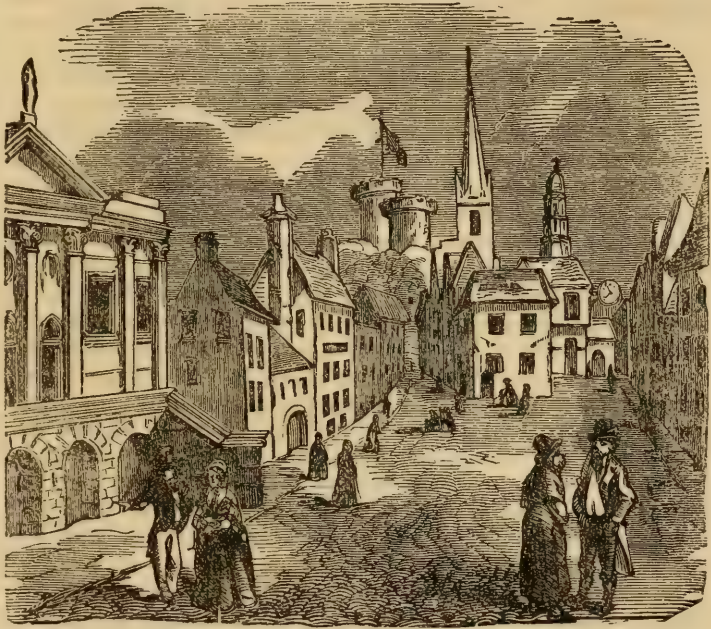
Rev. Doctor Heather, secretary of the Irish Home Missionary Society, states that the Roman Catholic population of Ireland has fallen off since 1846 about 2,500,000, while the Protestant population is fully maintained at its former mark of 2,000,000, or a little more; and that the professed conversions to the Protestant faith in that country during the last thirteen years have been about 30,000, including all conditions and professions.

We have recently seen a statement respecting the increase of Protestantism and the decrease of Romanism, to the effect that if the different causes to increase the one and to diminish the other should continue to operate in time to come as they have in a few years past, Ireland must become a Protestant country in thirty or forty years.

God works mightily by his judgments. They "are the rod of his anger, and the staff in their hand is his indignation." In the carrying out of His purposes, and the administration of his government, how often it is that "before him goeth the pestilence, and burning coals—consuming diseases—go forth at his feet!" These are the terrific agencies by which He often prepares a people, or the mind of the individual, to receive the Gospel of peace and pardon. The Divine goodness

*ought* to lead men to repentance. The constant recipient of His love ought, by a life of devout obedience, to return and give God the glory. But how much oftener may it in all truth be said of those who are permitted to bask long in the sunshine of prosperity, that "*for all this they sinned still, and believed not for His wondrous works. Therefore* (in order to bring them to acknowledge their allegiance to Heaven) *their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer.*" Some men are drawn to duty here, and prepared for a glorious hereafter, by the cords of love. More perhaps are driven by the rod of His anger. Not till they are made to feel the emptiness of earthly things, and to buffet disappointments, or to struggle with crushed hopes, or to languish under disease, or wither beneath the heavy hand of bereavement, or in some way be made to feel the vanity and vexation of all sublunary things, do they set themselves in earnestness to seek the undecaying, the unfading portion.





KILKENNY.

## CHAPTER XXXV.

**Hand of God in Commerce. A Mighty Agency in Human Advancement. The Resources of Commerce. Mines, Manufactures, etc.**

OUR object in this chapter is to exhibit commerce as another of those great agencies which God uses, by which to advance, civilize, and Christianize the nations of the earth.

Commerce has been called the great civilizer. It elicits industry; creates enterprise; multiplies the resources of the nations; develops the hidden treasures of the earth; makes distant nations neighbors by virtually annihilating distances; and as the less intelligent and enterprising come into contact with their superiors, they are benefited. Commerce, too, is very much the source of the wealth of a nation—and money is power. No people can to any extent carry out the great purposes of their being without money. A poor people can make no very great advances in education, the arts or sciences, in works of internal improvements, or in social and moral reforms. Commerce is the high road to wealth. It reveals to one people the wants of another; and by making these wants *known*, it creates a *demand*, which is sure somewhere to create a supply. Industry is now evoked, native indolence is overcome, and the demand is supplied. It is in this way that the resources of a people are brought out and their skill and enterprise cherished.

Commerce promotes knowledge. As many go to and fro, knowledge increases. Before the days of a general commerce, nations remained unknown to each other, and estranged. The long and friendly arm of commerce brings them together and introduces them; they shake hands and become friends. The white sails of commerce proclaim a truce to national alienations. A thousand barriers are broken down, and a thousand

occasions afforded for a better and a more favorable acquaintance. They become acquainted with their different manners, customs, modes of thinking, literature, science, philosophy, history, and religion. With an interchange of commodities there is an interchange of ideas—a commerce in *thought*, worth more than all the commerce in cottons, teas, and silks. By promoting intercourse between different nations, national prejudices are broken down, and thus a very important barrier to national improvement is removed. An isolated, barbarous nation is almost completely barricaded against every inlet of knowledge from without. Commerce knocks at her gates and asks, in the name of *interest*, for admission; nor asks in vain. And with every cargo of merchandise comes (aside from all incidental evil) a richer cargo in practical lessons of a higher civilization, and, perhaps, of Christianity. Did commerce do no more than to bind peoples and nations together by the adamant chains of *interest*, it would well deserve the name of a mighty civilizer, and a potent power for social and national advancement.

Again, commerce is a great *Peace Maker*. It binds together the people of different nations. Interest has again interposed and demands peace. Its simplest idea is that of an exchange of commodities. Mutual interests are concerned. A people are as much interested to dispose of their surplus productions as to procure in return those which commerce brings them. Their respective merchants may have as large investments of capital abroad as at home. These *war* would in a moment peril. We may therefore expect that in proportion to the amount of commerce between two nations will be their reluctance to engage in war. War would be sure to spoil a lucrative trade—a loss which all who reap the profits of such a trade, and all whose necessities are supplied by it, or whose tastes and appetites are gratified, would be slow to incur. What a sacrifice of interests, what a loss of property and detriment to a great commercial business, and how disastrous to very numerous classes of agents, factors, laborers of every description, who are engaged either

directly in the prosecution of commerce or in the preparation, in all its various departments, of the resources of commerce, would a war between two such nations at once produce!

But another aspect here presents itself. Great commercial nations are bound together by ties more sacred than those of *interest*. While a barter is going on in the grosser commodities, friendship is weaving her golden web, social and domestic relationships are forming, while a mutual pursuit of the arts, and the cultivation of the sciences, and the works of improvement, and of philanthropy, and religion are all contributing their influences to bind the people of the two nations together. And these influences, as a thriving commerce impel to greater improvements in modes of conveyance, contracting distances, and making intercourse easy and cheap, become vastly increased. The two yearly become more and more identified in interest and feeling, and a war between them is nearly impossible. Suppose some diplomatic skirmishing or political misunderstanding to involve them in war, the good sense—or if not that, the pecuniary interests and the imperative demands of social and domestic relations—would soon compel to a cessation of hostilities.

We can scarcely conceive the possibility of a war between England and America. America might almost as well invade a portion of her own country as to invade England. Or England might nearly as well afford to lay waste Scotland or her colonies in India, as to make war on America.

Commerce, in connection with all the great interests involved, and all the great and all the little streams of industry, of agriculture, manufactures, mining, and the like, which pour into the great mart of traffic carried on between the two nations, and all the feelings and sentiments and relations which grow out of this all-pervading traffic, has imposed on England and America a pledge to preserve peace stronger than all the peace societies in the world could impose.

Commerce is, therefore, the pacificator as well as the great civilizer and enlightener of the nations.



Man's mission in this world, as a physical agent, that is, as far as the exercise of muscle is concerned, is to "till the ground," which, taken in its broadest sense, means to develop the vast and boundless resources of the earth—the resources of the soil, the forest, the mine, the quarry—of the land, the sea, and the air; and having discovered the various and abundant powers and elements of nature, to bring them into use, so that they should all minister to the well-being of man. Nature does little more than furnish the *raw material*, leaving the working up of this material to human skill and industry. The noblest advances man can make in skill and power, is to call to his aid the hitherto unemployed forces of nature. He creates no power or resource; he does but discover what already exists, and subjects it to his use. Take two periods in the history of navigation. Let the representative of the one period be a New Zealand war canoe, or a rude fishing boat, and that of the other a modern man-of-war or one of our palace steamers. The one is scarcely more than a rude log from the primeval forest, scooped out by a rude tool plied by the muscle of a single man with scarcely the rudest traces of intellect, and in the navigating of this primitive craft there is employed scarcely more power than that of the muscle which constructed it.

In what contrast to this is the construction, the fitting up, and the navigating a man-of-war or an ocean steamer. Yet all the difference relates to the amount of human skill and ability applied in the two cases. There was in neither case any creation of material or power, nor any thing superhuman. The gallant ship arose, and, in ridiculous contrast to the little log canoe, proudly floats on the bosom of the ocean, in defiance of waves, winds, and storms, a result of the skill and energy of man in discovering and appropriating to use the various resources of nature. The forest, the field, the mine of every sort, the manufacture of every craft, all contribute to the grand result. All sorts of mechanical skill are brought into requisition; every art and science forced to yield their aid; the product or

the skill of almost every nation is taxed. And when the noble craft is once afloat, how are some of the mightiest powers of nature made to propel her on in her adventurous career! Steam, wind, and mighty ocean, tumultuous, all-devouring elements, are tamed by the hand of human skill and made the obedient servants of man.

But the construction and furnishing of this huge floating edifice imply but the beginning of the enterprise, the skill, the industry, and the varied natural resources of the earth which are called into existence by a thriving commerce. Every article of export and of import, the skill, and labor, and industry which convert the products of the field, the forest, or the mine into the portable necessities and comforts of man, are all the legitimate results of commerce.

There is abroad in the world at the present day a very general expectation that great moral and political changes are near at hand. A better day is coming. Yet the nations, we believe, are first to be shaken to their very center. Civil revolutions and moral convulsions, such perhaps as the world never before saw, shall seem to throw them back to chaos. But as preliminary to this, and in an important sense contributing to it, and especially as preparatory to the peace and greater prosperity which shall follow the great commotion, knowledge must vastly increase—nations must be brought near that they may become acquainted—the means of education must be greatly multiplied—the Gospel must be preached to all nations—the Bible be translated into every language—the Press must do its mighty work, and consequently the pecuniary resources of the friends of Liberty and Religion must be vastly increased—and the principles and institutions of civil and religious freedom must be understood. But these are no more than the legitimate results of commerce. At least, these are results that follow in the wake of, and are most essentially favored by, the operations of international trade and intercourse.

The high state of civilization for which we look, the unprecedented advancement in the arts and sciences,

in knowledge and religion, and in every department of social and domestic improvement, presupposes an extensive and lucrative commerce. So, on the other hand, such a commerce, more effectually than any thing short of the direct agency of Christianity, contributes to this same advanced condition of man.

There are some features in the commerce of the world at the present moment which can scarcely fail to arrest and interest the pious, reflecting mind, as indicating the near approach of great moral and civil ameliorations in the condition of the world.

We may range what we would say on the present providential aspects of commerce under three general heads: 1st. What commerce *has* achieved, and the commanding, influential position it at present holds. 2d. The *prospective* influence of commerce; and, 3d. The fact *that the commerce of the world is chiefly in the hands of the two great Protestant nations—in the hands of the Anglo-Saxon race.*

1. What commerce *has* achieved. It was the hope to secure valuable commercial advantages that led to the discovery of America; and commerce has been a scarcely less potent element in all the subsequent progress of America. Columbus was stimulated to his exertions by the hope of finding a Western route to India, the trade with which country was at that time exceedingly lucrative and much desired by Western nations. And it was the same restless, fearless spirit of commerce that about the same time forced a passage to the East around the Cape of Good Hope, opened a most lucrative trade, poured into the lap of the Western nations immense wealth, and soon established in India a magnificent European empire; and, what is yet more to be admired, it was the entering wedge to a most extraordinary series of events which have at length covered India with a great Protestant empire, and, in turn, opened the way to the Bible and the missionary, and to the unrestricted progress of the Gospel.

The influence of commerce on the destinies of the world has again been seen and felt in the fact that it



has so generally given rise to schemes of *colonizing*. Colonies usually transfer a more intelligent and enterprising mass of people to a territory occupied by a less advanced people. The Israelites colonized in Palestine and built up an empire there far in advance of any nation that had previously occupied that soil. The Tyrians colonized in the north of Africa, and built up the kingdom of Carthage, and extended the influence of their superior civilization not only over Northern Africa, but far into the dark interior; and the superiority to this day of the nations and tribes of the Barbary States to any other nations or tribes in Africa is doubtless, in a measure, to be attributed to this Carthaginian leaven. The Angles, the Saxons, and the Normans colonized in the British Isles, and there permeated the aborigines with the stamina of character that has at length matured into the noble English race, a race that has at this day more of the elements which work social and individual greatness and national aggrandizement than any other race on the face of the earth.

The instances named illustrate the widely-extended influence of colonization. *Modern* colonies have very much been the motive to, or grown out of, commerce. The English colonies in North America (save that of the Pilgrim Fathers) and elsewhere are of this character. England largely colonizes to create outlets for her extensive exports. Commerce—more, perhaps, than all other causes combined—has given to England her acknowledged superiority among the nations.

The motives which chiefly led to the conquest of India by the English, and the substantial advantages which have accrued, and which are likely to accrue, to her idolatrous millions, originated in the insatiable desire of England to extend her commerce. And the late Chinese war (whatever may be said of its justice and moral character) is another notable illustration in point—it was waged in obedience to the all-invading demands of commerce. England must and *would* secure a freer trade with that great empire; and, incidentally, Providence controlled the war to break



down the formidable barriers which had heretofore barred China against the benign influences of Christian nations, and has already thrown open her gates to all the good and all the evil of Christendom, and brought out of it results most essentially and lastingly beneficial to that great and populous nation.

Nothing like commercial relations have broken down national barriers, and made the people of different nations, and languages, and customs, and religions acquainted, and enabled them to compare advantages and disadvantages, and given to the inferior such sort of practical lessons as are most likely to lead to improvement. Nor do we overlook in this estimate of the general result for good the sad fact that there is in this contact too often a deplorable drawback in the shape of personal evil. Too often the *agents* of the traffic are the victims of demoralization.

In estimating the agency of commerce, in the progress of human affairs, we may not overlook the improvements it has given rise to in the art of navigation—in machinery and the construction of vessels—the facilities it has supplied for easy and frequent intercourse with the people of other nations—what it has done to call out skill and quicken invention—and how it has increased the number and quantity of the commodities of exchange. It is due chiefly to the ever busy and all-invading spirit of commerce that the earth is made to yield up her long-hoarded stores of iron, and coal, and lead, and zinc—that the wheels of the manufactory are kept in such busy motion, and that agriculture and the arts are prosecuted with such ceaseless vigor. And it is due principally to the incitements of commerce that we are brought within ten days of Europe; or that the present far-removed extremities of our great empire are not farther distant than the extreme limits of the New England States were at the time of our Revolutionary War. You may now travel from the Atlantic to the Mississippi in less time than you could then from the farther limit of Maine to the western boundary of Connecticut. And

now, Bombay is no farther from London than Liverpool was from New York at that time.

But commerce has been a minister of Providence to compass yet higher purposes. During the last forty years it has, for the most part, hushed the world into peace. Like the four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, commerce has hushed to silence the elements of human strife, and given wings to the angel of Christian charity to fly through the heavens and carry to the nations of the earth the Gospel of peace. This peaceful period, heralded everywhere by the white sails of commerce, has been the great "sealing" period of the "servants of God." The different portions of the world have become known to each other—its supposed boundaries have been vastly enlarged—the Bible, translated into almost every language, has been conveyed to the remotest parts of the earth—the missionary has been conveyed abroad and protected, and the ever-blessed Gospel been preached in almost every nation on the face of the earth—a vast multitude have received the Gospel as a "witness," and a vast multitude have received the "seal" of discipleship.

Commerce, again, has, to a considerable extent, achieved a great subordinate good by binding the nations into one great brotherhood, as has been said, by the strong bands of *interest*. It has made it obviously for the interest of the people of all nations to live at peace—to abate national prejudices—to forego all embarrassing nationalities—to form acquaintance, and cultivate peaceful relations, and so to improve their respective conditions and to develop their resources, that they may be able to profit by commercial intercourse.

Things in this world go very much by comparison and contrast. The savage is satisfied with his hut, and his raw morsel, and his covering of skins, and the ground for a table, chair, and a bed, and his fingers for knife, fork, and spoon, till he comes in contact and comparison with the arts and comforts of civilized life.

Then his wants are at once increased, and he has fresh stimulants to industry. His mind is roused, his invention set at work, his ambition fired, that he may supply his newly discovered wants, either directly, by appropriating the commodities which are about him, or indirectly, by exchanging these native products for the products of other climes. The impertinent wheels of commerce roused him from his lethargy, and now he will use these same wheels to satisfy his newly created wants.

The same principle operates, too, to stimulate every intermediate class in *civilized* life to attempt to improve by an increased industry and skill. Commerce increases our wants, and want stimulates to the exertion needful to procure a supply.

As an agency of human advancement—as the means by which knowledge has been diffused, civilization extended, wealth increased, the principles of free government made known, and inventions and discoveries promoted, commerce holds a commanding and influential position. And never more than at the present day. War, in the hands of the great Controller, is the sledge-hammer that goes before and breaks to pieces and destroys; commerce is the repairer of the breach—the angel of mercy that follows after and pours in the wine and the oil—that binds up and cements—that cherishes the arts of peace—that creates and then supplies the wants of man—that affords a thousand motives and a thousand facilities by which to elevate his earthly condition.

But the great providential agency of commerce in the advancement of human affairs is scarcely more than begun to be felt. It has but just entered on its great mission. But I trench on our next thought.

2. The *prospective* agency of commerce—the increased agency which it seems altogether likely that commerce will exercise in the coming history of the world. There are abundant indications of the continuance and yet wider extension of this potent agency. The facilities already existing for a vastly extended system of international traffic would seem to indicate

that this is an agency by no means spent, or likely soon to be disused by Providence. Present improvements in ship-building, progress in the art of navigation and the use of steam, and the unprecedented unfolding of the hitherto hidden resources of nature, indicate that the next fifty years shall witness a progress in all commercial affairs by no means less than has been experienced the last fifty years; and that its influence on the destinies of the world shall be vastly greater.

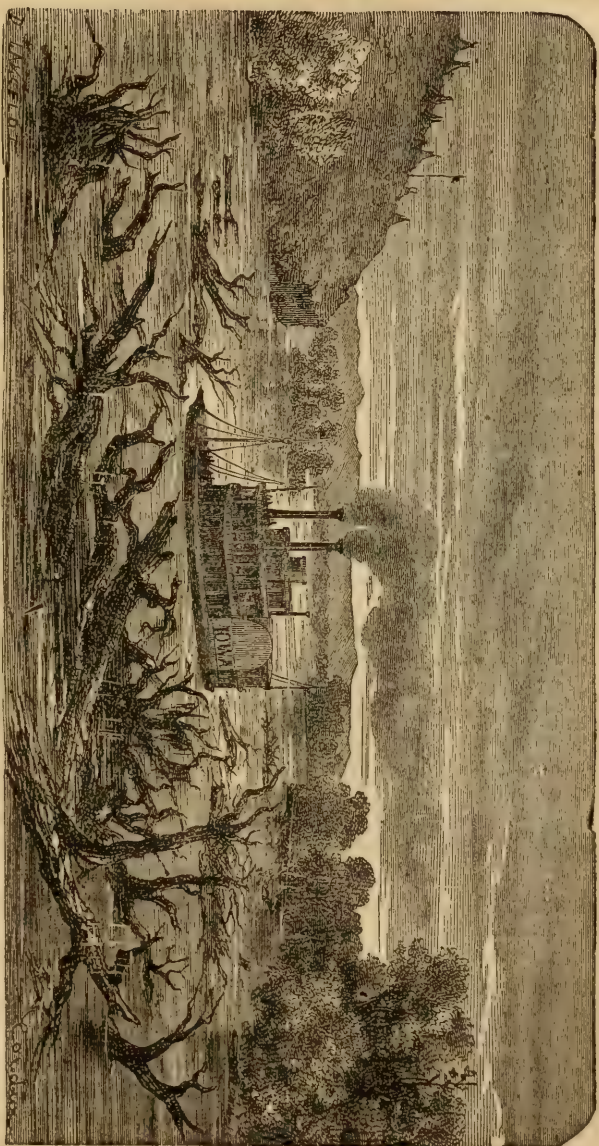
The conversion of the world to God, the establishment of the universal reign of Christianity in the world, presupposes an intercourse among different nations and peoples which nothing short of a vastly extended commerce can furnish. And what we affirm is, that all the requisites for such a commerce now exist as pledges of the future.

And in nothing is this more remarkable than in the *timely developing* and bringing to light the *heretofore hidden resources of the earth*, thereby vastly increasing the number and the amount of the commodities of traffic; and in the discovery of *new* substances and new articles of commerce.

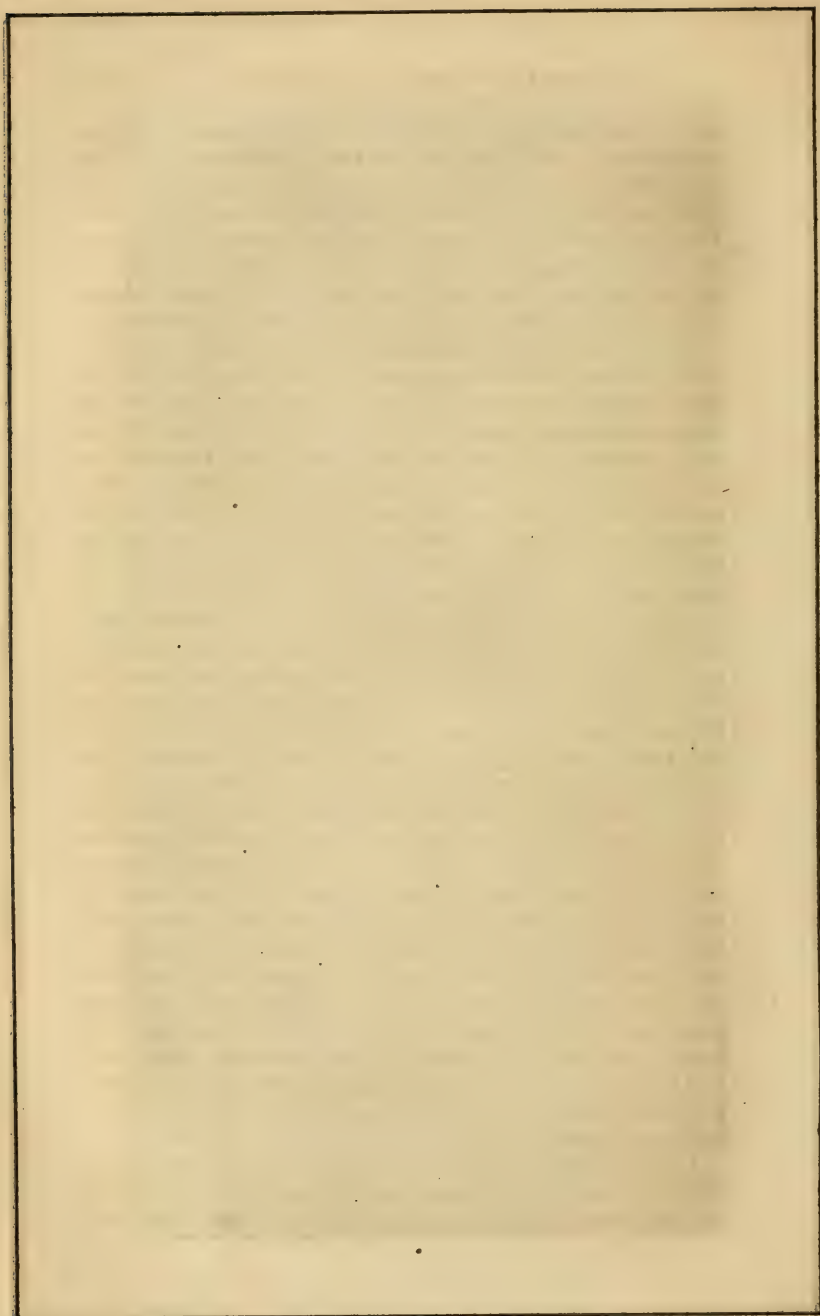
The immense *Coal Trade* of to-day is based wholly on an article the existence of which was unknown but yesterday. Coal not only supplies both the motive power to commerce, and is an extensive article of transportation, but it is an agent to multiply, without limit, the products of traffic. The relation which this article holds to commerce, and the great abundance in which it is found, and its singular *distribution*, obviously indicate what is to be the magnitude of a future commerce.

The timely discovery of this very useful and extensively used article marked the commencement of a new era in the world. Coal has made England the greatest manufacturing and commercial nation in the world. To say nothing of coal as an article of transportation, or of its immense importance to every household as an article of fuel, it has a relation to commerce of stupendous moment. It directly serves commerce





FIRST STEAMBOAT ON THE MISSOURI



as a motive power, and it turns the wheels of the manufactory, and thus does indirectly subserve the same great cause. It is the motive power of coal that has set twirling in England 21,500,000 spindles, and the manufacturer's wheel of every possible variety. All this has been done without the slightest apprehension of exhausting even the little coal bed of England, whose dimensions is some thirty miles long and eight broad.

But if so limited a deposit has been able to give birth to such a commerce as England enjoys, and to make such a nation as England is—to set in motion so many steam-engines—to propel so many railroad trains—to raise to the surface, and melt and hammer so many millions of tons of iron, and in so many ways administer to the wealth and aggrandizement of a nation, what may we surmise will be the bearing on the same interests of the enormous deposits of the same article in other parts of the world, especially in America? Here we have fields of coal commensurate with the magnitude of our rivers, mountains, prairies, and extent of territory—fields of coal as large as the whole of England. No intelligent man can traverse the vast deposits of coal in Pennsylvania, Missouri, or Arkansas, extending hundreds of miles, without the reflection that there lies buried beneath his feet an element of national greatness and power hitherto unknown to the world. In those exhaustless layers he discovers a power that shall awake into life a great Western empire the like of which has not been—another London, and a Birmingham in the East and the West, and the center of a nation extending from the Atlantic to the Pacific—a power that shall make us the great manufacturing nation, and more especially yet the great commercial nation. Simply the existence of such a singular abundance of coal indicates what may be the future history of American commerce, and consequently what we may expect shall be the future destiny of our nation.

During a brief sojourn of that eminent geologist, Hugh Milner, in England, he critically examined the carboniferous districts, especially the coal fields of

central England, to which she has for so many years owed her flourishing trade. He remarks :

Its area scarcely equals that of one of the Scottish lakes—thirty miles long and eight broad ; yet how many steam-engines has it set in motion ? How many railway trains has it propelled, and how many millions of tons of iron has it raised to the surface, smelted, and hammered ? It has made Birmingham a great city—the first iron depôt of Europe. And if one small field has done so much, what may we not expect from those vast basins laid down by Lyell in the geological map of the United States ? When glancing over the three huge coal fields of the United States, each surrounded with its ring of old red sandstone, I called to mind the prophecy of Berkely, and thought I could at length see what he could not—the *scheme* of its fulfillment. He saw Persia resigning the scepter to Macedonia, Greece to Rome, and Rome to Western Europe, which abuts on the Atlantic. When America was covered with forests, he anticipated an age when that country would occupy as prominent a place among the nations as had been occupied by Assyria and Rome. Its enormous coal fields, some of them equal in extent to all England, seem destined to form no mean element in its greatness. If a patch containing but a few square miles has done so much for central England, what may not fields, containing many hundred square leagues, do for the United States ?

The deposits of coal within the territory of the United States is exhaustless. We can conceive of no degree of consumption for 10,000 years that shall exhaust our mines. To say nothing of the coal formations which are known to exist—though not worked to any considerable extent, in almost every portion of our Union, the two *great* coal fields cover a territory of not less than 160,000 square miles. The eastern Alleghanian or Appalachian coal field extends from the extreme northern boundary of Pennsylvania to the central part of Alabama, 750 miles, with an extreme breadth of 180 miles ; containing 63,000 square miles. And the other great coal formation, the great Western or Illinois field, occupies a great part of the State of Illinois, and a part of Indiana and Kentucky ; and thence west of the Mississippi into Missouri and Iowa. This is nearly twice as large as the Alleghany or Eastern field. The two are put down by geologists at about 160,000 square miles, or more than 600 times the amount of coal fields in England. Yet the 240 square miles of English coal lands is yielding to the miner's toils 40,000,000 tons annually, without fear of exhaustion. Suppose a mile



of our fields to be equally productive and equally worked with a mile of the English field, and our vast fields might supply our country and the world with 24,000,000,000 tons annually, without the hazard of being soon exhausted. We can conceive of no such progress in steam navigation, and manufactures, and the mechanical arts and consumption as fuel, as to require such an inconceivably great supply. Yet the calculation goes to show what a substantial and superabundant provision Providence has prepared for the future progress of our race.

We have scarcely more than begun to develop the resources of our coal mines. In 1820 Pennsylvania supplied but 363 tons. The trade has on an average more than doubled every five years since, till in 1847 the supply had reached 5,000,000 tons. We may, perhaps, with safety set it down at the present time (1868) at 32,000,000 tons.

The Lehigh coal beds have sent to market the present year 1,250,000 tons.

Iron, coal, and lead are found in great quantities and of the finest quality in *Texas*, seeming to indicate that the great Eastern coal field does not find a boundary, as above supposed, in Alabama.

We have spoken of the vast area of our coal fields, and of the quantity annually mined, and of the amount which these fields would produce, if worked in proportion to the mines in England. Yet we have probably failed to give an adequate idea of the amount of coal actually contained in an acre or a mile of coal land, and, consequently, of the inconceivable amount which lies imbedded in the 160,000 square miles of our great coal formations.

The following calculation affords a reliable basis for such an estimate. In allusion to the late generous donation of 600 acres of coal land, by Judge Helfenstein, as a fund for the benefit of the poor, a writer, apparently well versed in such matters, says that the proceeds of 600 acres of prime coal land, "containing 70,000,000 tons coal, worth in the ground 25 cents per ton, would amount to the enormous sum of \$17,500,000,

which, at an annual product of 300,000 tons per year, at the above price per ton, will bring \$75,000 a year, and will take 233 years to exhaust it. This calculation appears to be extravagant; but I have the opinion of some practical geologists, who are well acquainted with the property, and fully coincide with the above estimate. But suppose we deduct one third for contingencies, we still have the enormous amount of 46,666,666 tons, which, at 25 cents per ton, amounts to \$11,666,666, and taken out as above at 300,000 tons a year, will require 155 years to exhaust this property."

Taking this as a criterion, it is quite impossible that we should form a conception of the grand aggregate of coal which lies hid beneath our American soil. We may give it in round numbers, but we can form no conception of such numbers. The amount would be 4,480,000,000,000—four trillions, four hundred and eighty billions of tons.

Does the Omniscient Architect make any thing in vain? Has He stored away these exhaustless layers of coal except for a practical and benevolent purpose? Judging from the provision made in this one particular, what are we to expect as the coming condition of the world?—we may say, rather, of our own country? What, as here indicated, shall be the magnitude of our commerce, of our manufactures, of the mechanical arts—what the amount of our population and the general advancement of society?

In this connection we may with propriety refer to *manufacturing* interests, as indicating in like manner the magnitude of the prospective commerce of Great Britain and America. The capital invested in the various manufactures in the United States, June, 1850 (not including establishments which produced an annual income of less than \$500), amounted to \$530,000,000; value of raw material, \$550,000,000; paid for labor, \$240,000,000; value of manufactured articles, \$1,020,300,000; the number of persons employed, 1,050,000. But we are young in the work of manufacturing when compared with Great Britain; yet there are indica-

tions in our *beginning* that look as if our manufacturing interests might have a growth not inferior to those of Great Britain. Lowell presents some very hopeful appearances, and Lawrence boasts the largest mill in the world. The mill called the "Pacific" has a floor surface (including its several stories) of sixteen acres; that of the largest mill in England has eleven and a half. There are now in operation in the Pacific 40,000 cotton and 10,000 worsted spindles. The weekly consumption of cotton is 20,000 pounds. The yearly consumption of wool is 500,000 pounds; 2,000 hands are employed, whose monthly wages amount to \$50,000.

A single fact here, indicating the motive power of *coal* in the manufacturing interests of Great Britain, gives us at once an idea of this agent, which, when contemplated in its practical results and its yearly expanding influence, is perfectly amazing. "There are in Great Britain, at the present day, 15,000 steam-engines driven by means of *coal*, with a power equal to that of two millions of men; and thus is put in operation machinery equaling the unaided power of 300,000,000 or 400,000,000 of men!" Who can calculate the influence of the useful employment of such a power on the civilization, progress, and happiness of the race? It reaches to the remotest corner of the globe, and slowly and surely works a transformation wherever it goes.

## CHAPTER XXXVI.

COMMERCE—its Material. Iron—Gold—Silver. New Substances and Articles of Traffic  
Commerce and the Anglo-Saxon Race.

WE will pass from the exhaustless supplies of coal, which furnish the motive power of commerce and serve as an index of its future expansion, to other substances which, in a manner not the less essential, supply its resources and stand as its representatives. The principal of these are iron, gold, silver, lead, copper, zinc, and divers new substances which have recently assumed a no inconsiderable place in the details of commerce.

We can scarcely mention a more promising prognostic of an enlarged future commerce than the unprecedented quantities of *iron* which have within a few years past been disinterred and wrought for the service of man. No other article, perhaps, so distinctly indicates the measure of a nation's commerce and the hope of her advancement. The whole amount of iron produced by all the mines of Europe and America in 1827 was less than 2,000,000 tons. England and Scotland produced 690,000 tons; France, 176,000; Sweden, 35,000; Russia, 176,000; the other European States as much as England and Scotland; and the United States of America, 50,000 tons. The whole amount produced in these same countries at the present time (1865) may be set down in round numbers at 4,000,000 tons. And what should not be overlooked here is, that this great *increase* has been chiefly in England and America, the two great Protestant nations, and already the two great commercial nations, on which seems to hang the hope of the world's future advancement. The progress of iron manufacture in these two countries is worthy of remark. In 1796 Great Britain produced but 125,000 tons of iron; in



1825, 500,000; in 1827, 690,000; in 1852, 2,700,000. In 1827 there were taken and wrought from the American mines but 50,000 tons; in 1850, 608,460 tons, which, added to the products of Great Britain, gives an aggregate of English and American iron of 3,308,000 tons, or more than three fourths of the total production of the whole world.

Yet the threshold of the exhaustless mines of America is scarcely passed. Many of our great iron fields remain untouched. We may judge of the recent increase of the iron business from its progress during the last few years in Ohio and Pennsylvania. The value of the products of iron in Ohio has increased 100 per cent. in ten years; that is, from \$3,400,000 to \$6,700,000. The value in Pennsylvania, in 1850, exceeded \$20,000,000. in 1868 \$68,000,000.

It is worthy of remark, as a most interesting fact, that iron ores are nearly coextensive with the coal fields which have just been alluded to. These ores are distributed, more or less abundantly, over the same 160,000 square miles which contain the mineral fuel requisite for their smelting and preparation for use. If the supply of iron be the measure beyond which we may not extend our commerce and the industrial interests of our country, we need have no fears we shall ever find a limit. The supply is inexhaustible. We can scarcely conceive of a period so remote as to exhaust the supply. And England, too, possesses the substantial resources of a commerce more extensive than we can now easily imagine the world will ever require.

Again, the recent unparalleled increase of *gold* and *silver* indicates a stupendous increase of commerce. Money stands as the representative of every other commodity, and commerce can not be healthfully extended beyond the amount of this representation. The exhaustless mines of California and Australia have opened just in time to meet the demands of the coming age. They herald the introduction of a vastly increased international trade, and with such trade the introduction of an unprecedented advancement in national power

and aggrandizement. The production of gold and silver in the United States at the present time is estimated at \$64,000,000, distributed as follows: California, \$20,000,000; Nevada, \$14,000,000; Montana, \$12,000,000; Idaho, \$7,000,000; Oregon and Washington, \$4,000,000; Arizona, \$1,500,000; Colorado and Wyoming, \$4,000,000; New Mexico, \$500,000. Other sources, \$1,000,000. Notwithstanding the large exports of gold and silver during 1869 and 1870, the supply of the precious metals, it will be seen, is considerably larger, through the steady rate of production, than at a corresponding period a year or two before. It is evident, therefore, that the United States have the ability to resume specie payments without much longer delay.

The falling off in the product of placer mines has been more than met by the increase arising from quartz mining. This fact goes to prove the necessity for the introduction of proper machinery and scientific knowledge into the mining regions. Placer mining bears about the same relation to quartz mining, that primitive systems of agriculture bear to the scientific methods of modern times. Quartz mining is the hope of our future bullion supply. Scientific schools are graduating accomplished engineers, whose skill and energy, seconded by capital, will give to this kind of mining an impetus never before experienced. The specie currency of our country is increasing in a ratio heretofore unknown.

The whole amount of both silver and gold produced annually by all the mines in the world, in 1832, was but £6,000,000. It is now probably not less than £40,000,000. The amount of gold and silver coin now in circulation in the United States is stated to be \$241,000,000. The amount of coinage for a single year (1852) of gold, silver, and copper, was \$57,896,000. But the amount of circulating medium does, at the present day, and in the present mode of commercial transactions, by no means express the full representation of the *material* of the existing commerce of our country. Banks which, by means of a large paper currency, multiply the business capital of the country; bills of exchange which, in a similar manner, serve as a sub-

stitute for capital, and the disuse of military chests which formerly drew large amounts of money from circulation, virtually and largely increase the resources of trade.

The ancients were rich in gold and silver and precious metals, yet they were not, in the modern sense of the term, a commercial people. Their immense wealth in the precious metals consisted, not as at present, in a large circulating medium, but in ornaments and drinking vessels, temple-furniture and utensils, in shields and targets of gold, and the like. It did comparatively little to promote the commerce of that period, and as little to advance the general interests of society. The ancient Persians abounded in the precious metals and minerals beyond any thing we can at the present day well conceive. We read of the "Immortals" of Darius, a choice troop of 10,000 men, who appeared at the battle of Issus clad in robes of gold embroidery, adorned with precious stones, and wore about their necks massy collars of pure gold. The chariot of Darius was supported by statues of gold, and the beams, axle, and wheels were studded with precious stones. Hannibal measured by the bushel the gold rings taken from the Romans slain at the battle of Cannæ.

One is astonished at the immense amount of gold and silver and precious stones which were found by the early conquerors of India, Egypt, and South America—not so much as a circulating medium or a representative of trade, as in the hoarded treasures of temples, sacred utensils, and ornamental trappings. The riches of the ancients, like their learning and science, was of little *practical* utility. It had little to do with commerce or public improvement. It was scarcely known then as a lever of human progress, or as an angel of mercy to alleviate human suffering by a well-directed philanthropy.

Doubtless there was never a time when the power of *money* was made to contribute so essentially to the blessing and elevating our race as at the present time. It is not because we yet have *more* of the precious metals in use than the ancients had, but because we make a better *use* of them. California and Australia,



and all the other El Dorados, may pour their precious treasures into our land for years to come before we shall be "replenished" as was the land of Judah in the days of David and Solomon.

Though we may not have the means of arriving at accuracy as to the amount of the precious metals in use at that period, yet we have the means of knowing that they were *very abundant*, more so, doubtless, than in any age since. According to the usual calculation, not less 1,000 million pounds sterling of gold and silver were accumulated and handed over by David to Solomon for the construction of the Temple. After enumerating the immense sums given by the king as the spoils of war, and perhaps from the public treasury, David says he gave from his own private treasury 3,000 talents of gold and 7,000 of silver; and his captains and chief men gave 5,000 talents of gold, and 10,000 d'ams, and 10,000 talents of silver, and 18,000 of brass, and 100,000 of iron. The sum total left for this purpose by David seems to have been 100,000 talents of gold, 1,000,000 talents of silver, and brass and iron without weight.—1 Chron. xiv. 22.

Whatever may have been the exact value of the Hebrew talent, and consequently the amount contributed for this one enterprise, we have ample testimony that the aggregate was enormous; which sufficiently serves our purpose to indicate the abundant supply of gold and silver at that period.\*

We find this evidence in the account we have of the structure and furniture of the wonderful edifice itself. In nothing was the Temple on Mount Zion more remarkable than for the amount of gold and silver employed on it. This stupendous structure was "overlaid with gold." The floor of the house, the ark of the covenant, and the cherubims were overlaid with gold; and gold, too, covered the many and rich carvings on the walls and the doors; while the altar, and the mercy seat, and the numerous vessels and utensils of

\* A talent of gold is reckoned by Calmet at £5,475. Accordingly, 100,000 talents of gold would be, at £4 per ounce, worth £547,500,000; and 1,000,000 talents of silver worth, at 5 shillings an ounce, £875,000,000.



the Temple were of pure gold; as also were the tables for the shew bread, and the candlesticks and snuffers, and lamps, and the tongs, bowls, cups, and basins, the spoons and censers; the hinges of the doors both within and without; the flesh hooks, and all manner of utensils, vessels, and instruments in the Temple—they were all of pure gold.

And the profusion of gold and silver met in the Temple was but a counterpart of the riches of the royal household. The house of the forest, or the palace of Lebanon, shone with the same profusion of wealth. All King Solomon's drinking vessels, and all the vessels of the house of the forest of Lebanon, were of gold. None were of silver. Silver was nothing accounted of in the days of Solomon. Moreover, Solomon made 200 targets of gold and 300 shields, and a great ivory throne which he overlaid with the best gold. The amount of gold that came to King Solomon yearly was 666 talents, besides silver, and brass, and iron, and precious stones in abundance.

And we meet the same evidence, that ours is not the first age of gold, in the account we have of "spoils taken in war." Or go we back to the building of the Tabernacle in the wilderness—or to the time of Herod's Temple. "Herod's Temple was covered on every side with plates of pure gold." The Temple of Baal in Babylon was filled with golden vessels, the value of which is stated to have been \$100,000,000.

Enough has, perhaps, already been said to indicate that there exists a *material* for a future commerce to which we can see no limit. It were easy to show the same thing from a variety of other sources. Discoveries, inventions, and the timely appearance of *new substances* for barter and use, are destined to add much to the importance of commerce. Improvements in machinery—the invention of the cotton-jenny—the power-loom, and a great variety of labor-saving devices, have already produced a complete revolution in the great manufacturing world. A single person may now tend 1,088 spindles, each spindle spinning three hanks a day; or the whole, as tended by a single man,

producing 3,264 hanks each day. There are twirling in the two great commercial nations 29,000,000 of such spindles, 17,500,000 of which are propelled by British enterprise and energy.

Among the *new* substances which have of late become of so great practical importance in the business and traffic of the world we may enumerate *India-rubber* and *gutta-percha*, *palm oil* and *pea-nuts*, the *chea butter-tree*, and the *cow-tree*, the last four already constituting large items of English commerce with Africa, or promising a timely supply of articles, the demand for which is either increasing or the supply from other sources is failing.

Palm oil has already become an article of no inconsiderable importance in British trade. The annual imports already amount to nearly 40,000 tons, nearly equaling the entire export trade of the United States in pork, bacon, and lard. The demand for this article, both in Europe and America, is already great, and is yearly increasing. The refusal of the Arctic monsters fully to supply the means to light our streets and houses, and to oil the wheels of our machinery, together with the greatly-increased consumption of oil, have given an increased importance to this new article. And there is yet another source from which the increasing demand may be supplied, more promising, it is said, than even the palm oil. It is the *chea butter-tree*, whose oil could be furnished in greater quantities than that from the palm, if easy access were once opened into the interior of Africa. Not only does the butter-tree produce oil more plentifully, but the oil is much more valuable. And there is yet another source from which a large supply is likely to come. The little, insignificant *pea-nut* has suddenly risen in importance from its humble position in the urchin's pocket on a holiday, to speak boldly on 'Change, to figure on the records of commerce, and to be an element of light and motion and progress in the great world. In 1845, only forty-seven bushels were exported from the Gambia; during the year 1851 the quantity had increased to eight or nine millions of bushels. It may

now be twice that quantity. These nuts produce oil in great quantities, and of an excellent quality, and seem destined to occupy a prominent place in the records of a future commerce.

Confining our remarks simply to our own country, we find all the constituents of a great national trade—silver, gold, coal, iron, copper, lead, and zinc, but in the incipient state of their development, yet existing without known limits. The manufacturing energies and capabilities of the nation are but just begun to be employed, and the agricultural resources of the soil are but partially realized. Nothing but some sudden and fearful arrest in our prosperity can hinder our advancement in this line of influence beyond any thing before conceived. And when we shall have reached a point far in advance of the proud eminence on the seas which England now holds, and England shall have held on, in the even tenor of her way, we shall not have reached a goal beyond which our resources will not permit us to go.

Were we indeed to extend our calculations of the facilities and resources of commerce, and the prospect of its vast increase to Great Britain, we might speak with a still stronger confidence of the important part which this agency is destined to play in the future advancement of the world. We could scarcely overrate the importance to the civilization and progress of the world of the commerce of Great Britain at the present day; and we hail its extending reign over every ocean and continent as Heaven's pledge for the speedy emancipation of the world from the power of darkness and despotism, and the bringing in of a better day.

But we are at present interested in this already great and yearly increasing agency only as it is a mighty agency in the hands of Omnipotence to ameliorate the condition of man—to extend the blessings of civilization, free government, and evangelical religion over the whole face of the earth. This brings us to a few moments' contemplation of one of the pleasantest features of the whole subject, viz., the fact—

3. That the present commerce of the world is chiefly



in the hands of *the two great Protestant nations*; this potent agency has been given, by the great Controller of nations, to the two great branches of *the Anglo Saxon family*.

The Anglo-Saxons are at the present epoch of the world the chosen race through whom the great work of human progress is carried forward. They are the modern Israel, the chosen arm of the Lord for the elevating and blessing the nations of the earth. They are, as directed and used by the Almighty arm, controlling the destinies of the world. Their history is singularly identified with that form of Christianity which is the light and life of the world; with that higher order of civilization which is at the present age blessing the nations of the earth; with practical science and the arts; with the progress of common education; with the, at present, astonishingly increased power of the Press; with free governments; with the multiplied manufacturing interests of the present day, and in a singular manner connected with the useful minerals and precious metals. Coal, iron, lead, copper, and zinc, as well as gold and silver, are now very much in the hands of this extraordinary race. Indeed, I might have said at once, that all the principal elements of social, civil, intellectual, and religious advancement are singularly thrown into the hands of the Anglo-Saxons.

These things have given to that race a *power for progress* which no other people possess. They occupy a position now in relation to the world and its future progress very similar to that occupied by the ancient Israel. The chosen race of old incorporated in their body politic all those principles, truths, and institutions which made them in their day the *reforming race*. In proportion as their influence was felt on the nations about them, it liberalized and elevated those nations. Their religion, their form of government, their type of civilization, their cultivation of useful learning, were far in advance of the rest of the world. They were a model nation, and theirs was a model church. And what is yet more to our present pur-



pose, we meet unmistakable traces of the mind of the great Jewish law-giver, and of the institutions of the Hebrew commonwealth, in every free government now existing. The first idea we get of constitutional, representative government is that of the ancient Hebrew government, and we trace to the same original fountain every subsequent embodiment in civil codes of free principles. Ancient Israel was, and has been all along down through the history of all civilized nations, the lever in the hands of the King of the nations by which to raise our world from the debasement of civil and religious thralldom to the higher and holier elevation of civil freedom, social improvement, and a pure religion.

In like manner the present Anglo-Saxon empire appears to be chosen of God, and used as the great agency by which to carry out his rich purposes of mercy to our fallen world. We have seen how, by the singular arrangements of Providence, all the principal elements of advancement have been put at the disposal of this people, and how at the present moment they are using these powers to carry out the destined purposes. And in nothing does it appear more conspicuous than in the fact, that the *commerce* of the world is so effectually thrown into their hands. This is the very means by which extension, influence, and permanency are given to the extraordinary advantages which England and America possess to bless the entire world.

And should the idea recently broached by a reverend lecturer in England (Rev. J. Wilson) prove to possess as much truth as it does interest, viz., that these same Anglo-Saxons are none other than the veritable descendants of Abraham, a large remnant of the "Ten Lost Tribes," this will cast a new charm over the history of this extraordinary race, and confirm our already sanguine hopes that this people, whom we have called the modern Israel, shall bless the earth far more abundantly than their renowned progenitors ever did.

We are scarcely in danger of unduly magnifying the fact that the mighty power of modern commerce is so essentially confided to the two great branches of this

singular family. Through this widely-extended agency their institutions are being introduced among all nations ; their language, which is a store-house of history, of science, of various and useful learning, and of the Protestant faith, is diffused to the remotest corners of the earth ; their improvements in all the useful arts of life are revealed, and a thousand incitements to a healthful progress are supplied to those who still sit in a lower region of human advancement.

How busily at work are the great powers of Nature to carry out the great purposes of beneficence for which the world was made ! The rich treasures of the mine ; the ever-twirling spindles of the manufacturer ; the ceaseless blows of the mechanic ; the unfailing productions of the soil ; the swollen sails of commerce, are all busy and combined to work out the great purposes of Divine Benevolence to our apostate world. We will thank God and take courage. He will do all his pleasure, and none can stay his hand. Let the holy aspirations of our souls, then, be to bear some humble part in this great work. May the activities of our lives so harmonize with the ever-onward, never-retreating, never-miscarrying movements of an all-controlling Providence that it shall be found, at the great day of final account, that we have not lived for naught

## CHAPTER XXXVII.

**GOD IN CREATION.** The Vastness of the Material Universe. Boundless Space full of Worlds. How Governed. Forms of Matter. Animated Matter. The Minute Adaptations and Arrangement. The Eye, the Ear, a Joint or Muscle. The True Account of Creation a Revealed Truth.

WE have, in the preceding pages, seen the Divine agency constantly at work in the control of all the affairs of this world. War and peace, wealth and poverty, plenty and famine, pestilence and prosperity; the wickedness of the wicked and the benevolence of the good; inventions, discoveries, the pursuits and learning and the researches of science, have, each in a manner to excite the admiration of the most heedless observer, been so controlled by the All-guiding Hand as to work out the one great design for which the world was made.

With great propriety we might, at the outset, have directed attention to the mighty Hand as engaged in creating, out of nothing, the inconceivable amount of material from which this our globe, and all the countless number of worlds that fill immensity, are made, and as employed in the construction and fitting up for habitation every sun that shines, and all the systems within systems that compose this great universe.

Let us now, for a few moments, enter the laboratory of the GREAT ARCHITECT, and behold him speaking into existence, and then molding, by his plastic hand, the myriads on myriads of shining worlds that fill up the starry firmament. As we see world after world spring into existence, and fitted up and furnished with all the riches and resources and beauties which can display the wisdom and benevolence of the Architect, and meet the wants and gratify the tastes of the occupant, and each, in obedience to the Power that made it, entering, in its respective orbit, on its annual rounds, and could we then, from one cycle of time to another, have watched

the creative process from the "beginning," and have seen systems after systems, and clusters of systems after clusters, formed and fitted up for habitation till boundless space was full, we should find ourselves in a position to behold and wonder, and praise the great Maker of all things. In no other way may we see the Creator so completely invested in all the attributes of INFINITY. It is impossible that we should follow the creative Hand as he goes on filling all immensity with his works; for no chart has mapped them, no eye—no telescope has reached them. Yet, as we launch forth into the boundless fields of ether, and attempt to reach the palace of the great King, we shall at every step have occasion to contemplate with new wonder the power and wisdom and goodness of him who fills immensity with his presence, and whose dwelling is eternity.

We shall speak of the *origin* and the *vastness* of the material universe, and of some singular and interesting features which characterize the Divine workmanship.

Creation is an event of stupendous magnitude. Man can do nothing like it. He can not make the remotest approximation to the production of any thing out of nothing. He may give existing matter new forms and aspects—may play a great variety of changes on it—may make an article of what he finds already made, but he can not call into being the most insignificant thing—not the merest mite that floats in the air. This transcends the power and skill of the wisest and mightiest of mortals.

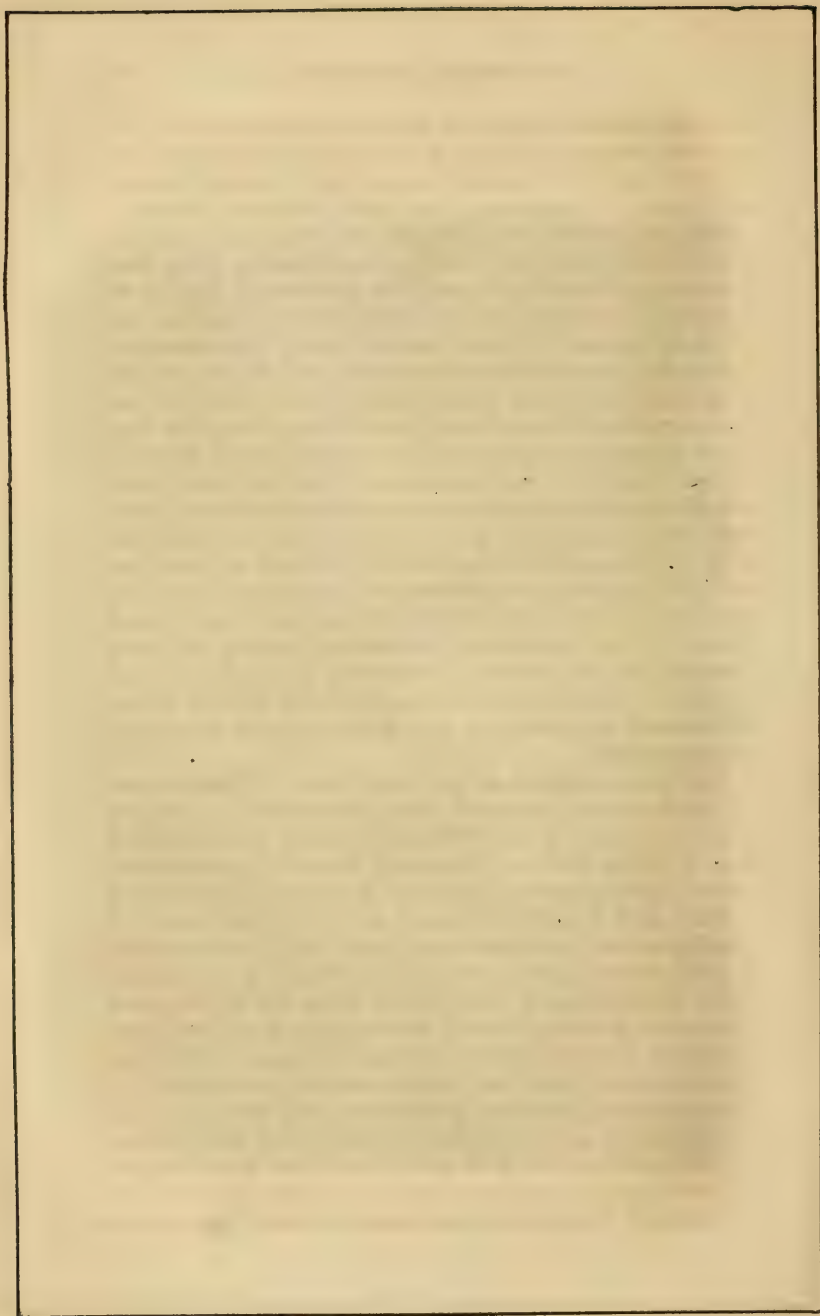
That is a divine skill, an almighty power, that can produce one of the little shining insects that beset our path—that can make a bird, a fish, a quadruped, and make them live, move, and breathe—that can produce a tree, a flower, a peach, a strawberry—that can call into existence one of these little smiling hills, or yonder lofty mountains or yonder mighty ocean. That is Omnipotence, which, by a word, could call a *world* into being.

To speak into existence such a globe as this—to create all its material out of nothing—to form the great machine and set it in motion, and so to adapt



STARRY WORLD





such an endless variety of parts, that there should be no interference, no clashing or jarring of one thing with another—to give universal laws, which should subject all things to obedience, the angry floods of the wide ocean, the rolling thunder and the vivid lightning, as well as the minutest insect or the merest mite that floats—to form all the endless grades of *life*, from rational, accountable man down through all the degrees of animal life, till you arrive at the uncertain boundary that divides the animal and the vegetable kingdoms, and then down again through all the various grades of life in the vegetable kingdom, from that plant which recoils from the rude touch, as if sensible of an injury, to the substance of which you doubt whether it be a living vegetable or an inanimate mineral—these things, to go no further, afford such a display of the peculiar grandeur of the work of creation, and of the power and wisdom and goodness of the Creator, as should ever call forth our admiration and praise. How wonderful, how far surpassing all other wonders, in the material universe, is the wonder of creation! And how deeply ought such a view of things to interest us, who are but parts of this admirable workmanship!

But the wonder does not stop here. What are we to think of the power of His arm which, by a single fiat, originated with perfect ease such a stupendous and glorious body as the SUN? the solid contents of whose matter exceed those of the earth by nearly a million and a half of times (1,435,000), and gave it a fixed position in space—subjected this inconceivably huge mass to laws, every one of which it obeys with more exactness and promptitude than the whirling top obeys the mandate of the boy—made it the common center of a great system, and set the planets revolving about it—tied them, as it were, within their orbits, by the unceasing power of gravitation, and these, in their turn, having satellites or moons revolving about them.

But we must not pass on till we have paused a moment to try if possible to form some approximate idea, at least, of the stupendous *mass of matter* that forms

the center of our system, called the sun. I have called it an inconceivably huge mass—one and a half millions of times greater than the globe on which we tread—one thousand times larger than the mighty Jupiter, the largest of all the planets, and eight hundred times larger than all the planets, satellites, and comets which belong to the solar system, though the quantity of matter that they contain is vastly beyond what we can well conceive. Indeed, I am in doubt whether we are in the habit of conceiving that the *whole universe* contains *so much* matter as really exists in that single fixed star which we call *our sun*. I doubt whether imagination in her loftiest flights, and fancy in her most extensive excursions, is able to survey so much material as is contained in the sun. I mean that we are not in the habit of thinking there is so much matter existent in all the heavenly hosts combined. What must be the magnitude of that body which, though ninety-five millions of miles distant, yet appears to the naked eye no larger than the moon, a body but a few thousand (240,000) miles from us? Simply, the *diameter* of the sun would reach four times the distance from us to the moon; and its circumference—it would require a man, traveling at the rate of thirty miles a day, two hundred and seventy years to traverse its mighty round; or to circumnavigate it at the usual rate of sailing, would consume ninety years.

But I have not yet passed the threshold—not yet entered the outer court of the star-spangled concave of the palace of the great King. I have simply descried, through the key-hole, a single one of its glittering gems. Around this we see sparkle, as with borrowed light, a few lesser luminaries—so few, indeed, that if they were blotted out from the face of the vast vault of heaven, if all the immense quantity of matter of which I have been speaking were annihilated, the spectator from another quarter of the universe would not miss them. I have only been speaking of the *solar system*, which we must bear in mind is but *one* of a countless number of systems formed and suspended in mid-space by the same wisdom and power, and set in



motion by the same hand, and propelled forward with the same uniformity and grandeur.

If we had no more here to contemplate than the *extent* and the *magnitude* of the Creator's works, we could never cease from our admiration.

Were we to attempt simply to *count* how many worlds, like this our earth, there are, and were we to number one every second of time during our three-score years and ten, we should die in a good old age before we had more than begun to count all the shining, rolling worlds that have received their origin and first impetus from His hand. A single glance at the heavens of a cloudless night will fully justify the remark I have now made.

You can not count the suns and worlds that shine in the arch of heaven. We call them stars and planets; but few of them are so small as the globe we inhabit, and most of them a hundred or a thousand—and some, as the fixed stars or suns, millions of times larger.

How stupendous and magnificent then is the work of creation, and how wise, mighty, and worthy of all admiration the Being who created such a universe!

I allude now only to the vastness of the *material universe*, and would here direct attention to the exceedingly interesting fact, that the Bible is the only authentic source of information on this subject. The simple assertion: *In the beginning God created the heavens and the earth*, has conveyed more correct information to the mind of man on the creation of the world than all the reveries and speculations that have been broached on the subject, from the creation of the world to the present time.

I have said that the *naked eye* can discover a *countless* number of worlds. But by means of the telescope this number is increased beyond conception; and never has there been constructed an instrument of so great a magnifying power, that, after having discovered a new field studded thick and sparkling with worlds beyond the limits of previous vision, it did not leave beyond these limits certain luminous spots, which, with a telescope of a yet greater magnifying power, would, with-

out doubt, prove to be fixed stars, which are, in their inconceivably remote fields of space, suns that enlighten and govern their own respective systems.

Though the material universe is not absolutely *in finite*, yet it so far transcends all our means of measuring its magnitude that it is practically infinite to *us*. Our vision, or any aids that human invention has yet afforded to vision, can not survey the boundless fields of space and take cognizance of all the rolling, glittering balls that drive their furious cars through the illimitable paths of ether. Nor can imagination traverse those boundless realms and report the number or the magnitude or the magnificence of suns and worlds far, far beyond where vision has yet traveled; nor does our arithmetic extend far enough to enumerate those myriads of specks which, on a nearer approach or a further investigation, are found to be worlds.

Or you may get some approximate conception of the vastness of the work of creation in another way. Suppose yourself standing at the center of our system—at the sun. Turning your back on this glorious luminary you travel outward, first traversing the space occupied by the solar system. At the distance of 37,000,000 miles you will cross the path of the first planet. Stop a moment on this circular road and your attention will be arrested, and, if you approach too near, you will be ground to powder by the terrific velocity of a huge fiery red ball, 3,200 miles in diameter, of twice the density of this earth, and flitting by you at the fearful rate of more than 100,000 miles an hour, or 30 miles a second. This is the planet Mercury.

You pass over a space nearly as great (31,000,000 miles), and another vast body, in size like our earth, rolls past you at the terrific rate of 80,000 miles an hour, or 22½ miles per second. This is Venus, which is our mild and brilliant morning and evening star. Pass on 27,000,000 miles more and you cross the orbit of the earth. You have now traveled 95,000,000 miles, which, were you traveling in a steam car at the rate of 20 miles an hour, would require 550 years to accomplish, and you have not yet gone one twentieth of your jour-

ney to the outermost verge of the solar system. The power of steam, at the rate mentioned before, will not take you there short of 9,000 years more. I take note of these distances for the sake of directing attention to the immense *space* occupied by the celestial bodies, and thereby illustrating further the *immensity* of the universe.

But there is no time to linger; 9,000,000 miles bring you to the path in which Mars runs his fearful rounds; 350,000,000 miles more bring you past the orbits of scores of small and newly discovered planets, where you stand in full view of the mighty Jupiter, the largest of all the planets—1,400 times larger than our earth—89,000 miles in diameter, and whirling by you at the rate of 30,000 miles an hour. Your next stage is 411,000,000 miles which, by steam, you may perform in 2,345 years—or the whole distance from the sun in 4,600 years. This brings you to Saturn, with his seven moons and two magnificent and brilliant rings, a planet a thousand times larger than our earth. You are now 906,000,000 miles from the sun. Double this distance, or add 900,000,000 miles, and you are brought to Uranus; and double the distance now attained, and you stand in full view of the more recently discovered Neptune, the outermost known limit of the solar system.

You have now traveled over a space of 2,862 millions of miles from the sun, your starting point. A circle drawn with this almost inconceivable radius (which would be but half its diameter) would only inclose the space occupied by one of a series of systems as numerous as there are fixed stars or suns.

Already have you advanced so far, that the sun, from this remote point, would appear only as a twinkling star, scarcely in magnitude larger than our morning and evening star. You therefore find Uranus to have six moons which supply his deficiency of light.

But you must proceed. You have now traversed but a speck of space when compared with that occupied by the whole universe. Suppose no space to exist between the outer boundary of our system and the outer limits of the next in order (which is an improb-



able supposition), you would then have to travel over as many such enormous spaces as I have just conducted you through as there are stars in the heavens, until you should arrive at so distant a point in boundless ether that our sun should appear only as a little twinkling star—and then onward, till, in appearance, the whole solar system had dwindled to a mere point, so that though our sun would be *seen* thence, as those distant stars are seen by us, yet its light would appear to be blended with the combined light of all its planets, the whole, at the immense distance, appearing to the spectator no more than the twinkling light of a single star, though more than ten billion eight hundred millions of miles (10,800,000,000) measure the circumference of the space included in our solar system.

But we may not stop here, though the uttermost sketch of our conceptions in reference to the vastness of matter will scarcely permit us to advance.

Direct your eye to any particular portion of the firmament and you will discern twinkling rays of light which, on a steadier inspection, you will discover to be stars also. And as you gaze further you may perhaps see, lying beyond these, certain luminous appearances, like our milky way, of which, by the naked eye, you can determine nothing. You call the telescope to your aid. The flickering ray now becomes a full-orbed star, and the little luminous cloud a mighty group of suns and worlds. And now a new field is laid open *beyond* the former limits of vision. Other twinkling rays and luminous appearances are brought into view, which, with a glass of greater power, would with equal ease be resolvable into stars. And so you may go on increasing the magnifying power of your instrument, till you find yourself looking through Herschel's forty-feet telescope, and commanding the inconceivably vast area of 10,000 billions of miles, within which have been discovered no less than 3,000 of these nebulae, or clusters of suns, some more magnificent and extensive than the milky way, and containing by computation three billions of worlds. Yet you arrive at no limit here.



*Beyond* this, again, are other similar clouds, which, with a larger telescope, would no doubt be resolvable in the same manner.

Such observations have convinced astronomers that the millions of stars which inhabit immensity are not scattered at random, or in any way *diffused* in space, but collected in *clusters*. How numerous these clusters are, or how many stars are contained in one of them, we can not tell. Space seems full of them. Every new magnifying power introduces us to new clusters; and beyond these still, lie luminous specks or *star dust*, which, no doubt, still larger instruments would resolve.

Again, so immensely remote are some stars, that, when viewed by the naked eye or through an ordinary telescope, the light of two or more appear *blended*, yet when plied by some modern instrument of great power, are resolved into two, three, or more, which are separated by a distance of many millions of miles, and differ in color, motion, and dimensions.

But to complete the illustration, we must bring into the account the *relationship* of the heavenly bodies. Not one is left to wander in space a solitary fugitive. All are chained together by the invisible power of gravitation, and the whole chained to the chariot wheels of the Eternal King; moons revolve about planets, planets about suns, and systems about systems, clusters of systems about their common centers; and then, grand beyond all human conceptions, these mighty clusters rolling on as one system, with inconceivable grandeur, and in an orbit that beggars all arithmetic to calculate and the loftiest imagination to compass, rolling on about the great center of ten thousand centers—about the capital of Jehovah's boundless domains—about the throne of the Eternal Mind.

We have referred to the mysterious power of *gravitation* as the great governing principle by which God controls the endlessly diversified and inconceivably numerous and immense bodies which he has made. The thought should be pursued, admirably illustrating

as it does the stately goings forth of the Invisible One.

The inquiry must often have occurred to every one, How can even Omniscience govern his infinitely vast and endlessly varied dominion, either of mind or matter? Certainly He never could, except it were by a consummately wise plan. Such a plan He has. He accomplishes all his purposes, however vast or minute, by a certain influence emanating from the grand center, and holding every object to be governed, even the most remote, as completely in its place as if it were founded on an everlasting rock. In the material world this influence is called the *attraction of gravitation*. What it is we do not know. Yet how it acts is a matter of daily experience and common observation. It has one general law, which is, that *large bodies uniformly attract smaller ones*, and all are drawn toward some common center—every thing on the face of the *earth*, or within its influence, as the moon is drawn toward *its* center, while the earth and her sister planets are drawn with irresistible force toward their great body, the sun. And the solar system, with innumerable clusters of kindred systems, may be drawn toward and carried about some grand center, perhaps the throne of the Eternal. By this simple principle perfect harmony is preserved among as many worlds as there are stars that shine in the heavens. Dislocate on the earth the least particle of matter, and the moment you withdraw the force which produced the disorder, so perfect is the government to which it is subject, that it will instantly resume its place. Or if by any external force a world could be wrested from its orbit, withdraw the violence and it would instantly return to its post and perform its annual round. Every particle of matter has its law by which it is controlled. Even the most insignificant mite that floats on the air is as completely controlled by the influence alluded to, as if it were suspended at the end of a cord which you hold in your own hand. Nothing can exceed the perfect harmony which reigns throughout the whole material creation. Though so vast and

complicated a machine, yet once set in motion by a Divine impulse, there is not a single jar or disorder even in its minutest or remotest parts. It is self-moving, self-correcting, and self-sustaining. By its admirable operations are accomplished all the wise and benevolent plans of Providence. But when you come to inquire after the secret by which so many wise purposes are accomplished with such perfect ease and certainty, and apparently by so simple means, I have only to refer you to the wonder-working power called attraction—that which forms a bond of union between different bodies known as the attraction of gravitation, and that which holds together the different particles of the same body, termed the attraction of cohesion, the latter, probably, but a modification of the former. Now destroy but this one principle, a principle so simple, so common, that you scarcely think of its existence—cut but this chain which binds worlds to worlds or that unites one minute particle of matter to another, and the whole material universe would be thrown into anarchy and return to chaos. Systems would be dashed on systems and worlds on worlds, and this beautiful universe, now smiling in all the loveliness of order, would present but one vast immeasurable heap of ruin—one great Aceldema of confusion. Nor would the desolation stop here. Every separate mass of matter would crumble back into its original dust of nothingness. All would be dissolved into one dismal chaos.

So much depends on this one principle of attraction in this material world. All organic bodies, whether of men, animals, or planets—all material substances, would not merely cease to act and perform their respective offices, but they would cease to be. But to return.

In the survey taken above we begin to experience something of that confused apprehension which is incident to any attempt of ours to comprehend *infinity*. The mind here falters. The imagination is not wont to take a loftier flight. Her wings are not fledged to soar beyond the regions where I have conducted you.



Her spirit sinks within her as she approaches those misty regions—that “terra incognita” of illimitable space.

What I have said must be taken rather as a *specimen* of the vastness of the work of creation, than as any *description* of it. In our calculations of magnitude we have not gone beyond the visible heavens—not beyond the reach of the unassisted eye. But if you must traverse, in order to survey the whole amount of *matter*, as many such systems as by the aid of the largest telescope yet constructed should open before you, how would every power of mind and imagination recoil from such a calculation!

What a sublime and magnificent event, then, is creation! Had the great Master-builder of this mighty fabric, instead of constructing the *immensity* of creation, of which we have been speaking, made but a *single world*, that would seem enough to enlist all our praise and admiration. But when we attempt to measure the *magnitude* of the work, we are indeed lost in wonder. It transcends all our present conceptions.

But we have no need to confine ourselves to the *extent* and the *vastness* of the material universe. We may return from a vision so grand and bewildering, and select a single world, and look for a moment into its structure and furniture. And to whatever minuteness we might here descend, we should see no less reason to admire the skill and power of Him who spoke all these things into existence.

Take the earth we inhabit for an example. Whence originated this bulk of matter? How and by whom has this rude material been molded into such an endless variety of forms and characters? Who first gave our ball its *impellent* force that it should perform its revolutions round the sun, and thereby produce the vicissitudes of the seasons? And who set it whirling on its axis, thereby producing the changes of day and night? Whence vegetable and animal life? Whence those uniform laws of life and of matter by which alone can be secured to man and to the world the harmony and security without which peace and happiness would



be strangers here? Or, would you see the more admirable workmanship of the Almighty Hand, you may trace it out in some of the *minute* formations of creation. Examine one of those hundreds of animalcules that inhabit a single drop of water, and you will here find the most inconceivably small mite to be a living, moving, breathing substance; and you can have no doubt that it eats, drinks, and digests like an animal of a thousand times its size. It then must follow that this little speck of creation, so small as to elude the vision of man, is furnished with lungs, blood-vessels, digestive organs for the purposes of life, and a great variety of muscles for the purposes of locomotion.

What a nice and skillful piece of workmanship it is! There is nothing like it. It is inimitable.

But our admiration of the physical creation must not stop either at the vast or at the minute. It is called into exercise into whatever department of nature's vast magazine we look. We can never cease to admire the ten thousand ADAPTATIONS which meet the eye at every step of our examination as we advance.

But we shall not now attempt to enter upon this illimitable, and, to all the lovers of nature's works, this most enchanting field of investigation. It will serve our present occasion only to say, in general terms, that *every thing is most nicely and accurately fitted to its place and to its fellow*. Had any thing short of divine and infinite wisdom undertaken to construct and *to put together*—for there is, after all, more in the *disposition* of matter than in the creation of it—more in the *arranging* and the placing of things so as to accomplish certain desirable purposes, than in the mere abstract production of it—had any thing short of infinite wisdom attempted to construct and put together such a mighty and complicated machine as this world, a thousand mistakes would have been committed; a thousand things that should have been done would have been overlooked, and ten thousand failures to *adapt things one to another*.

An eye might have been made with all its present exquisite workmanship of fluids, lenses, delicate mem-

branes, its thousand little invisible muscles and all its nice proportions, and yet not be *adapted* to the external air, or without a communication with the brain, and an eye would be of no more *service* as to the purposes of vision than a marble or a ball of wood. In like manner an EAR might be constructed with all its present inimitable architecture, and yet in some minute and undiscoverable particular it should not be exactly fitted to vibrations of the atmosphere, and it would be of no sort of utility in hearing. The most trifling failure here would forever shut out from man every species of sound.

The least deviation or error in the construction of a *joint* or a *muscle*, or the derangement of a blood-vessel, or the malformation or mal-location of some little bone, though the deviation may be so very minute as entirely to elude the most scrutinizing inspection of the wisest artisan, yet be such as to unfit man for most of the duties and enjoyments of life. The most consummate skill of man scarcely bears a comparison with the lowest works of nature's God.

These may serve as examples. We should find no end to tracing illustrations of this character. We can see and understand but very little of the wisdom and the ways of Omniscience as displayed in the works of creation; but we can see enough to excite our highest admiration, and to afford us themes of never-ending study and inexhaustible knowledge.

But whence opens this inexhaustible and most interesting fountain of knowledge? I hesitate not to say, that the only true account we have of the creation is a matter of revelation. I am aware that much is known of the details of the works of creation which has been derived from legitimate deduction and investigation. The laws of nature, the ordinances of heaven, have been discovered and examined, and a thousand just and useful conclusions arrived at which are not matters of detail in the Bible.

And I am equally aware, too, that where there is not a knowledge of this book of books, there is no correct knowledge of the origin of the world or of the

universe—at least, no more of this knowledge than may have been indirectly derived from Divine revelation. There can be no doubt that the only correct ideas on this subject have been derived from that source. Of this we need not a stronger proof than the fact, that every account of the origin of things found in heathen mythologies is puerile and absurd in the extreme.

We had designed to do something more than merely to allude to the extravagance and absurdity of Pagan Mythology, both ancient and modern. Their *contracted* notions on the subject of the material universe are pitiable indeed. They scarcely entered the vestibule of natural science as taught to, and may be acquired by, every child now. Even Solomon, in all his glory—and yet he was a wise man, and penetrated into the recesses of nature far beyond all the ancients, and he was a true philosopher, far in advance of his age—even Solomon could not have known much as to the real magnitude and grandeur of the universe. He supposed the earth to be a plain, very limited in its dimensions compared to what we know it to be, and the sun a little luminous body that revolved about it, and the stars so many little dazzling lights hung out of the blue azure above for our profit or pleasure. The idea of a universe of worlds, of infinite space being full of suns and revolving globes, could never have entered his mighty mind. The idea, then, had never been broached.

We have unconsciously reserved but a brief space for our last general topic: certain characteristics or remarkable peculiarities relating to the architecture, arrangement, and perpetuity of the great machine called the Universe. We name but three:

1. The self-sustaining, the self-continuing, and self-repairing power of all created things. The great Architect did not simply create and arrange and set in motion the great machine, a wheel within a wheel to an infinite series, and then leave the whole an orphan to an irresponsible destiny. He made provision, in the very nature and construction of the machinery itself,



for its continuance. Seeds, committed as faithful messengers to the winds, or strangely latent in the earth, secure the perpetuity of vegetable life. An innate passion or instinct perpetuates the animal kingdom; and even in the mineral kingdom we meet the same restorative energy. What falls to decay in one part is gained in another. So constant and perfect is the restorative process throughout the whole vast range of creation, that not a part can be wanting. And we might extend the general idea to the provision which has been made for the repair of what we may call *animal friction*—all wear and exhaustion of parts from use. To meet this constantly-recurring demand, the earth is covered with a plenteous vegetation, and in such variety as is suited as *food* to every species of animal. How beautifully is every thing adapted to the habits, tastes, and bodily formations of every living thing!

And, in like manner, an admirable provision is made for *the repair of injuries*; mutilated parts are restored; what is taken away by violence or disease is, within given limits, replaced. Is a bone broken—a mass of flesh torn away—a blood-vessel fractured—a joint, muscle, or sinew injured, nature enters on an immediate process for a cure. And, what is worthy of special admiration, nothing is so *minute* as to escape the eye of the great Architect. Not a wing of the minutest insect is mutilated or deranged, but an ever-busy and watchful Providence is instantly at work to adjust and repair it.

That God should thus be able to superintend the vast system he has made; to care for all his creatures; to provide for all their wants; to exercise the most minute and parental care over them; to repair all injuries done to the least of them; to provide for the self-propagation and perpetuation of every species, however insignificant, is a work more intricate, minute, and immense than it is possible for us to conceive.

2. We may name here, as another peculiar characteristic, the astonishing *self-productiveness* of many



species of vegetables and animals. Here a wide and interesting field opens before us, which we shall pass by at present, but into which we may attempt an entrance in a future chapter. We simply remark, at present, that there are other reasons for the almost inconceivably great productiveness of nature besides the propagation of the species. The vast surplus is, undoubtedly, designed as food for other species.

3. *Variety* is another remarkable characteristic of nature's productions. This feature seems to pervade every thing. You find no two things *alike*. As far as investigation has reached, this is strictly and literally true. Not two leaves in the forest—not two blades of grass or two roses—not two peas are alike. Not two birds, or fishes, or quadrupeds—not two human countenances are alike; and, as far as known, the same principle pervades the great universe. Not two worlds are alike. Some are round; some more or less elliptical; some ornamented with rings or belts, each presenting some specific mark to distinguish it from another. It is indeed an interesting thought, that the same love of *variety*, in all probability, characterizes the whole of the Divine economy. But we reserve this thought for a future consideration.

What an idea does such a view of the material world give us of the beauty and sublimity of celestial scenery! Always varying, always new, and, as the human mind is purposely constructed so as to love variety, always pleasing. How kindly has the Author of our being adapted his ways and his works to our wants, by so constructing all things around us and within us that, if we do not contravene his will, or do violence to our natures, we may be happy here and hereafter.

4. The wonderful skill of the *Architect* is singularly displayed in the fact that such an endless multiplicity of objects should be formed out of so few and such simple elements—objects so strikingly and essentially different from one another as to seem to have nothing in common. We meet substances as different as charcoal, the diamond and the rose, combined essentially

of the same elements, yet how different! Wonderful indeed are the works of the Lord! his hand is mighty, his skill exquisite, and his goodness pervades the whole. "The works of the Lord are great, sought out of all them that have pleasure therein."

## CHAPTER XXXVIII.

The Prodigious Productions of Nature. Extraordinary Productions. California Products. Second Blossoms. Successive Crops.

WE turn now from the vastness of the material universe—the immense *quantity* of matter which the great Creator has made—the inconceivable multitude of His works, and shall in the present chapter attempt to “search out God” in *the superabundant productiveness* of Divine Beneficence, as constantly met on the surface of our own planet. We shall here, too, at every step, discover the workings of the wondrous Hand.

Creation, as has been said, was a stupendous event. And not the less wonderful is that continuous exercise of Omnipotence which so timely and so richly replenishes the earth with all things needful to the sustenance of animal life, and to the comfort, the luxury, and progress of man. It is for man chiefly that the earth is so garnished with beauty and filled with riches—for man’s present enjoyment, for his expansion into a higher life, and his more glorious existence in a future state of being. God has made the earth to bring forth abundantly, and filled the mountains with rich ores and precious stones, and richly replenished the sea with life, and stocked the crust of the earth and the air with living creatures, that he might the more profusely bless his creature man. “The earth is full of His riches.”

In reference no doubt to the vast mineral and vegetable wealth which the great Benefactor has provided for man, and which ought to call forth unfeigned praise and thanksgiving, Moses speaks of the “precious things of heaven”—the “dew”—the “deep that croucheth beneath”—that is, the wonderful arrangements made for watering the earth—the “precious things brought forth by the sun”—the “chief things of the ancient mountains”—and the “precious things of the everlast-

ing hills." All nature, teeming with life, and superabounding in vegetable and mineral productions, delightfully indicates the profuse benevolence of God toward his creatures.

We are wont to speak with thankfulness, and well we may with wonder, of the productiveness of a *single year*—of the rich provisions which Providence is constantly making for our sustenance and comfort. This is well; for it is in Him that we *live* and *move* and have our being. It is pleasant to contemplate the bushels from a single acre, or the various products of a single farm—barns well replenished—store-houses laden with the rich products of a year. It is pleasant to look in upon a well-stocked market and to see in such profusion the needful supplies of our daily wants; or to survey in some vast depository of the mechanical arts, or the dépôt of the manufactory, the immense wealth which has been produced by the handicraft of man. There is much in such an exhibition to admire. But how infinitely short does this fall of the admiration we feel when we but cross the threshold of the great laboratory of nature, and catch but a glimpse of the profuse productiveness of creative goodness, as seen in the *grand aggregate* of nature's riches—the vast amount of animal, vegetable, and mineral wealth which God has diffused through the whole earth for the service of man. We would therefore, for a few moments, cut from our moorings as pensioners on a yearly bounty, and leave behind (though by no means forgotten) mere local, transient, and personal blessings, and launch out upon the ocean of the Divine beneficence. We shall thus see God as the Provider of his great and varied family.

We begin with the animal kingdom. All nature teems with life—the land, the sea, the air, "and the waters brought forth abundantly after their kind, and every winged fowl after his kind." Throughout the whole vast domains of the animal kingdom there is met a characteristic profusion of life. Every leaf of the forest, every drop of water, every portion of the atmosphere, is instinct with life. And not the less extraordinary are the provisions made for the perpetuity



of all the living tribes, so that the earth shall be kept continually stocked with successive generations of living creatures.

The extraordinary productiveness of the finny tribes of the great ocean is admirably expressed by the term, "the abundance of the sea." The fecundity of many kinds of fish is amazing, and quite incredible except to such as have made researches into this world of wonders.

An examination of the roes of various kinds of fish furnishes results that will give us some faint conception of the "abundance of the sea." The roe of a cod-fish has been found to contain nine millions of eggs; of a flounder nearly a million and a half; of a mackerel half a million; of trenches three hundred and fifty thousand; of a carp, from one to six hundred thousand; of the roach and sole, a hundred thousand; of herrings, perches, and smelts, twenty and thirty thousand; lobsters, from seven to twenty thousand; shrimps and pawns, about three thousand. One can easily give credence to this enormous productivity of the ocean tribes who has ever witnessed the immense shoals which sport in the ocean, or been a spectator of the great draughts of fishes amounting sometimes to hundreds of thousands which are taken in a single day.

Indeed, what profusion of being is displayed throughout the wide watery realms of the ocean! What varieties, what multitudes of animals; what wisdom and goodness of God in thus making the wide domains of the sea the great store-house of life! The quantity of life which inhabits the waters is enormous, if regard be had only to the larger animals. But the moment we descend to the endless varieties of animalcula life the quantity is enhanced beyond all conception. The sublime discoveries of the microscope have revealed new worlds of life—countless millions of minute beings peopling almost every drop of fluid. The late discoveries of Professor Ehrenberg are perfectly astounding. He has brought to light the existence of *monads* which are not larger than the 24,000th part of an inch, and which so thickly inhabit the fluid as to leave in-

tervals not greater than their own diameter. Hence he estimates that each cubic line of fluid, a space about equal to a single drop, contains 500 millions of these minute beings, a number nearly equal to the present population of our globe. And all these inconceivably minute atoms of vitality are completely organized animals, with appropriate organs, blood-vessels, and powers of motion.

Of the endless variety and exhaustless profusion of the insect tribes, the discoveries of naturalists have already justified the estimation that there are not less than 100,000 distinct species. Wherever life can be sustained we find life produced—in the scorching sands of the equator, in the icy realms of the poles, on the lofty mountain summits, in the dark abysses of the deep, on every leaf of the forest, in every cavern and secret place of the earth, not a drop of the stagnant pool which does not afford a play-ground for millions of sporting tenants. The productiveness of most of these infinitesimal tribes lies beyond the reach of human ken to penetrate. But, judging from what we know of the immense fecundity of those which do fall within the range of at least microscopic vision, and knowing that productiveness is in general much in proportion to the magnitude of the animal, we can scarcely mistake in the conjecture that the productivity of these invisible races is beyond all calculation.

The flesh-fly furnishes another illustration. One female will give birth to at least 20,000 larvæ, and a few days is sufficient to produce a third generation. A single *house-fly* is said to be capable of producing in a single season more than two millions. So prolific are ants in South America that, if left to themselves, if not made the food of various other species of animals, "our whole planet," says a traveler, "would in a short period become a gigantic ant's nest." If every tortoise egg yearly deposited in the sands along the rivers of South America were allowed to lie unmolested and to bring forth a young one, 100,000,000 it is estimated would be added annually to the original stock. The Indians and various kinds of animals using them

plentifully as food so diminish their number as to keep them within a tolerable limit.

Or take the common rabbit for an example. Rabbits bring forth their young seven times a year, and often eight at a time. One pair therefore *may* increase, in the space of four years, to the amazing number of 1,274,840, so that if they had not many enemies, they would soon overrun the whole face of the country.

But for this singular economy just alluded to, we might indulge a well-founded apprehension, that the earth would soon be so overrun with animal life as to make existence itself an insufferable burden. A few of the more prolific species would each completely monopolize the whole earth, to the unbearable annoyance of every other species. The existence of man, if not impossible, would be a continual warfare against the countless tribes of insects and large animals which would obstruct his path at every turn, and continually infest his bed and his board. But we *may* dismiss all such fears. An effectual check has interposed to this universal tendency in the animal world so profusely to propagate itself. The balance of life is securely preserved by what Smellie calls the "hostility of animals"—the disposition and necessity which animals have to prey on each other, the larger on the smaller, the more ferocious on the weak and timid. The life of the animal world is therefore sustained, to a considerable extent, by the destruction of that life. One life may be supported at the expense of a million of others. And thus the otherwise intolerable superfluity of certain species of animal life becomes as truly the means of sustaining life as the vast productiveness of the vegetable world does.

Or turn we to the *vegetable kingdom*, we meet the same lavish expenditure of creative goodness. The whole surface of the earth seems endowed with the germs of vegetable life. Wherever circumstances favor vegetable existence, we find a vegetation spring up. And so prolific is every little spot of earth, even to the mountain's top, and the little cliff in the rock, that it sends up a spontaneous growth. Already there



have been enumerated more than 10,000 distinct species of plants, and new discoveries are yearly increasing the number.

The vegetable riches with which God has filled the earth is to the unreflecting perfectly inconceivable, and can not but fill those who reflect and inquire with unfeigned gratitude and amazement. What generous, varied, and abundant provisions has He everywhere made for his equally endlessly varied creatures, for the supply of their absolute wants, for the regaling of their tastes, for promoting their pleasures! Each successive spring the earth vegetates afresh and pours a new and abundant harvest into the lap of every living thing. He causeth the grass to grow for the cattle, and herb for the service of man. The young lions roar after their prey and seek their meat from God. All thy creatures "wait upon Thee, that thou mayest give them their meat in due season." "Thou openest thy hand, they are filled with good." We can form but a very inadequate conception of the superabounding productions of the earth for a single year. To pass over the incalculable products needful to supply the wants of the innumerable animals, birds, insects, and reptiles of every hoof and wing, how immense the supply needful to meet the wants of the single creature, *man*! The well-heaped bushels that flow in upon us as the product of a single farm, call forth unfeigned gratitude. While the grand aggregate of the produce of a single country or a state, would, from the pious mind, call forth a grateful amazement. But what is this to the grand aggregate of the produce of the whole world for a single year? We have no data here from which we can even approximate such a result. A few instances, however, which are at hand, will furnish some interesting hints on this subject. France in a single year has been found to produce 168,000,000 bushels of wheat, 256,000,000 bushels of other grains, and 128,000,000 bushels of chestnuts and potatoes, which, at market prices would be worth \$700,000,000. And a no less amount in these same articles is produced in England; to which if we add cattle, sheep,



hides, wool, butter, cheese, poultry, we shall swell the amount to £200,000,000 sterling, for the annual gifts of Providence in these productions alone.

In these statistics we have left out for the most part the vast productions which the earth annually yields for the supply of much of our diet and for our clothing, and the yet vaster amount which goes to sustain our domestic animals, and to minister to our luxuries. Yet, without going beyond these two countries, we have arrived at an amount of the annual riches given anew every summer, which is perfectly amazing.

But America is the great producing country; and though but a small portion of our whole territory is yet under cultivation, we already present an aggregate of production which affords some approximate idea of what is the annual productiveness of the whole earth. We select the following items from the census of 1868:

Indian corn.....	592,000,000 bushels.
Hay.....	22,838,000 tons.
Wheat.....	152,500,000 bushels.
Cotton.....	987,600,000 pounds.
Oats.....	270,584,000 bushels.
Potatoes.....	108,000,000 “
Cane-Sugar.....	247,500,000 pounds.
Maple-Sugar.....	34,250,000 “
Tobacco.....	388,000,000 “
Rye.....	21,188,000 bushels.

To say nothing of barley, buckwheat, peas, beans, hemp, flax, and all sorts of fruits, roots, and vegetables without weight or measure.

Taking the above as specimens of the productiveness of our country under its present imperfect cultivation, and when but so small a portion of the whole is cultivated at all, what would be the gross amount of its productions were the whole brought under such a cultivation as from improved modes of farming, of utensils, and the demands of an increased population, we may expect in a coming age? The territory of the United States, stretching over the whole vast region, from the Atlantic to the Pacific, and embracing three and a quarter millions of square miles, would make 448 States as large as Massachusetts, and if the whole

were as densely peopled as that State, it would contain 448,000,000 of inhabitants. But the soil of Massachusetts, if its resources were developed, might sustain double its present population. Much more, then, might our whole territory feed the whole family of man. And inconceivably great would be the population that should require for its annual consumption *all* the productions which the soil of the whole earth is capable of producing.

But in neither of the countries referred to are the susceptibilities of the soil for production by any means exhausted. Much productive labor is withheld by indolence—much misapplied by unskillfulness of management, and much soil is yet left uncultivated. The susceptibilities of the soil of the United States alone, if all her territory were brought under a suitable cultivation, are believed to be quite adequate to sustain the entire population of the globe.

Estimating the population of the globe to be 800,000,000, and that each inhabitant requires vegetable produce on an average to the amount of ten pounds sterling annually, we find the earth yielding an annual produce for the supply of man's food alone of £8,000,000,000 sterling, aside from what feeds his domestic animals, and thereby supplies a large item of his food, and aside from the large annual draught he makes on this vegetable world for his clothing and other comforts and conveniences of life.

The annual production of the single article of *sugar* amounts to the enormous quantity of 2,421,740,830 pounds. The Spanish possessions produce 871,866,800; English, 800,240,142; French, 137,333,350; Dutch, 120,000,000; United States, 200,000,000; Brazil, 260,000,000; Danish and Swedish, 20,000,000; Germany and Belgium, 30,000,000; other nations, Mexico, Guatemala, South America, Egypt, China, etc., 182,000,000.

But man is but one of God's great family which wait upon him that he may give them their meat in due season. The whole surface of the earth is traversed by great and small beasts and creeping things; its

crust is instinct with life, and its immense atmosphere swarms with living creatures, to all of which the great nourishing Hand is opened, and they are filled with good things. The earth is one vast pasture-ground on which the innumerable tribes of living creatures feed, creatures of endless variety of forms, combinations, organizations, tastes, desires, and wants, each finding, in the correspondingly varied productions of the earth, an aliment exactly suited to its nature and condition. Nothing is made in vain. Not a tree, shrub, plant, vegetable, or weed but has its use. Many growths which we deem noxious, and perhaps poisonous, are the pleasant pasture-grounds on which roam and sport and feed innumerable herds of minute insects, and others are for the food of some species of the larger animals. Even the thistle, the nettle, the lichen are not without their uses. Besides the medicinal properties of the root of the nettle, and the culinary purposes which the young shoots of the stems may serve, the leaves of this rather unpopular herb are said to afford food and grazing grounds to more than fifty different species of insects. Goats and donkeys feed with zest on thistles, and in Germany, it is said, when beaten, they are acceptable food for horses. Lichens, mosses, fungi, and ferns may all be turned to some good account, either as yielding dyes, medicines, or preparations for food.

But if we allow the mind to pass from the endless varieties, and the immense quantities of vegetation which everywhere at any one time covers the earth (not altogether excepting deserts, rocks, and sands), to the wonderful provisions which Providence has made for the reproduction and *perpetuity* of each species, we shall see no less reasons for thankfulness and praise to the profuse benevolence of the Author.

Few are so unobserving as not to have discovered the singular prolificness of the earth in *spontaneous* growths. The germs of vegetation are everywhere so intermingled with the soil, that, turn up the earth where you will, even to considerable depths, and plants will spring up as if they had been recently sown, in



consequence of the germination of seeds which had remained latent and inactive perhaps for centuries, ready to germinate under the first favorable circumstances. And not only is the whole surface of the earth kept thus impregnated with seeds, but the most singular provision is made for the diffusion of seeds. There is scarcely a more interesting chapter in natural history than that which relates to seeds. In the first place, the *quantity* of seeds which most vegetables yield is quite extraordinary. Nature here is peculiarly lavish, making not only a most profuse provision for reproduction, but supplying food for many species of animals.

Of this extreme productiveness a few examples will suffice. One tree has been known to propagate into a large forest. Such an instance is mentioned in the Isle of Semas, where a large wood proceeded from a single fig-tree. The profusion of seeds in various kinds of plants is to many quite incredible. A single kernel of wheat has been known to produce half a million kernels; a single stalk of mustard 17,000, and a mul-len stalk, the produce of a single seed, has produced 270,000. A writer, quoted by Sharon Turner, in his "Sacred History of the World," thus illustrates the productive power of vegetable nature, in the instance of the elm: "One of these trees has produced 1,584 millions of seeds; and each of these seeds has the power of producing as many. At this ratio, the second generation, if every seed vegetated as prolifically, would amount to two trillions 510,058 billions; and the third descent would be 14,658 quadrillions 727,040 trillions. The seeds of this third generation from one elm would be enough to stock the surface of all the planets in the solar system, and many more." One naturalist speaks of a plant (the common *malva-sylvatica*) yielding in one summer 200,000 seeds, and that the seeds of a single fern of a peculiar species are so numerous, that if all were to germinate, the species would, in twenty years, cover *the whole globe*.

Or we may find a well-known illustration in the common *pea*. A gentleman in the State of New York, last year (1863), left with the editor of a paper the



product of a single pea, the vine of which was five feet in length, and about three inches from the roots it divided into six branches, each of which grew more luxuriantly than ordinary vines do. There were on the whole vine 153 pods, which produced 740 peas—very nearly a pint in bulk.

As nearly connected with the foregoing, the *manner in which seeds are diffused*, and the earth so plentifully stocked with a perpetual vegetation, is worthy our profound and grateful admiration. Some are furnished with wings and are borne on the wind even to distant lands, others are carried by birds. And again, the currents of rivers and the waves of the sea are God's commissioned messengers to scatter the germs of his vegetable products over the whole surface of his world, and to secure continuous supplies to all his creatures. Hence the green covering, after the lapse of but a few years, of coral and volcanic islands. The coral island of the Pacific, constructed from the bottom of the ocean, by petty animalcula, presents the surface of a solid, barren rock; and the volcanic island, just emerged from the sea, invites a vegetable covering upon a surface of mere cinder and lava. But soon each is covered with a vegetable mold; the winds, the waves, and the winged messengers of the air have sown their seeds upon it, and soon it smiles in all the luxuriance of a tropical clime.

Enough has already been said to indicate the indefinite productiveness of vegetable nature. Should it please the benevolent Author, or, rather, should there be a demand for any conceivable *increase* of vegetable productions, we see there are abundant resources reserved in nature for the immediate production of the needed supply; or suppose, by some general catastrophe, the entire face of the earth were cleared of its present vegetation, not a tree, plant, shrub, grass, lichen, or any vestige of a vegetable kind remained, but were eradicated, root and branch, still the earth would possess all the capabilities of again covering herself with a new verdant coat, as rich, as beautiful, as abundant as before. We need therefore indulge no apprehensions that any future increase of the earth's population, or of animal

life in general, shall exhaust the vegetating capabilities of our soil.

Nor is this all. The vegetable system is not only formed on the plan of an indefinite productiveness, but of a progressive *improvability*. Nature furnishes the raw material, but leaves the cultivation, the improvement, the working up into our own use, very much to our own skill and industry. Just as in the animal world, the domestication of the wild tenants of the forest, the improvements of breeds and their subjection to our control and use, is left to human sagacity and management. The vegetables which we use for our common diet, the fruits which supply our luxuries, the flowers which regale us, have been *made* what they now are—been brought to their present state of partial perfection by cultivation. And, what should not here be overlooked, they have, one after another, been rescued from their wild and native and comparatively useless state, and made to minister to the wants of man as the exigencies of the human family require.

The *potato*, one of the most valuable of the vegetable productions, has attained its present utility solely through the dint of cultivation. Originally, as found in South America, it was an insignificant, half-poisonous root, of little or no account as an article of food, till brought under cultivation by Europeans in the seventeenth century. Our common grain was once in a state very much resembling grass. Our *apples*, of which we may reckon hundreds of species, are but the cultured successors of the worthless crabs and wildlings. And our present *pears* can boast of an origin no more honorable. Our plums are the cultivated descendants of the sloe. The peach and nectarines trace back their pedigree to the common almond tree. The rose, like most of our beautiful and fragrant flowers, is the product of cultivation. The original plant, from which have proceeded such charming varieties of the rose, is considered by botanists to be the common wild-brier. And in like manner cauliflowers, cabbages, and our other domestic vegetables, are the artificial products of human skill and vegetable improvability.

These may be taken as specimens of the inexhaustible resources and capabilities which nature holds in reserve to meet any supposable demands of civilized man. While man remained in a savage state, these resources lay dormant. As man has advanced and exists in his present partially civilized condition, and with his present increased wants, these resources are partially developed. As he shall advance, and his numbers and his wants increase, these resources, by his labor and skill, and the subjection to his use of larger territories, shall be yet more drawn out.

Already does nature give some unmistakable hints of her extraordinary capabilities of production. The following instances of extraordinary productiveness, which, under the usual course of things sometimes are met with, indicate the "gigantic possibilities" of nature's productive power which, should the condition of the world ever require it, will prove equal to the new demand. Most of our fruits and vegetables seem capable of an enlargement and of improvement in their quality which would appear quite incredible if such things did not actually occur. By dint of culture, cabbages and turnips have been produced of half a hundred weight; apples of one and a half pound; a strawberry seven inches round; lettuce weighing four and a half pounds; a bunch of grapes weighing fifteen pounds; a mushroom about a yard round, and weighing nearly two pounds; a pear of two pounds weight; a black currant two and a half inches round, and a gooseberry three and a half; a melon, of superior flavor, weighing eighteen pounds; a cauliflower, nearly sixteen pounds—and all these in the soil and climate of England. In 1824, a pear-tree, in Scotland, sent forth several young shoots which in the *same* summer bore fruit scarcely inferior to that of the parent stock.

Again, we hear of the occasionally remarkable productions of *grains*. A single grain of wheat produces, in different countries, and under the present ordinary, indifferent culture, from five to fifty fold. Yet the capabilities of production, under peculiar culture and favoring circumstances, are almost inconceivably above



this. Wheat, brought by a missionary from Siberia, when cast into the best of soil, and carefully cultivated, has been known to give 2,000 grains for one sown. A single grain of wheat, sown in a garden at Weston (England), in 1819, produced 78 stalks and yielded 7,445 grains. A case is mentioned in the "Philosophical Transactions" still more extraordinary: A Mr. Millar, by repeated divisions, obtained from a *single seed* of wheat 500 plants which yielded 21,109 ears, and about 576,840 grains, weighing 47 pounds—all the produce of a single grain. A dwarf *pea* has been known to produce 88 pods, containing 386 peas; another to produce 105 pods and 305 peas. A peach-tree produced 1,560 fine peaches, besides a great number thinned away in the early part of the season. A naturalist found on a white moss-rose tree 520 flowers and 460 buds; another had 2,344 roses and buds. A common scarlet bean has been known to produce 100 pods with fine, full-formed beans in each pod, or 500 from a single one sown. On a single oat-stalk have been counted 237 grains; on another, 251; a third, 283. Another reports that in 1824 "a single grain of oats having fallen on a quantity of burned clay, produced 10 stems and 2,945 grains. In Africa, 1,006 grains of *rice* are known to come from a single seed.

California seems scarcely less remarkable for vegetable productions than we know it to be for minerals. "In the natural productions of the earth," says the San Francisco *Herald*, "California is abundantly prolific, readily yielding nearly every production which severally distinguish the different sections of the old States:" as, the fruits and grains of the northern and middle States; the corn, tobacco, and hemp of Virginia; the cotton of Alabama; the sugar of Louisiana; the rice of South Carolina, and the indigo of Texas; and, we may add, the fruits and products of tropical lands. But what we are more especially concerned to notice at present, are the *gigantic growths* of that country. The authority quoted tells us of trees (the red wood) 60 feet in circumference, 380 feet in height, and 250 without a branch; a cabbage, 12 inches



round; a turnip, of the diameter of a flour-barrel; an onion, weighing 21 pounds; a beet, 63 pounds; and a carrot 3 feet long and of 40 pounds weight; and a single potato serving a table for 12 persons.

These may be superlatives, but they do exist, and they show what the climate and soil are capable of producing.

The growth of grasses, grains, and flowers are quite as extraordinary. There is Shelton's mammoth clover, with stalks from one root covering an area of 31 square feet, some of the stalks six feet long, half an inch in diameter, with a blossom five inches in circumference. A single lily-stalk, producing 100 flowers; stalks of an oat 13 feet high; wheat and barley, having 150 or 200 mammoth stalks, spring from one root, the produce of one seed.

The editor of the *New England Farmer* says he has seen a stalk of barley which is somewhat a wonder in the vegetable world. "It is the product of a single seed, and measures, near the roots, 13 inches in circumference. From this one root there sprung 112 vigorous straws or stems, and 14,148 kernels of barley. It grew near a spring where it had plenty of water. Its stalks were about six feet high, and each head had six rows of kernels."

A notice, exciting no little interest, appeared not long since of a grain of a very peculiar kind which has been discovered in California. The description given of it quite identifies it with the famous "seven-eared corn" on the banks of the Nile and in the days of Moses; and favors, as far as it goes, the theory which from some quarter has been broached, that California was the Ophir of the ancients—that the modern land of gold was known to Egypt and Palestine, and the nations about the Red Sea, and that the grain of the Nile once flourished on the banks of the Sacramento; and it is a singular fact that this extraordinary grain has, within a few years, reappeared in Africa. Certain grains of corn had been taken out of a coffin from a pyramid and sown in the garden of a farmer in Cheschel, where they had produced several ears, which

are thus described: "There is one large ear in the center, around which are six or seven smaller ears like the branches of a tree. The length of the ear is ten or fifteen centimeters, and its size near the root three or four centimeters. The leaves are bearded, and larger, as well as more rough, than those of the ordinary corn. Each ear contains from seventy to ninety grains. No doubt this new corn will be adopted all over Europe, for it produces three times the number of grains of the other kind of corn. Every grain is nearly as big as two of the other."

These we present as mere specimens of the immense capabilities of the vegetative power of nature when soil, culture, and all other circumstances are propitious; they are confessedly, at present, exceptions to the general law of production. But what is now the exception may become the rule. Nothing hinders but the lack of labor, skill, and a propitious soil and climate. But we look for a condition of the earth and of man when these obstacles shall be removed. We may therefore take these extraordinary instances of productiveness as interesting vestiges of Eden—plants of Paradise, blooming, expanding, and luxuriating amid the physical desolations of the apostasy, in spite of the thorn and the brier—in spite of the curse under which the earth has for so long groaned. We may take them as *intimations* of what the earth shall again be.

Of these intimations we have interesting examples in *second blossoms*, and attempts at, and in some instances realizations of, *second crops*. It is well known that in tropical regions it is not uncommon to meet the blossom and the ripening fruit on the same tree at the same time. The bread fruit-tree produces three, and sometimes four crops a year, and many hundreds at a time. And the cocoa-nut tree is yet more remarkable for its continuous production. Fruit in *every stage*, from its first formation to the full-grown nut, may be seen at the same time on the same tree, and frequently on the same branch. These second superabundant blossoms—second crops in some extraor-

dinary instances, in our northern latitudes, may be regarded as the struggles of nature to overcome the present disabilities of season and climate, and to force a return to primeval productiveness. Occasionally in our country we see a fruit-tree or a strawberry-bush in blossom in autumn. And in England instances are recorded of two, three, and even four successive blossomings, and fruit in as many corresponding stages of maturity. Two apple-trees, in Cheltenham, were covered with blossoms while yet bearing a fine crop of fruit. In Canterbury, a pear-tree in July, on one side was loaded with fruit, and on the other it was covered with blossoms. But the most remarkable instance of the kind, and one indicating a nearer approach to fruit-trees in a tropical climate, happened in the same year near Winchester: a pear tree blossomed in May, and the fruit was fine and full. It blossomed in June, and the fruit reached the size of an egg. In July new blossoms appeared, which produced fruit as large as a chestnut. In August it put forth blossoms again, which were followed by a fruit not larger than a pea. Strawberries occasionally blossom twice, and sometimes bear a second crop.

## CHAPTER XXXIX.

THE PRODUCTIVENESS OF NATURE. New Substances. The Mineral Kingdom. Eden Restored.

THE profusion of our great Benefactor is by no means limited to the substances already *known* and subjected to common use. New substances are constantly brought to light, some of which are serving, and others seem destined to serve, the most important purposes. As Africa and South America become better known, not a few *new* articles of *food* are introduced to the notice of the world which promise large supplies of sustenance to man in his future and increased numbers. Other new grains, or roots, or vegetables hitherto scarcely known in the domestic economy of the civilized world, but which shall supply diet for millions of our race, may be waiting an introduction to our tables. As need shall require, we may be sure such shall be the case.

But to pass these, we may turn to other substances which have recently been brought to notice, and which are in like manner destined to play a no insignificant part in the world's convenience and commerce. Among these are the *palm oil* and the little *pea-nut* of Africa; India-rubber, gutta-percha, the cow-tree and the like, as alluded to in the chapter on Commerce. Already has palm oil become an important article of import to England—more than 40,000 tons annually. And as other resources for obtaining oil fail—and the *whale* crop is yearly diminishing—the civilized world will be obliged to look to benighted Africa for *light* to her people, and an easier and more rapid *life* to their numerous engines and locomotives. This oil, which Africa can supply in any quantity, is taking the place of spermaceti. But the African palm yields another oil, called *African lard*, or Herring's palm kernel oil,



which promises, too, to be an article of great value. While the exterior of the nut furnishes the common palm oil, the kernel of the nut, which had been hitherto cast aside as worthless, has been made, by means of a recently-invented machine, to produce a beautiful oil, quite superior, both in quality and appearance, to the palm oil. In its liquid state it is transparent as water; but after being allowed to stand for a little time, it assumes the consistence of butter, and has to be cut with a knife. It serves the purposes of lard in cooking, and is not a bad substitute for butter. It is said the kernel of the nut will produce as much of this superior oil as the nut itself does of the common article. And the little unpretending *pea-nut* seems destined to gain an unexpected celebrity in the world: from it is expressed an oil of great value, and likely to be of extensive use.

We have referred to India-rubber and gutta-percha as other substances which, though for a long time their value remained unknown, have recently become articles of vast importance and very extensively subservient to the purposes of life and business. The traffic in these articles is immense, and the supply seems to be exhaustless. *Arrow-root* and *yam*, as yet scarcely more than in their wild state, give indications of future usefulness not less promising than the potato did but a few generations ago.

Nature is doubtless, too, holding in reserve other substances as powerful as steam—as mighty as gold—as precious as her already revealed precious jewels—puissant agents, yet to be awaked from their long slumbers, and to take their places and to act their destined parts among the powers that be, on the great stage of human activity and progress. We have no doubtful indications that the common substance, *water*, is holding in abeyance just such powers—powerful agents, and resources rich beyond any present conception. When decomposed, it supplies an inflammable gas which—when, with a little more perfection in apparatus, and skill in experiment, it shall be secured and made practical—shall supply, in any quantity less

than absolutely infinite, material for our lights, and perhaps for heating our rooms. We do not believe that that *brilliant idea*, known as "Payne's Light," which flashed above our horizon a few years ago, and soon sunk again into its dark bed, has sunk to rise no more. Like most of our useful discoveries, it rose before its time. The idea is revealed, but, as was the case with steam, magnetism, and the telegraph, the realization, as a practical idea, may be reserved for a more advanced state of science—or perhaps, rather, till the thing to be realized shall be *needed*. We seem near the close of the spermaceti dispensation of light, and about to enter upon the palm-oil dispensation; before this shall quite reach its close, a brighter day, or, rather, brighter *nights*, may beam upon the world, illumined by Payne's more profuse, cheap, and brilliant light. And it is quite possible that our common atmospheric air holds imprisoned for future emancipation and unknown activity resources not less available and efficient for the purposes of man than those we have supposed to exist in water. Indeed, we are in no danger of overrating the rich and abundant provisions which, in every department of nature, God has made for the improvement, comfort, and happiness of man. Skill, science, accident, and necessity will be employed to bring them into use precisely at the time they shall be needed.

But science may work a long time yet, and necessity and avarice urge on the adventurous steps of invention and discovery before they shall, in respect to a burning fluid, be wise above the ancients. If the following paragraph, cut from an English newspaper, be credited, the ancient Romans had reached a perfection in this respect which completely nonplused Mr. Payne and all the wonderful wisdom of our wondrously wise age. From what source this extraordinary fluid was obtained we have no ground for conjecture. But we leave the paragraph to speak for itself:

A most curious and interesting discovery has just been made at Langres, France, which we have no doubt will cause a searching scientific

inquiry as to the material and properties of the perpetual burning lamps said to have been in use by the ancients. Workmen were recently excavating for a foundation for a new building in a debris, evidently the remains of Gallo-Roman erection, when they came to the roof of an under-ground sort of a cave which time had rendered almost of metallic hardness. An opening was however effected, when one of the workmen instantly exclaimed that there was light at the bottom of the cavern. The parties present entered, when they found a bronzed sepulchral lamp of remarkable workmanship suspended from the roof by chains of the same metal. It was entirely filled with a combustible substance which did not appear to have diminished, although the probability is that the combustion has been going on for ages. This discovery will, we trust, throw some light on a question which has caused so many disputes among learned antiquaries, although it is stated that one was discovered at Viterbo, in 1850, from which, however, no fresh information was afforded on the subject.

But we need not confine our remarks to *new* substances. The resources of a people may be as effectually increased by the multiplication of resources already known. The hitherto unappropriated, yet unexhausted soils, forests, and mines of Africa and South America are yearly increasing the staples of commerce, and administering to the wants and increasing the luxuries of man beyond any thing hitherto known. Were the population of the earth suddenly to double, or were the demands of commerce, the arts, and the wants of earth's present population to increase twofold, and at the same time, and as suddenly, were the fertile lands of Africa and South America to pour in upon the world the rich harvests of which they are capable, there would be enough, and to spare.

The palo de vaca, or cow-tree, found in abundance in the forests of Brazil, deserves a mention among new substances of diet. During several months in the year when no rain falls and its branches are dried up, if the trunk be tapped, a sweet and nutritious milk exudes which, received by the natives into vessels, grows yellow and thickens on the surface. Some drink it fresh under the tree, others take it home to their children and use it in their tea and coffee, in the place of milk. "It has been proved," says a traveler, "to be equally nutritious to the milk of cows, the people fattening on it in the districts where it grows."

But there is yet another way in which it may be shown that the productiveness of the earth may sustain



a much larger population, not from an increase of production, but from a decrease of domestic animals, especially the horse. Machinery and steam power are every year diminishing the number of horses necessary for locomotion and draught. It has been found by a late census, that in consequence of the introduction of railroads, the number of horses in England has been reduced from 1,000,000 to 200,000. It is computed that it requires as much land to subsist one horse as it does to subsist eight men. Consequently, it would appear that the 800,000 horses displaced by railroads make room for an additional population of 5,400,000.

But before altogether quitting this subject, I must at least just allude to another interesting aspect of it. I mean the exquisite and profuse *workmanship* which is everywhere exhibited both in vegetables and animals. There is much to admire in the *vastness* of the *material* universe—in the mere quantity of matter which God has made—and especially the number and variety of the individuals and species which are the works of his hands. But if we for a moment turn off the eye from the quantity of things made to the *order and style of the workmanship* itself, we shall meet more, if possible, to excite wonder.

The elements of matter, of which the vast vegetable and animal worlds are constructed, are but few and simple, yet it is a subject of infinite admiration to contemplate the endless variety and exhaustless quantity of forms, organizations, and combinations which are constructed from these few and simple elements. The principal and essential ingredients which compose all vegetable forms are but *three—oxygen, hydrogen, and carbon*. And these, with the addition simply of *azote*, are the essential elements that form all animal existences.

But in the *composition*, what differences! What an exhibition do we meet here at once of the taste and skill and sublime conceptions of the great Architect! Were it possible for us by one vast comprehensive glance to survey the exhaustless riches of the vegetable and animal worlds, and then contemplate the endlessly



diversified and endlessly multitudinous store-houses of all that is magnificent and all that is minute—all that is beautiful, curious, useful—all that grows, lives, or breathes—and all but the varied combinations of three or four elementary substances! And it is truly wonderful to see how different the combination from the same elementary substances, and when, too, these substances are compounded in nearly equal proportions. What is more unlike than sugar and vinegar? Yet these are both compounds of carbon and water in very nearly the same proportions. Sugar is composed of 42.85 of carbon, and the rest water—vinegar of 47.05 of carbon, and the residue of water. The only difference of composition between sugar and vinegar is about 4 per cent. of carbon—a substance found in the greatest quantity in our common charcoal.

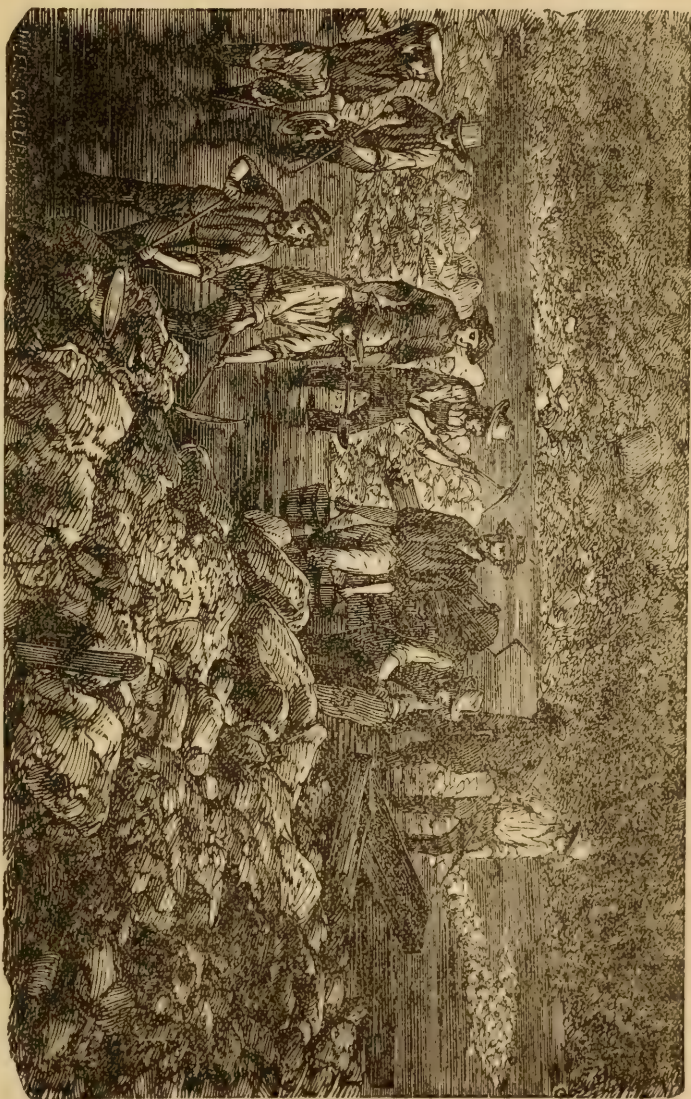
Or what is more unlike than the rose and the gray limestone rock? yet the two are compositions of the same elementary substances, carbon and oxygen. Sugar and starch are composed not only of the same substances, but in nearly the same quantities—and yet how different substances!

But our wonder at the Divine workmanship does not stop here. We wonder at God creating all things out of nothing. We wonder at the wisdom and power that should form such numberless and variegated objects from so few and simple elements. Yet, if possible, our wonder is enhanced when we come to look into the *exquisite workmanship* which Divine skill has bestowed on what he has made. And not only do we find this mechanism to possess a finish and delicateness which quite astonishes us, but there is an *exuberance* in it which astonishes yet more. This extends to *every* thing—to the most noxious weed—to the heath in the desert—to the most minute and the most mighty—to the most beautiful and the most deformed. There is everywhere a most lavish expenditure of workmanship. In regions where the human eye never penetrates—in the remotest recess and outskirts of creation, every created object is finished with a taste and skill compared with which all human taste and skill are not to be named.

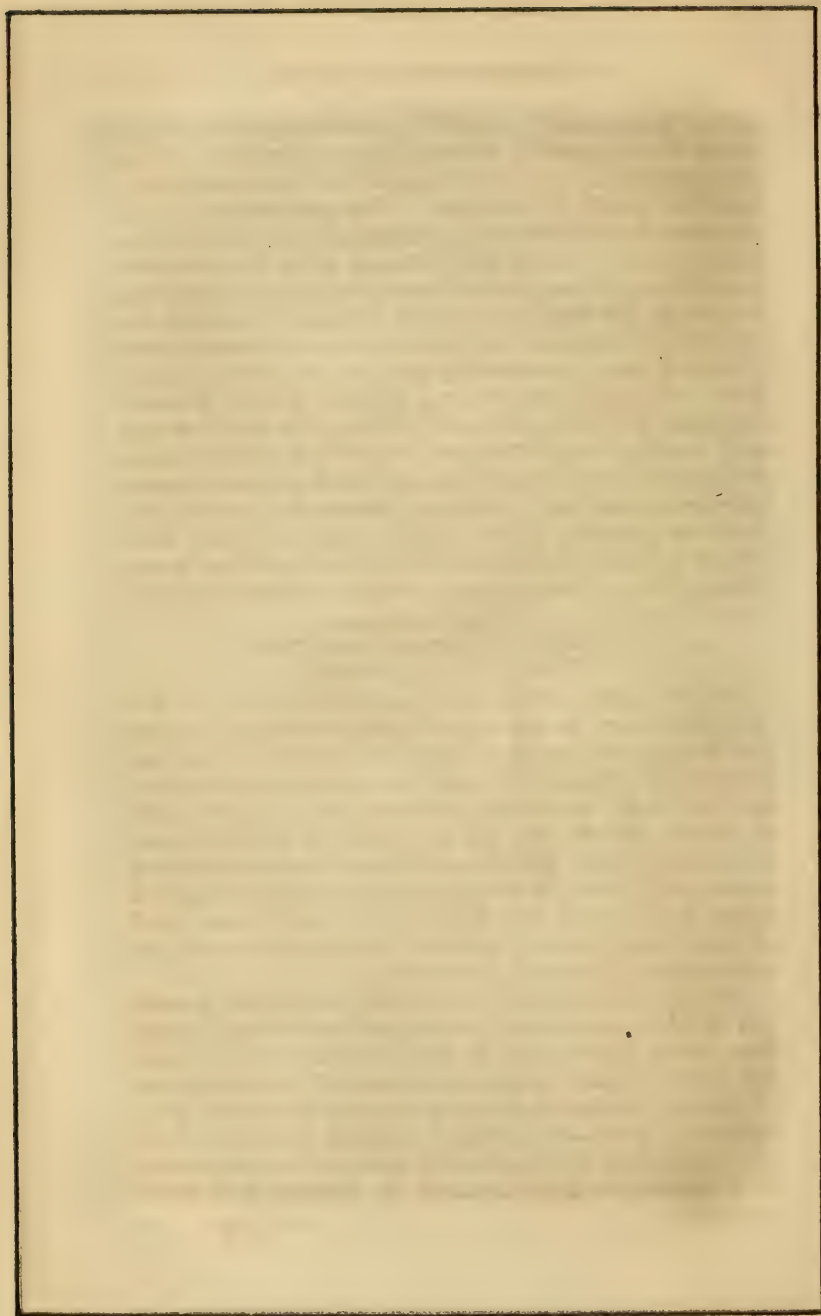
Select the leaf, the flower, or the stalk of a plant, and subject it to microscopic observation, and you will have an illustration of all I have said. Or you may select any organ of any animal—a nerve, a blood-vessel, an eye, a joint, or a muscle—and you will everywhere meet the same superlative mechanical skill. The *eye* has been admired as the masterpiece of mechanical workmanship. Its various membranes, lenses, humors, and thousands of delicate nerves, are all so exquisitely elaborated and nicely adjusted as to form one of the most skillful pieces of machinery of which it is possible to conceive. But we will select a single item in this machine, and the one, too, which is the least complex or artificial. We will select the *crystalline lens*, a jelly-like substance, which is transparent and to all appearance a simple substance. But instead of a simple or homogeneous substance we shall find it complexed and artificial in the highest degree. The examination, as detailed by Dr. Roget in his *Bridgewater Treatise*, was conducted on the crystalline lens of the eye of a cod-fish. “No one unaccustomed to explore the worlds of nature,” says he, “would suspect that so simple a body, apparently a uniform body cast in a mold, would disclose, when examined under a powerful telescope, and with the skill of a Brewster, the most refined and exquisite conformation. Yet this little spherical body, scarcely longer than a pea, is composed of five millions of fibers, which lock into one another by means of more than sixty thousand five hundred millions of teeth. If such be the structure of this apparently simple portion of the eye, how intricate must be the structure of the other parts of the same organ, what fine adjustments, what delicate skill, what all-pervading wisdom!”

Were we in like manner to traverse the mineral kingdom, we should everywhere meet the same remarkable profusion in the provisions here made for the comfort and advancement of man. We shall at every step recognize the bountiful Hand that giveth liberally. We find embedded in the bowels of the earth the same exhaustless stores of wealth. “The earth is

DIGGING GOLD IN AUSTRALIA.









full of Thy riches." Coal, iron, copper, gold, silver—every metal, every mineral, every precious stone abounds in the earth, to the praise of Him who dealeth bountifully with his servants. Our immense coal beds are remarkable instances of the economy of the Divine arrangements. These are believed to be the gathered fragments of the antediluvian world's vegetation. Buried in the earth just deep enough to remain unknown till wanted, the forests of the old world, overwhelmed and uprooted by the deluge have, during their long sepulture, become converted into bituminous coal, and are sufficient to supply the whole world with fuel for indefinite ages. Like the other species of God's riches, minerals, metals, and precious stones appear exhaustless. What a benevolent result this, from the seeming disaster of the deluge! And what evidence does this afford of the *benignity* of God to our race—of his *philanthropy*—his deep interest in man!

"Oh, how Omnipotence  
Is lost in love! Thou great Philanthropist,  
Father of angels! but *Friend of man.*"

The universal deluge stands out alto relievo, in the world's history, as the world's great catastrophe; and yet it may be that in its ruins the world is inheriting some of its richest blessings. If *coal*, the great motor and meter of the world's advancement, and the staff of life to its activity, be the petrified relics of antediluvian forests, who knows but our other useful and ornamental minerals and metals may be the preserved relics, too, of the old world? Strangely does God often convert the very dregs of his judgment into the pure gold of Heaven's benedictions.

We have elsewhere spoken of the exhaustless *quantities* of the minerals and metals, and need here no more than point, as we pass, to the immense coal fields of the United States, covering an area of 163,000 square miles—to California pouring in upon us yearly \$50,000,000 in gold—to Australia, opening countless stores of the precious dust, and to the mines of various wealth in England, on the Continent, in Mexico, and South America.

But why has nature been so lavish and sportive in her productions but to demonstrate to man the fertility of her resources, and the exhaustless fund from which she has so prodigally drawn forth the means needful to sustain all her endlessly diversified combinations of life, and to secure their reproduction in endless perpetuity.

We will at present pursue this line of illustration no further, but reserve for another short chapter other illustrations derived from certain singular phenomena in the history of *man*. From what has already been said, we seem warranted in coming to the following conclusion :

1. We need have no fears that any one department of productive nature will so increase as to overtop the others and monopolize the earth. But for certain precautionary measures or *checks* such apprehensions would be well grounded. So enormous is the reproductive capacity of some animals and insects, as well as not a few plants, that, but for the almost immediate extermination of the greater portion of their increase, the earth would be overrun with a single species. Such a provision is made in the voraciousness of man and other rapacious animals. Man, on the whole, is the most rapacious, and does most to preserve the balance of the animal system.

2. The facts and reasonings presented in the present chapter clearly indicate that our earth is destined *to see better days*.

We have, first, a good hint how God will provide for a much greater population than at present inhabits the globe. The above adduced instances of occasional and temporary productiveness show what may, under favoring circumstances, be the ordinary condition of the earth's productiveness, and then what a population might be sustained ! The productiveness of the earth is the result of combined causes—the fertility of the soil, industry, and well-applied skill. How vastly increased, then, shall be the products of the field, the stall, and the mine, when the curse shall be removed from the earth, and it shall be restored to its ancient

fertility ; when vice shall be so diminished and virtue and a pure morality and religion shall be so in the ascendant as vastly to increase the amount of productive industry ; and when the waste places of the earth, its deserts, its morasses, its barren mountain tops, its rocky hill-sides, shall all be made as the garden of the Lord, and when labor shall be so much more wisely directed ! With the improvements in agriculture and mining, which such a state of things supposes—with so vast an increase of territory—with all the aids of the present advanced and the daily advancing condition of science, all of which go most effectually to develop the now-hidden resources of the earth, what an inconceivable population our world might support !

We need, then, indulge no uncomfortable fears that the population of our world shall ever outstrip the means of sustenance. For the law of productiveness runs parallel with the law of increase ; productiveness depending on the skill and the actual wants of the population to be supported—the earth itself seeming to have a sort of indefinite capability of production, limited only by the labor and skill of the producers, who are the consumers. The greater, therefore, the number of the consumers, the greater the amount of production. Our fruits, grains, domestic animals, and indeed nearly all the conveniences, comforts, and luxuries which modern civilization has raised into wants of civilized life, have been *made* what they are as the results of human improvements. We have traced our delicious, noble apple back to its ignoble progenitor, the crab ; the plum to the sloe ; peaches to the common almond tree ; filberts to the wild hazel nuts ; our grains to grasses, and our potato to a petty bitter root. The wants of man in a barbarous state are few. He subsists on the spontaneous productions of the earth. Men, in this condition, are few and scantily fed. It is left for a *civilized* and *increased* population to draw out the dormant capabilities of the earth, and to provide a sustenance for a yet greater population of the globe.



We see, therefore, that the earth was fitted up as a suitable abode for *civilized* man. The savage state leaves almost all its resources unappropriated. When the savage and the civilized man are found side by side, the increase of the one and the dwindling away of the other is but the legitimate result of the habits and the capabilities of the two.

Our idea of the manner in which the dormant resources of nature are drawn out by the increased wants of civilized man is well illustrated in the case of the *potato*, already alluded to. In no way, perhaps, will an acre of land produce so much nutritious aliment as in potatoes—at least two to one of wheat. But it is remarkable that this inestimable gift to man lay dormant till the beginning of the seventeenth century. When the great King of nations was about to increase the population of the old world, and to add a vast area to the habitable globe by the discovery of a new world, he added this new article of human sustenance. As God's family enlarges, he makes new provisions for their wants. The value of this new gift, in its bearing on the destinies of man, is not inferior to that of the art of printing or the mariner's compass.

In instances already alluded to we have seen enough to satisfy us that God will never want resources (without any new creations) to supply the wants of any amount of population which he may please to place on our earth. In a thousand ways—from plants now of no worth, and perhaps bitter and poisonous, may, by the dint of culture and the more favoring conditions of soil and climate, be realized nutritive supplies in quantities beyond any present conception. Little do we know the vast resources nature may yet be holding in reserve for man's future use.

We look for better days for this poor, sin-stricken earth, and its more sin-stricken inhabitants—days when sin shall cease to reign, the curse be removed, climates be equalized—our cold, northern regions smile with a genial sun and a salubrious air, and the burning heats of torrid climes be fanned by the balmy winds of the temperate zone. Hitherto the whole creation groan-



eth and travaileth in pain, being burdened. This burden shall be removed ; this moral and physical incubus, which has so long benumbed the energies of nature, inanimate, brute, and rational, shall find its spell dissolved and its power forever broken ; and then what is now intimated by certain struggles of nature to overcome her disabilities (such as *second blossoms*, a superabundance of blossoms, attempts in cold regions at second crops, and the continuous crops in some instances in tropical countries) shall be beautifully and literally realized.

*Sin* has done the mischief. With the apostasy came the curse on the earth. And did not this curse include a change of climate, and of atmospheric influences, which in a degree canceled the primeval blessing on man? First, he received his sustenance, as he regaled himself amid the luxuries of Eden. The curse brought him into a condition in which he should gain his bread by labor and fatigue—involved a change from a spontaneous fertility, when man might, as a pleasant recreation, supply all his wants to a condition in which thorns and briers and noxious weeds should make the procurement of his bread a matter of hard labor.

It is an old opinion, having a fair semblance of truth, that the inclination of the earth's axis was once different from what it now is, giving a mild and salubrious climate to all parts of the earth. There are intimations of such a change in the fossil remains, found in high northern regions, of animals and vegetables which are now found to be the inhabitants only of warm countries. The change of climate here supposed accounts for the existence of those remains, and makes it probable that they were the inhabitants of the countries where they are now met. And if this change be a consequence of the curse, with the removal of the curse we may expect the removal of the evils of climate. One portion shall no longer be bound in the chains of everlasting ice, and another parched with the scorching heats of the equator. When heaven shall again smile on our world, natural as well as moral

evil shall be removed, and earth in her turn shall reciprocate the smile of benignant Heaven.

And what shall then hinder that our earth should again be as salubrious and her soil as fertile as Eden? What hinder that these instances of extraordinary productiveness—these *vestiges of Eden*, which have so perseveringly struggled to exist amid the desolations of the natural curse, should become the common rule of earth's fertility?

If God, then, designs to spare this world of ours—to restore her golden age—to bring in her millennial day—to diminish disease almost to annihilation—to prolong human life to its ancient longevity, and thereby, inconceivably, to multiply the population of the globe, we indulge no doubtful conjecture how this immense family, with a proportionably increased multitude of animals, shall be fed, and how all their other wants shall be abundantly supplied. The earth is full of God's riches; only a small part has yet been revealed.

3. We may here form some conjecture of what, physically, the *millennium* shall be. If the animal, vegetable, and mineral wealth of the earth be so great under its present auspices, with so partial an industry, under so indifferent a culture, and so much that is inauspicious in soil and climate, what may we expect when these disabilities shall be removed? when favoring Heaven shall develop, in his richest luxuriance, all the hidden stores of his wealth?

Not only shall the population of the earth during her golden age be, as we have said, vastly increased, but man shall then exist in his highest type—shall live under the highest state of civilization. Social and domestic comforts shall be vastly multiplied—inventions and improvements will be advanced to their highest perfection—modes of conveyance and facilities for communication will be improved beyond any thing at present known or thought of—all sorts of machinery shall be multiplied and perfected, in order to meet the immensely increased demands of so great and so highly civilized a population. In those days of unexam-

pled prosperity the style and art of building shall be greatly advanced; public edifices, roads, bridges, terraces, dykes, and the thousand devices for the furtherance of an extensive commerce, navigation, agriculture, and a vastly increased system of education, must be proportionably multiplied. The wants of men, under such a state of things, will be astonishingly increased. Not only must there be iron, and coal, and brass, and stone, and wood, without weight or measure, but the precious metals and minerals must abound and be wrought beyond all present conception. What immense amounts will be requisite to supply the demands of necessity, and how much greater the amount to meet the wants of ornament and luxury! How much silver and gold will be required, in the inconceivable increase of commerce, trade, and manufactures, simply as a circulating medium!

But we may indulge no fears that an ample provision has not been made to meet any such supposable condition of the world. The natural resources of the earth are abundantly adequate to any supposable demand. We can conceive of no such extension of commerce, or of public improvements—no such amount of manufacturing, or demand for fuel—no such use of the precious metals as would be in any danger of exhausting our mines or our forests. The most essential articles would be iron, coal, stone, and lime; of these we need fear no exhaustion, though the world were to stand and yearly increase its demands for ten thousand years. Our hills and mountains are vast piles of stones stored away for future use, or great depositories of useful metals or of precious stones. Our mines know no exhaustion. We need not fear for the future, let it be ever so glorious.

4. We infer that riches and plenty shall abound in the days of the millennium, and God will take pleasure in the prosperity of his servants. God would not so fill the earth with riches, and make their possession the legitimate fruit of a virtuous and industrious life, if he were not well pleased both with the possessions and enjoyments of his people. It is wealth, ill-gotten



and misemployed, which God condemns. Nowhere is religion more lovely—nowhere does she more nobly vindicate her claims to a Divine origin, or exhibit more strikingly her transforming, controlling power, than when she moderates the desires of the rich and consecrates their possessions to the service of the great Giver. Grace, perhaps, does not make a greater or a nobler conquest than when she brings the rich man, with all his riches, to the foot of the cross. Such beautiful specimens of piety shall abound in the millenium, to the praise and glory of God.

Finally, what reasons do we discover in the subject, now imperfectly presented, for unfeigned gratitude and thanksgiving to God. How bountifully does He deal with his creature, man! And though man has apostatized and rendered himself unworthy of the least of God's mercies, yet in his very apostasy how has God made his mercy and his goodness to follow him all his days! And yet more careful is his great Benefactor to reward every return to duty, the cultivation of every right affection, and the practice of every virtue, with a yet more abundant harvest of his exhaustless goodness. And still more do we admire His never-failing beneficence, in the fact that he has *in reserve* for man, to be gradually and timely revealed and prepared for his use, as he goes on improving in his moral condition, inexhaustible resources for his general advancement, and blessings for his personal enjoyment, of which in his present condition he needs and enjoys but a slight foretaste.

We need have no fears for the future. The great family of man is not in danger of becoming so great that their Father can not feed them all. "Thou openest thine hand; they are filled with good." And not only has He provided food of every conceivable variety, and without stint or grudging, but every kind of material to be desired for apparel, for locomotion, and the prosecution of every possible art or craft of industry.



## CHAPTER XL.

**EXAMPLES FROM THE HISTORY OF MAN.** Extraordinary Physical and Mental Phenomena—Dreaming, Visions, Insanity, Mesmerism, Clairvoyance, Spiritual Rappings. Swedenborg and his Excursions, Reveries, and Revelations. Extraordinary Talents and Business Capabilities.

BUT our survey would be quite incomplete if we should not, cursorily at least, direct attention to the natural history of man. Certain remarkable facts which occasionally appear in his history singularly exhibit the capabilities of his nature, and suggest the more singular destiny which awaits him. The facts to which we allude may be received, we think, as the occasional gleamings forth, or perhaps rather the erratic meteor-like eruptions of a higher order of intelligence, and as evidences of a more exalted nature than we have been accustomed, from our ordinary observations of his nature, to suspect existed. Among these facts may be enumerated *unnatural feats of strength*, agility, and an amount of *bodily activity* or of *endurance*, under certain circumstances, of which he is at another time quite incapable; *rapidity of thought*, and the power to entertain, in an instant of time (as in some moment of imminent peril), thoughts which, at ordinary times, would have occupied minutes or hours; the astonishing powers of *memory* which some persons possess; an extraordinary taste and talent for *music*, and singular gifts of *voice*, as in the case of Jenny Lind; to which might be added, *extraordinary bodily accomplishments*, as personal beauty, peculiar grace of manners, and manly dignity. The *great business talents* of some men, and the uncommon *mental capacities* of others afford other prognostics that man, as seen in his present prostrate condition, is a torn fragment from a nature which rightfully claims kindred with the skies. And if we needed other evidence of this (to confirm the unerring word of Holy Writ), we should meet it in those extraor-

dinary *moral* developments which so happily distinguish the religious lives of a few, and the death-beds of a yet greater number.

There are times, as in the case of some sudden peril, or when the judgment is suspended by insanity, that a man puts forth an amount of physical strength and activity which is looked upon as decidedly superhuman. Yet it is only the degree of strength of which his nature is at any time really capable. Or we might confine our illustration to examples of prodigious bodily strength, as from time to time put forth by persons whose physical powers are *not* running riot under the madness of insanity, or almost unconsciously put forth in obedience to some sudden impulse, but are fully under the control of the judgment. Samson was but a man. And many a Samson since has wrought prodigies, yet has put forth but *human* strength—intimating that we can scarcely set a limit to the powers, activities, and endurance of the human muscles, if all the circumstances for the full growth and vigor of the bodily powers were such as to favor their full development.

We now and then meet with men of extraordinary *business talents*, who, in the management of vast and complicated affairs, exhibit prodigies of activity both of body and mind. The amount of pecuniary interests which they manage, the number and variety of men which they direct, and the great variety of interests which they control, as far surpasses the capabilities of an ordinary man, as Samson's strength exceeded the strength of his fellows. These prodigies are now the exceptions; they may, in some future age of human progress, become the rule.

And so we may say of extraordinary cases of *memory*, or of the singular taste and talent which ever and anon a person shows for *music*. These we may take in like manner as the occasional outbursts of repressed powers of a higher order of being yet to be revealed. Considered simply as an extraordinary, though not a superhuman production among the human faculties, the voice and musical tastes and talents of Jenny Lind deserve special attention. These, though not superhuman, be

cause actually found to exist in a mere mortal, are the vincula, the connecting links between human and angelic natures. They are the isolated, the few-and-far-between, exhibitions of the really inherent, though, for the most part, undeveloped qualifications of the "earthly" to join in full melody in the songs of the heavenly. The time may come, after that this mortal shall put on immortality, when what among mortals is now so rare, shall, among the immortal of the same race, be but the common order of their higher natures.

Or if we turn to the intellectual world we shall meet with occasional phenomena quite as extraordinary, and which we may, in like manner, take as premonitions of the capabilities of humanity as it shall be unfolded in some sphere yet untried. There are times when the mind shows itself capable of a rapidity of thought, and a comprehension and scope of which ordinarily it is quite incapable. We were, not long since, told by a mother, who had recently but narrowly escaped death by being precipitated from a carriage on the rocks beneath, what was the train of thoughts which passed through her mind in the short moment which elapsed before she reached the ground. The first thought was, that she should be instantly killed. Then she cast about her whether she were prepared to die and meet her God; then she thought of her husband, her children, the condition in which she was about to leave them, and she commended them to God, and all this during the short interval between the striking of a carriage-wheel against a rock and upsetting, and the lady's reaching the ground. And we have heard, too, of the sailor-boy's reflections when thrown, in a storm at sea, from aloft into the ocean from which he did not expect to rise. During that very brief interval of his dreadful descent, he tells us that his whole previous life seemed to pass in review before him, and he prayed mightily to God for pardon. And then his poor mother, the home he had foolishly left, and many a youthful friend, passed through his mind.

And do we not catch a glimpse, too, of these same undeveloped capacities of the mind, amid the strange

reveries of the *insane*? And may we not gather something of the same sort from the singular developments of *mesmerism*, and perhaps from the no less singular phenomena of the spiritual knockings, sorcery, witchcraft, etc.? We are not called on here to furnish an explanation of these strange phenomena. It is enough for our present purpose, that *effects* are produced by human skill, foresight, and sleight of hand which quite transcend the ordinary operations of body and mind. We may take these as flights of mind, or transient gleamings of the vast undeveloped resources of the mind, which may be received as prognostics of what, under other circumstances, shall be its ordinary operations.

We may regard the human mind as a machine fitted up at present with properties, functions, and susceptibilities, and so adjusted as to produce certain effects. In the case of insanity the machine is deranged. The harmony of its action is destroyed, consequently it ceases to produce its accustomed phenomena, and instead it produces a disorder which oftentimes terrifically demonstrates the power of the mind's separate faculties, and these erratic demonstrations are interesting indications of the capabilities of the human mind, when these same powers shall be fitted up in a machine designed to answer other and higher purposes.

And if we may gather from the ravings or reveries of the *insane* an evidence of higher capabilities of mind, may we not derive the same from the extraordinary operations of *mesmerism*, dreaming, etc.? In these operations, whether for good or for evil, there are *powers* employed, and a skill exercised, and effects produced, which quite transcend the ordinary operations of the mind. We would not call these superhuman results, but results of the exercise of some hitherto seldom exercised powers of mind.

Perhaps we can not select a happier example than Emanuel Swedenborg. His was a great mind—a luminary of the first magnitude in the intellectual firmament capable of shining—and which did for a time shine with great brilliancy, but which, at length, by



reason of the peculiar species of insanity to which he fell a prey, flew off from its orbit, and by terrific flights and a singular brilliancy made its strange journeys into worlds far beyond its own solar system, visiting the thrones and dominions and principalities of the remotest regions of God's boundless universe, with the familiarity of a friend, and revealing to our astonished ears the secrets of those unknown worlds. Such a mind, once cut loose from its moorings—its balance destroyed—its gigantic powers escaped from their relative positions in the harmonious whole of the present machine, is found endowed with a preternatural activity of which, in the ordinary sphere of operation, it seems quite incapable. The same natural condition of the mind may be compared to the restrained condition of the domesticated horse. He is gentle as a lamb, and works in harmony with the wishes, and fulfills the purposes of his driver. But let him, from some incidental cause, break loose from this control, and he is found endowed with a terrific power scarcely before suspected.

In the dreams, visions, mesmeric state, or whatever were the condition of Swedenborg when he visited other worlds, and had such wondrous conference with other orders of beings, have we not an intimation and sort of shadowing forth of what the human mind is capable of, and of what it shall achieve in some future state of activity? Are not these occasional exhibitions of preternatural activity of mind analogous to the extraordinary productions of nature in the vegetable world? each indicating the susceptibilities of its nature, and the higher destiny of its activities.

It will not be amiss to cite a few instances which would seem to exhibit Swedenborg as occupying the position I have supposed. The stories are contained in a letter of Kant, the German philosopher. I copy from Dr. Wood's "Lectures on Swedenborgianism." Or I might quote from some letters which appear in the same book, written by an inmate of the Insane Hospital at Worcester, Mass. Those letters, the product of a disordered yet cultivated mind and a pious heart, es

entially illustrate the same idea. Allowing for difference of culture, age, circumstances, and the like, there is a striking analogy in the two cases:

1. The Queen of Sweden was sister to the Prince Royal of Prussia who had died. It seems that at the moment of taking leave of her brother for the Court of Stockholm he said something special to her, which she thought it impossible he should have repeated to any one, and which she was sure had never escaped from her lips. To test the power which Swedenborg claimed, she requested him to learn from her deceased brother what it was that he said to her at the time referred to. At a subsequent interview Swedenborg, who had in the mean time conversed with her brother in the world of spirits, told her exactly what it was, repeating the very words which her brother had spoken to her, and which she perfectly recollected.

2. Madame Harteville, the widow of a Dutch envoy at Stockholm, was asked to pay for a set of silver plate which her husband had bought. She was satisfied that her husband had paid the account, but she could not find the receipt. She then desired Swedenborg, who was understood to be able to speak with departed spirits, to inquire of her deceased husband respecting that matter. After three days Swedenborg told her he had spoken with her husband, and that the debt had been paid, and that the receipt was in a secret drawer in such a bureau, in an upper apartment. The lady found it according to his word.

3. But the following occurrence Kant thinks the most weighty proof of Swedenborg's extraordinary gift. In September, 1756, Swedenborg was at the house of a friend at Gothenburg. About six o'clock in the evening he appeared much excited and alarmed, and said that a dangerous fire had just broken out in Stockholm (which was more than 300 English miles distant). Soon after he said that the house of such a friend was in ashes, and that his own was in danger. At eight o'clock he exclaimed, "Thank God, the fire is extinguished the third door from my house!"—all which proved to be matter of fact.

Now I shall not undertake [says Dr. Wood] to search out the hidden causes of such marvelous events. The means of doing this are not in my power. But what then? We have heard stories of fortune-tellers, jugglers, and dreamers, and persons magnetized, quite as unaccountable and astounding as these. And who can account for some of the feats of insanity? Dr. Woodard in his Report for 1845, says, "There was an insane man in the hospital twelve years ago (*i. e.*, in 1833) who seemed to anticipate the Magnetic Telegraph. He conceived the idea of so managing electricity as to communicate intelligence from one end of the Union to the other, as quick as lightning. He also supposed that he could instantly send intelligence to Europe whenever he desired. He went to Washington to obtain a patent for his discovery. When with us he would spend the whole day passing from door to door of his gallery, striking his key upon the locks, at the same time uttering words unintelligible to us and listening to the reply. In this way he communicated with his friends in Europe, where he was born and educated."

In the same report other cases are mentioned by the writer which, though not exactly parallel to the miracles ascribed to Swedenborg, are yet strange, and can not be accounted for on any common principles of psychology.

We refer to cases like these as affording, possibly

crude and irregularly developed susceptibilities of the human mind—as a sort of first-fruits of what shall be realized in the more perfect state of a future existence. The intellect of man is, at present, in the merest embryo state, yet it does not leave us without occasional glimpses of what, in a matured state, it shall be. It shows itself capable of a locomotion as rapid as thought—of an intercourse with, and an affinity to, a class of intelligences which at present appear almost infinitely above it—of an exercise of thought and memory that shall make the past as one great present, and give a sort of ubiquity to the mind which shall vindicate its claims of relationship to the great Omniscience. And we occasionally meet with a man endowed with physical powers—possessed of a degree of thought or activity which, when they shall be fully developed and allowed unobstructed scope for exercise, shall make good his claims to be a companion of angels.

But there is connected with this aspect of our subject another class of phenomena, which beautifully indicate what may be the future condition of the immortal mind. We refer to the high state of *moral* feeling which is occasionally reached during life, and which oftener is realized as the spirit anticipates its approaching exit from the body, and its entrance into its next state of being. The religious emotions of a Brainard, an Edwards, or a Payson were the rare blossoms of this terrestrial paradise, and the genuine types of what shall mature and flourish forever in the Paradise above. And, especially, as they drew near the goal of this mortal existence, they were quite in the verge of heaven. Instances of eminent piety, where the soul feels its affinity to a holy God and its kindred to angels, and by a living faith realizes the honors and joys of the world to come, admirably illustrate and shadow forth the immense moral susceptibilities of the immortal spirit, and its capabilities to act its part amid the unrevealed glories of the upper world.

Other plants of renown are occasionally met among the habitations of men which we may also take as true types of the trees of righteousness in the upper Para-



dise. They are plants, and not trees, and yet plants of so fair a form and vigorous growth as to present to the eye of mortals some adequate idea of the high character of men as redeemed immortals.

The glory and perfection of the human character we know to be the *united* culture and generous growth of both the *intellectual and the moral* powers in the highest degree of which they are capable. We reverence the man who is pre-eminently wise, and as pre-eminently good. We do not revere mere intellectual greatness. Nor does even moral worth, if associated with ignorance, command our highest homage. We may pityingly admire the intellectual greatness of a Byron or a Voltaire; but associated as it was with so much moral obliquity, we can neither revere or love it. No one ever thought of loving Byron. The majesty of human nature in such cases is eclipsed by moral deformity. But how differently do we view the character of Sir Isaac Newton! His giant mind grasped the heavens; his humble heart bowed at the footstool of the great Jehovah. He was as morally good as he was intellectually great. The glory of his character is the union of the two. So it is in heaven, where the union will be complete and the culture perfect.

We have referred to Sir Isaac Newton. We might enumerate nearly all the truly great men that have lived—the controlling spirits that have given right shape to human affairs, as Moses, David, Paul; and in later times, Martin Luther, Calvin, Baxter, Wilberforce, Washington, and Chalmers. Such men leave their characters indelibly stamped on their respective times. And whence their greatness, and their extraordinary power over the human mind but from the happy union of a high mental and moral culture? Such men towering high above the sons of earth are, in the dominion they exercise over men, and in their likeness to the Great Supreme, gods here below; and they bear a marked similitude to the spirits of just men made perfect in heaven.



## CHAPTER XLI.

**GOD IN THE SEA. Water—its Nature—Quantity—Sources—Relative Proportions—Uses. Its Distribution—Seas, Bays, Rivers.**

"THY way is in the sea, and thy path in the great waters." As you were watching the limpid brook rushing down the mountain-side, or as you were so beautifully and majestically cutting through the deep, blue ocean, or skimming so peacefully along on the placid river, did you ever reflect *what a wonderful substance this water is?* Whether its nature and properties be made the subject of inquiry, or its quantity and singular distribution, or its relative proportions and *uses*, we can not fail everywhere to discern the footsteps of Infinite Wisdom and Benevolence.

Water is not an element or simple substance, but a compound formed of two elementary substances, called oxygen and hydrogen: in volume or bulk, two parts of oxygen to one of hydrogen, but in weight, eight of oxygen to one of hydrogen. Hydrogen is an exceedingly light gas, and hence a suitable gas with which to inflate balloons. It is fourteen and a half times lighter than common atmospheric air. Water may be *formed* of these two elements, or you may take it as found in nature and resolve it into its original parts. To form water, you have only to burn a quantity of hydrogen gas; and as it burns it will combine with a quantity of the oxygen of the atmosphere, and water is the result. Or if you would restore the water into its component parts, you must allow it to pass over heated iron, or any substance capable of attracting oxygen. Such a substance becomes *oxydated*, that is, it absorbs or unites to itself the oxygen of the water, and of course leaves the hydrogen. It is no longer water; one part has combined with the metal and formed an oxyd or *rust*, and the other remains as a very light air or gas.

Such is pure water; but water, uncontaminated with any extraneous substance, can scarcely be found in nature. If exposed to the atmosphere, it will contain a portion of common air. It absorbs most of the gases, and has a strong attraction for the acids and alkalies.

The more common condition of water is that of a fluid; this, however, is by no means a necessary condition, wise and indispensable to our comfort as it is, but the result of temperature. Subject water to a heat of  $212^{\circ}$ , and it disappears, and exists now in the form of vapor or steam; or depress the temperature below  $32^{\circ}$  and you have water in a solid state. These are interesting processes of nature, the uses of which, as we shall see, are full of Divine wisdom and benevolence.

The quantity of water, its sources, distribution, and relative proportions of land and water, each afford pleasing topics of thought.

No one can survey, on the map of the world, the broad spaces that represent the interminable wastes of waters—much less can he, week after week and month after month, plow this mighty, boundless deep without wonder that there should be so *much water*. Of what possible utility that the sea should roll on in its mighty expanse, and its caverns, deep and broad, be filled with water thousands of miles beyond the boundaries of any continent, and with scarcely an island to break the monotony of the scene? The writer has sailed, on a single voyage, five and a half months, over a distance of some eighteen or twenty thousand miles and not once seen land. And could we assign a seemingly adequate reason for a fathomless, boundless expanse of water, what can we say to the question why such quantities of water are suffered to remain congealed and apparently worse than useless about the poles? Here, it would seem, is water enough held in the icy embrace of eternal winter to irrigate and fertilize the whole earth; yet all this vast accumulation answers none of the purposes for which we are accustomed to think of water as useful. It

does not, except very partially, rise in vapor, to descend in refreshing showers, to fill our springs, replenish our rivers, and fertilize our grounds, nor does it answer any of the purposes of navigation.

Not less than two thirds of the whole surface of the globe is covered with water. Its depth is unknown—some say three miles, some say ten, others say it is bottomless; which is absurd. It has been sounded but a few thousand feet. The bed of the ocean presents the same irregularities of surface as the dry land. It is diversified by rocks, mountains, plains, and deep ravines.

Is the ocean too large?—is there too great a proportion of waters? Think what vast quantities are always and everywhere required for the ordinary purposes of life. The whole body of the atmosphere must be kept saturated—the clouds must be supplied that they may never fail to pour down their rich, copious, and constant treasures, to irrigate every portion of the earth, even the barren rock and the sandy desert, and to afford never-failing supplies to every spring and rill and stream that intersects every minute portion of the earth's surface, so as to bring this indispensable fluid to the door of every palace and every cottage; to present it to the wayfaring man, and to the wanderer in the desert and on the mountain. The earth, the air, and the clouds must be kept perfectly saturated, not with stagnant water, but with the running, living fluid. This constant circulation of course greatly increases the quantity needed. Who then shall surmise that the whole ocean is a reservoir *too large* for the purposes alluded to? It is a large reservoir that supplies the inhabitants of a single city with only their water for domestic purposes. And how much greater the dimensions of a fountain which should supply the same city with *all* the water they require, to saturate the earth beneath their feet, and the air and clouds over their heads; and to supply all the power needed to move their machinery, and the means of locomotion, and all the water needed for every practical purpose. Possibly, such a fountain would bear a proportion to

the territory and population of that city not dissimilar to the proportion between the ocean and the dry land. We may rest assured that the ocean is *not* too large to meet the demands of evaporation for the atmosphere and fertilization for the earth. And, till we can see other reasons for those vast accumulations of ice in northern and southern seas, we will believe they act as great refrigerators of the atmosphere, and serve to keep it in circulation, or "to raise the wind."

The singular *distribution* of water is another topic of interest. We speak not now of the wonderful arrangements by which the earth is perforated in every conceivable direction, and water issues forth in springs and rills and rivers, but rather of the distribution of water into oceans, seas, lakes, bays, creeks, rivers, and smaller streams. A single glance at the map of the world will show that the land is placed in the water in just such a way as to favor its fertilization by the evaporation of the waters of the ocean; and that the waters of the ocean are so arranged about the land as to form the necessary barriers to intercourse among the different nations of the earth while they should remain in a barbarous or semi-civilized state, yet, on the other hand, to favor an easy and frequent communication when, from an advanced state of civilization, such intercourse should become safe and necessary.

Allow the eye for a moment to pass along the coasts of the great bodies of water that encompass the land, and you will see much to admire in their singular construction. They are remarkably irregular, and singularly scalloped into a great variety of larger and smaller bays, harbors, creeks, and arms of the sea extending far into the land. In this is beautifully displayed the benevolent design of Him that made the sea. By such a construction the extent of the sea-coast is greatly increased; much larger portions of the land are brought into direct contact with the great highway of commerce, and safe shelters are made for shipping. Were the American continent but a square or an oval portion of land surrounded by a regular, unbroken



coast, without the present indentations of water, commerce with foreign nations would be scarcely possible, and nothing more than a very limited traffic would exist on our rivers. Sea-ports, commercial cities, and foreign traffic and intercourse would be nearly unknown. The mouths of rivers alone would afford secure anchorage and protection from the violence of the ocean.

From the Gulf of Mexico and the Caribbean Sea, which, with their numerous larger and smaller bays and creeks, afford commercial advantages to large territories both in North and South America, we pass, northward, the Chesapeake and Delaware bays, the beautiful and spacious harbor of New York, the Massachusetts Bay, the Bay of Fundy, and the Gulf of St. Lawrence; thence, through the river of the same name and a long chain of lakes, into the very heart of North America; and thence, too, in a northern direction, through Davis and Hudson's straits into the two great inland seas of the North. By this singular construction our sea-coast is more than doubled in extent, besides securing, what is so essential, a great amount of safe anchorage. Or turn we to our western coasts, and though we do not meet the same evidences of a great prospective commerce and great marts of business, yet we discover there *one* great providential arrangement more extraordinary than we have seen on the eastern coast. It is the Bay of San Francisco; a more spacious, beautiful, and safe bay, perhaps, does not exist. Its location, in connection with the late gold excitement and its most extraordinary results, has already pointed out a providential design in the character and location of that bay truly sublime. It seems to point out San Francisco as the great thoroughfare and commercial emporium between the great East and the great West—a second Tadmor of the desert—from whence the commerce of Asia shall be borne across the American continent to the densely peopled and wealthy States on the Atlantic, and to Europe. A harbor less spacious and safe would not meet so extraordinary a demand; and one less beauti-

ful would not accord with the benevolent design of Providence.

Or pass we to the Eastern continent, and we discover there a distribution of waters quite as indicative of a wise and benevolent design. The Bay of Biscay, protruding up into the western portions of the continent, gives a broad coast to France and Spain—the Baltic, with its long-armed gulfs and its lesser projections—and especially the great Middle Sea, between Europe, Africa, and Asia, with its singularly irregular coast, abundantly indicate that Wisdom was there when their bounds were determined, “when He gave to the sea his decree.”

Were the Mediterranean but one long, broad sheet of water, extending from the Atlantic to Palestine, and forming a coast which has been bordered by nearly all the great ancient empires, and has witnessed nearly all the great transactions which have given birth to past history, it would be sufficiently remarkable. But when we contemplate its peculiar conformation—how it juts up into bays, is formed into archipelagoes, dotted with islands, extends its long arms into the land as if inviting industry and challenging enterprise and freely proffering its aid; then forming a connection with the Black Sea through the Marmora, thence through the Azof to the river Don, which, by means of a ship canal a few miles, might be connected with the Volga and the Caspian Sea on the one hand, and on the other open a water communication up the Volga through the very heart of Russia to near Lake Onega, and thence by a river and Lake Ladoga to the Gulf of Finland at St. Petersburg, thus uniting the capital of the great Czar with Constantinople, the capital of the Eastern continent; and by another route from Lake Onega, through a canal and a chain of lakes to the White Sea and the Arctic; when we contemplate its peculiar formations and connections, we everywhere discover a wise and benevolent superintendency in the whole.

Again, the location of the Red Sea, in its connection with the Indian Ocean on the one side and the Medi-

terranean and Atlantic on the other, challenges our grateful admiration. By means of a canal (once in operation, and now about to be re-opened), a great water communication is opened from India and China to England and America; and another route from the same distant points, by way of the Persian Gulf, the Euphrates, and a ship canal to the Great Sea, thus forming two great lines of water communication with the Indian Ocean and the great Orient.

In like manner we might go around Asia, and we should ever meet the same singular formation of seas, bays, and creeks, and discover in their relations to the dry land the same adaptations to the convenience of man, all indicating a future for the nations of the earth far in advance, in point of population, improvement, and civilization, of any thing ever yet witnessed. The resources and facilities for such advancement have evidently, as yet, been but very partially appropriated.

But the *commercial* advantages of such a distribution of water are but incidental and lesser advantages. The primary design, no doubt, was the *irrigation of the dry land*, and the needful humidity of the atmosphere. Another glance over the map of the world will show that the existing location of bodies and streams of water is most wisely adapted, both by evaporation and by direct contact, to irrigate every portion of each continent. Except it be a few deserts, which for reasons we shall know more of hereafter, every considerable portion of land is sufficiently near to some sea, bay, or river to be watered, at least, by the rains which are condensed from the vapor ascending from that water. And when an increased population of the globe shall require more room to dwell in, and shall crowd upon the present great wastes, we may expect that the same laws which now extend over the at present fertile portions of the dry land, shall be applied to these deserts also. Some unforeseen convulsion may take place—those great seas of sand may be thrown into mountain waves—springs of water break out, rills and rivers and lakes be formed, and the desert be changed to a fruitful field.



There is something in the location of RIVERS that seems to claim a more particular consideration. At first it would seem that there was little of direct, providential arrangement in their positions, their locations, magnitude, and courses being determined by the face of the countries through which they flow. They take their rise in elevated grounds, and seek by the common law of gravitation the lower grounds, and by a natural course find their way into the ocean. But we go back a step and ask, who so directed in the diluvial subsistence and deposit of the dry land that the present elevations and depressions were determined as we see them? North America might have been so formed that one great river would have drained the whole, and that river found an outlet through Mexico and the Andes into the Pacific Ocean. Then there would have been no United States of America—no American Republic, with all that has come of its freedom, religion, common education, enterprise, and commerce. Only at most a few colonists might have been found on the shores of the Atlantic. But what different results have followed from the present arrangement of our rivers. It gives us the Mississippi, which, with its vast tributaries, affords an inland navigation of 30,000 miles, drains an area of a million of square miles, and pours its waters, with its immense commerce, into the Gulf of Mexico, a position almost equally convenient for transit to North or South America, to Europe or Africa. And the same conformation of country secures, too, the existence on the Atlantic slope of a beautiful series of navigable rivers from the Rio Bravo del Norte of Mexico to the St. Lawrence, opening as many egresses for internal commerce, and securing the fertility and healthiness of the whole country. Ascending the St. Lawrence we have a continuous line of communication through our great northern lakes, 1,500 miles to Lake Superior, and thence onward for 2,000 miles more we meet another series of lakes\* (not contiguous) to the McKenzie River, which flows into the

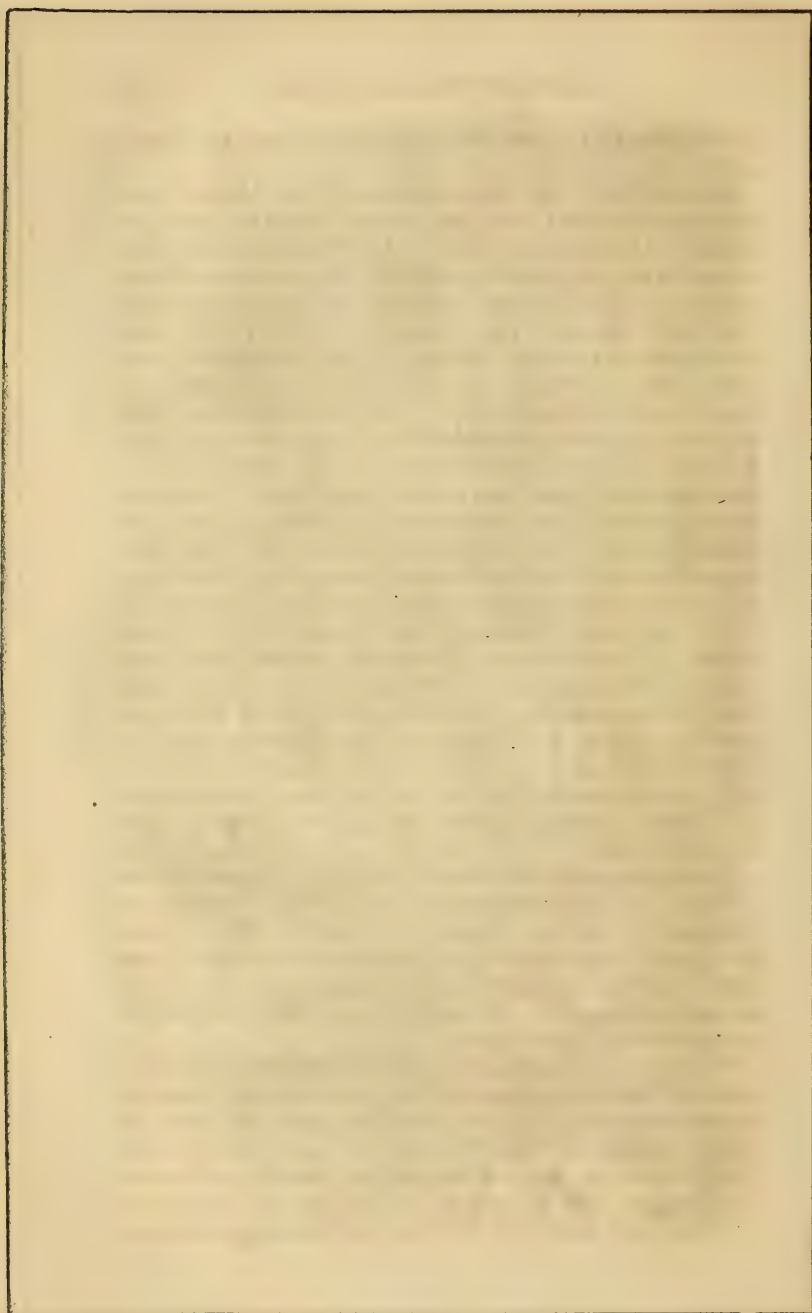
\* The last-named lakes are, the Lake of the Woods, Winnipeg, Deer, Wellston, Athabasca, Slave Lake, and Great Bear.





SOURCE OF THE MISSISSIPPI.

ALBANY



Arctic Ocean on the confines of the Russian possessions.

Should time and the progress of the Anglo-Saxon race ever connect this magnificent chain of lakes, by means of ship canals, they would form a great highway of water carriage through the very center of North America (with a great southern curvature) of more than 3,000 miles. This curvature to the South, near the center of its long course, is just sufficient to keep it through its whole course at nearly an equal distance from Hudson's Bay. And we would not here overlook that this great central highway through North America from east to west may, in like manner, be intersected by at least two great lines of water communication scarcely less magnificent, extending north and south from the Gulf of Mexico to Hudson's Bay, and thence to the Atlantic—the one through the Mississippi to its head-waters, and thence by a canal of no great length to Lake Superior, and thence, by the same means, to the Albany River and James' Bay, and through Hudson's Bay to the Atlantic; and the other from the head-waters of the Missouri to Lake Winnipeg (the Au Jaque, a tributary of the Missouri, and the Red River, that flows into the lake, nearly inosculating), and thence by two routes, the one by the Severn River and the other by the Nelson, into Hudson's Bay and the ocean.

But should such visions of the great future not be realized for generations to come, yet are these great reservoirs of water, midway between the North Seas, the Pacific, and the Gulf of Mexico, in the mean time fulfilling their primary and principal mission. They are the sources of the fertility, and they secure the habitability of a continent.

We are wont to speak with admiration of the vast extent of our inland navigation, which already exceeds the whole extent of our sea-coast, great as that is. Yet we perceive from the above hasty sketch, that Providence has marked out for us a destiny—has, in the amount and direction and shape of our water-courses, laid down for us the outlines of a plan of

future progress and prosperity grand beyond any thing we have realized or conceived. The past or the present is scarcely more than a beginning.

South America furnishes an illustration not the less striking. Had the plastic Hand, on the subsidence of the diluvial waters, and in the re-molding of the earth's surface, elevated the eastern portion of South America, and then given the whole a declivity *southward*—the great western range of mountains remaining as it does—we should then see the great accumulations of waters which now find an outlet to the Atlantic through the noble Amazon, the La Plata, and the Orinoco, rolling in one mighty current down through the center of the continent into the cold and barren regions of Patagonia, and into the tempestuous Antarctic. What possible hope would there then be for South America? It would be as if North America had been given a slope *northward*, instead of southward, and the Mississippi and its tributaries, taking their rise near the Gulf of Mexico, had flowed into the Arctic Ocean. Where would commerce and American civilization have been then? On such an hypothesis, man, in the New World, could not have risen above the lowest savage state.

But look at South America as she is—so beautifully intersected by her rivers. Their location, when taken in connection with the vast resources of her soil, her forests, and her mines, indicate that her future shall be as glorious as her past has been ignominious. She shall yet become the greatest of all lands.

South America is divided into three great basins, drained by three very remarkable rivers—the northern, by the Orinoco; the great central by the mighty Amazon and its tributaries; the southern by the Rio de la Plata. These rivers take their rise near the western boundaries of the continent, at the foot of the Andes, and wind their long courses in an easterly direction across the continent into the Atlantic. These, with their numerous and long tributaries (longer than the Danube or the Ganges), completely interlace South America in its length and breadth, and supply a most extraordinary inland navigation. Nothing but the



Mississippi and its tributaries present any thing to be compared to it. The Amazon is navigable 3,500 miles, and some of its two hundred branches afford a water transit of 2,000 miles, the whole draining an area of nearly two millions of square miles. And, what is remarkable, the Amazon and the Orinoco, on the north, are said to be connected by their respective branches; and also, on the south, a branch of the Amazon, and a river flowing into the La Plata, take their rise on the same farm, within a few perches of each other. A traveler asserts that waters from the two sources have been made to irrigate the same garden. The owner of the farm informed the same traveler that he had known persons to convey their canoes from the Arinhos, a river which flows into the Tapajos, a tributary of the Amazon, to the Amola, which, through the Cuyaba, finds its way to the La Plata. Thus, when art and enterprise and time shall conspire to complete this singular arrangement of nature, the steamer that shall enter the mouth of the La Plata shall ascend through the whole length of the Paraguay to the region of gold and diamonds, at the great "Divide" near the city of Cuyaba, thence, by a ship canal of a few miles, to the waters of the Tapajos, and thence to the Amazon. It would then ascend this king of rivers a few hundred miles to the mouth of the Negro, and thence to the mouth of the Cassiquiari (which actually forms a junction with the Orinoco), and by the Orinoco to the Atlantic, completing an inland cross-navigation through forty-seven degrees of latitude, or a sailing distance of 3,000 miles, and through countries of the most extraordinary natural resources.

Or you may accomplish the same by another route—you may ascend another branch of the Paraguay, and by a short portage pass through the celebrated Diamantino, on the great "Divide" (the land of diamonds), and again launch your bark on the river Preto, another branch of the Tapajos, thence to the Amazon, up the Negro, through the Cassiquiari, as before, into the Orinoco. Or you may perform this singular cross-board navigation from the river Negro at least by two

other routes. You may either ascend the Branco, and by a short portage enter the Essequibo, and thence to the Atlantic; or you may pass up the Negro above the mouth of the Cassiquiari, cross the portage of Pimichim, six hours, and re-embark on the river Atabapo, a tributary of the Orinoco.

The inosculation of the great rivers of South America is indeed one of their characteristic features. Canals of a few miles would unite, at different points, the Negro and the Japura; and, in like manner, the great and nearly parallel tributaries of the Amazon on the south. They reach toward each other their arms till they clasp in friendly embrace. This feature has been particularly remarked of the Puras and the Madeira. At several points their waters connect or approach by a close proximity. Thus the whole continent is intersected and formed into islands. No country in the world is so well watered; no country possesses such facilities for internal navigation, or such resources for commerce and the support of an immense population.

Were it the good pleasure of Providence to double the present population of the earth, the whole of this new increase might find room and resources in South America—food and apparel, and all the necessities and luxuries which foreign commerce might otherwise supply. Her inland navigation would bring to the doors of such a population every product, every necessary article of subsistence, every luxury, and all the precious stones and useful minerals and metals which may be obtained in either the tropical, temperate, or frigid zones; for either by her latitudes, or the altitude of her mountains, she enjoys the climates of the three zones. The rich basins of the Amazon and the Orinoco are entirely tropical, and that of the La Plata embraces all the latitudes that are to be met in the valleys of the Indus, the Ganges, and the Irrawaddy, the great rivers of India. These great American valleys yield all the products of the Indies, and vastly more. Nothing seems wanting, as far as relates to the provision of a rich and exhaustless *material*, to make South America the greatest country in the world—the

dwelling-place of the most independent, densely stock-ed, highly civilized and happy people—nothing but the improvement by an industrious and virtuous race of her internal waters, and the development of her natural resources—simply the carrying out of the obvious designs of Providence. She would have enough for herself and much to spare, and little to ask, except from her natural counterpart, North America. No country would reap so rich a harvest from the resuscitation of South America, both in exports and imports, as our own.

We can not contemplate the gigantic and wonderful provision here made for an inland navigation, in connection with the exhaustless wealth of the soil, the mines and the forests of South America, and in the natural relation which, by the peculiar *direction of their rivers*, these rich tropical countries are made to bear to the United States of North America, without unceasing admiration of the Divine wisdom and benevolence. The whole arrangement indicates a prospective progress, not for America only, but for the world, and a degree of prosperity, and, especially, an enlarged commerce, of which the present is scarcely more than a beginning.

The Amazon and the Mississippi are counterparts—the products of their two great basins are complements one to the other. The basin of the one lying entirely in the temperate zone, and that of the other between the tropics, the one can supply precisely what the other lacks, and what it will gladly take in exchange. That such an adaptedness exists, and that a dependence shall be felt and hereafter practically acknowledged and acted on, and that such a reciprocity was intended, seems abundantly obvious from the peculiar location of the great rivers of the two portions of the American continent, especially from the *course* they run. This is particularly remarkable in respect to the Mississippi and the Amazon. Such are their courses, and such the currents of the sea between their respective outlets, that their waters are said to meet and mingle in the Gulf of Mexico.

Lieutenant Maury, in his researches on the currents



of the ocean, has pointed out the close and interesting physical relation which exists between the waters of the Mississippi and the Amazon. An object thrown upon the head-waters of the Amazon and borne down to its mouth would by the ocean be carried across the Caribbean Sea, through the Yucatan pass, into the Gulf of Mexico, and there meeting another object that had been cast upon the head-waters of the Mississippi, ten thousand miles distant, both should float together down the Gulf Stream, around the cape of Florida, and along all our eastern coast. By this singular connection Providence has seemed to bind together the future destiny of the two great portions of our continent. We think we have substantial grounds to expect a future for South America as distinguished for progress and prosperity as her past has been lacking in every thing that exalts and blesses a people.

The great Ruler, ever intent as we know he is to carry out his one great purpose of benevolence toward our race, has not made such a country for naught. He has not so replenished it with all the varied resources of nature, and so singularly interlaced it with navigable rivers, and given to them their present positions and directions, without a final design worthy such an extraordinary preparation. We descry in these things a glorious hope for that long debased and benighted land. But one great object has been accomplished yet by the existence of that noble continent. Rome and the Vatican have there had full scope—a fair and favorable and unmolested field for the trial of their experiments, what government, and religion, and the social relations, as ordered and controlled by them, can do to elevate, enlighten, sanctify, and bless a people. With resources the most ample, with every possible advantage, physical and political, with unrestricted powers to organize just such governments as she pleased, and administer them in her own way, and to adopt and carry out any course of education she desired, and to give as free course to the Bible as she pleased, and to develop the resources of the country, and to elevate a barbarous people, what has she done? She has shown what,



when thrown back on her own renovating power, she can do. She has shown that she has in herself no renovating power. Her touch on the civil institutions of a nation, on her educational interests, on her moral feelings and practices, is the cold touch of death. She has not only failed to elevate the barbarous native population, but she has not been able to preserve from a semi-barbarism her foreign civilized population. Before Rome had emasculated Spain and Portugal of the last vestige of moral and political vigor or generous enterprise, they had sent colonies to South America. But what are the descendants of those colonists now? Have they advanced or retrograded? Inoculated as they have to some extent necessarily become, with the spirit and example of their neighbors in North America, they are showing signs of life. In spite of Rome, who has done all she can to repress it, South America is awakening to vitality at the vivifying touch of Anglo-Saxon Protestantism.

In South America, Rome has had a fair field in which to work out her problem. In most Papal countries of Europe other elements—Protestantism chiefly—have been at work to arrest the downward tendency of Popery. But not so in South America. Here Rome has had the field, and the noble Spanish race, dyed in the scarlet of Rome, have been her faithful allies, and the result is before us. But give that same land to Protestantism, with an open Bible, a free Press, common education, and a teaching ministry, and, under the auspicious agency of the Anglo-Saxon race, it would, in a single century, become the noblest land on the face of the earth. It would teem with an industrious population,\* spreading itself over its rich alluvials, and disinterring its exhaustless mineral wealth. It would be filled with schools and colleges and churches; its rivers would be the busy highways of an immense commerce, and would soon wipe off the stigma of the past, and enter upon its glorious future.

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\* Save the Indians, who in this estimate are of no account, South America has but one inhabitant for ten square miles. We see hope for South America in some great scheme of colonization which may yet be devised and carried out, and which shall plant upon her soil a different race.

We might in like manner trace out the same wise and benevolent forethought in the character and position of the rivers of the Eastern continent. We need only say further, that an examination of the rivers of Europe and Asia will show that they are so determined as to their courses, and so extend their windings through the different countries, as the most effectually to secure the fertilization of the land, the salubrity of the atmosphere, and the highest interests of the different nations in respect to intercourse and commerce. All the great rivers of Europe run south or west, and, the Volga excepted, flow into the Atlantic or the Mediterranean; and the Volga might easily be united with the Don, and thence to the Black Sea. Any other direction would have left Europe in barbarism. Asia presents three classes of great rivers; first, the Indus, the Ganges, the Brahmapootra, the Irrawaddy, and the Mayhung, which flow into the Indian Ocean; second, the great rivers of China that flow eastwardly, and the rivers of Russia, the Volga excepted, which flow north into the Arctic Ocean. The direction of the first class is such as harmonizes with the system of commerce and national communication of the present time. Such a direction of the rivers of hither and farther India has had much to do in hastening the great providential movement that is fast inclosing those large and interesting countries within the sisterhood of the great commercial nations of the West. Every steamer that ascends the Indus or the Ganges is agitating the stagnations of centuries, and plowing a deep furrow in waters as putrid as sin. It is breaking down the barriers of a dead Orientalism, and diffusing into the East the life of the West.

The second class, the rivers of China, might seem designed, though less directly, to favor the same general scheme. Yet as we trace on the map the courses of these rivers, and contemplate, in the light we are now viewing rivers, their magnitude and character, and the extraordinary country which they drain, we can not avoid the conjecture that they are designedly made to point, not toward the great western center

of commerce somewhere on the Atlantic, but rather to some new commercial center, perhaps in the Pacific, or possibly to San Francisco. The *exclusive sentiment* or instinct of China, Japan, and the rich and populous countries of Eastern Asia may have more of divinity in it than we have supposed. Instead of laughing at it as the silly whim of the old fogies, we may possibly have occasion to admire it as one of those singular, never-failing presentiments pointing to some great and perhaps far-off future.

In forming our estimate of a people and their policy, we must contemplate them as standing *faced* in the direction their streams run. The Chinese stand with their *backs* toward us western people. And no wonder they have seen and known little of us, and thought little of us, and supposed that to *advance* meant to go *from us*. We may have attached too much importance to the idea of *Europeanizing* the "Celestials." They are a nation *sui generis*; as a people they possess singular idiosyncrasies, and no wonder if they should never be made to fit exactly in the European mold. They may be destined to another type of civilization, and, in their social and civil relations, to another order of things. The late war with England was an important step in Providence in opening the way for the entrance of Christianity, yet beyond that it did but produce a *forced*, a partial, and unnatural alliance with the West. The Chinese look, as their rivers do, *eastward*, toward the *great Pacific*.

The Pacific Ocean occupies a superficial area larger than the whole aggregate of the dry land—room enough to allow to nestle in its bosom a continent as large as North and South America. Such a continent, as we have shown elsewhere, is in the process of formation by means the most insignificant, yet by an agency the most wonderful. With such a continent, China and Japan and Eastern Asia, as the direction of their water-courses indicate, would form the most natural relations.

When, in the providential realizations of the far future, this complement to the dry land shall be added,



our globe will then—commercially, at least—be arranged into two great divisions, the one having the Atlantic for its great center, and supported on the one side by Europe, Africa, and Western Asia as connected by the long arm of the Mediterranean, and on the other by North and South America; and the other grand division is made up of our great coral world in the Pacific as the central kingdom (and its ports as centers of commerce), supported by China and Japan and all Eastern Asia on the one side, and California, Oregon, Russian possessions, New Mexico, and South America on the other. However feasible it may appear to politicians, or gratifying to our national pride, that the countries bordering on the Pacific should acknowledge Washington as their natural center, somebody will probably some day see the people of those territories *looking* in the direction their water-courses run. Their *backs* will of course be turned toward us of the Mississippi and the Atlantic slopes.

Of the third class of Asiatic rivers (those which flow into the Arctic Ocean) we know not their commercial use, or any use except the common purpose of a stinted evaporation. Here the oracle even of speculation is dumb; yet we may venture a surmise, though not oracularly. The Frozen Ocean may be, in the great water-world, what the great Sahara is to the dry land. On the one roam and starve a few Bedouin Arabs among the ice mountains of the other you meet a few beggarly Esquimaux, or see in close winter-quarters a seal or a whale. Our hope is, that when Africa's great desert shall be needed as a dwelling-place for earth's increased population, and some mighty commotion shall throw that huge ocean of sand into hills and valleys, and perforate it with water-courses that shall gush up in living springs and intersect the whole with refreshing rivers and smiling lakes, our hope is that this tremendous concussion will give the axis of the earth that desired *poise*, as predicted by some philosophers, *back*, as it was before it was dislocated by the apostasy. Disenthralled from their everlasting chains of ice, the poles will then again bask in the genial sun, and that



great sea of ice, breathed on by the gentle gales from the South, shall soon invite to her bosom the white sails of commerce; sea-ports arise; great emporiums of trade spring up; cities flourish; great marts of trade and opulent cities at the mouths of the Lena, the Irtysh, and the Yenisei would have an easy and pleasant communication, through the Polar seas, to every part of Europe, Asia, and America.

What has been said of the *distribution* of waters suggests some conclusions as to the great centers of commerce and the great central positions of the world, which may claim a moment's attention. We refer to centers as they *shall be* when human affairs shall become so advanced that commerce shall *appropriate* all the great water-courses, and use them as they seem evidently designed to be used.

San Francisco, though perhaps not the greatest natural center, seems, by its relations to the Pacific and Asia on the one side, and its connections with the Atlantic ports on the other, to be designated as one of the greatest thoroughfares and depôts in the world. Its position and magnificent bay, and the mineral wealth of the surrounding country, point out this new city on the Pacific as one of the great centers of human hopes and activities.

We look for a second near the confluence of the waters of the Mississippi and the Amazon. New Orleans has heretofore stood as a substitute for such a center, and a suitable substitute while regard was had only to the commerce of the Mississippi. But the prospective coming of a great trade from the Amazon and La Plata, and the railway portage across the Isthmus of Darien, taken in connection with the ocean currents which make the inland waters of North and South America meet in the Gulf of Mexico, throws New Orleans quite off the line of the great highway of commerce. The point designated by such a conformation of seas and rivers, as the center, is the west end of the Island of Cuba; and no existing city stands so fair a candidate for the prospective honor as *Havana*. The ocean current from the mouth of the Amazon

passes in near proximity the southern shores of Cuba, meets the current of the Mississippi, west of that island, and the two currents seem to unite and flow together through the straits of Florida, pass near the northern coast of Cuba, move on under the designation of the Gulf Stream, in the direction of New York and Liverpool. Near the junction of these two singular currents stands the old town of Havana, enjoying a singular location in respect to the conformation of navigable waters. What changes or chances shall ever confer such honor on the insignificant capital of a "half-orphan" island, we do not know. We hazard no speculations of annexation, purchase, conquest, or of ownership. We speak simply of a designation which seems indicated by certain physical conformations of oceans, seas, rivers, and currents.

For our third great center we fix on the city of Gotham. New York city is the natural center of more great streams of commerce than any city in the world. Here converge six or seven stupendous lines, each one expanding into the commerce of a continent: one from the Pacific and Eastern Asia, making San Francisco its great half-way-house; the next from South America, the Valley of the Mississippi, and the West India Islands, concentrating its force at the great commercial metropolis near or on Cuba, and moving with accumulated volume into the bay of New York; the next rolling in from our own great West by a double stream, down the Hudson and over the Erie Railroad. The fourth pours in the wealth of our manufacturing East, and from the whole eastern coast to the Bay of Fundy and the St. Lawrence; and the fifth, sixth, and seventh bring, in one concentrated stream, the products of Europe, Asia, and Africa.

London is another great center. She sits upon the waters as queen. The commerce of the world bows at her feet, and accords her the undisputed crown. Though favored in her position, yet it is the *race* rather, the nation she represents, which has given her such commercial importance. Her destiny does not seem to be equally woven in the ordinances of Heaven.

"When He gave to the sea his decree," he did not point out the present site of London as one of the world's great centers. Liverpool is doubtless a more *natural* center.

Constantinople is the next great central point. Remarks already made show it to be the most central position of the whole Eastern continent, and the *natural* center of Eastern Europe, of Northern and Western Asia and Africa, and easily connected, through the Red Sea and through the Persian Gulf, with all Southern Asia.

Calcutta and Canton are at present great centers, yet, like New Orleans, they stand rather as *substitutes* for a grand emporium yet to rise, indicated indeed by the map of the waters of Eastern Asia, but to be the birth of an order of things for which the present progress of the race has no need. To all our anxious inquiries what shall be this metropolis of our great coral world, the spirit of the future as yet deigns no response.

## CHAPTER XLII.

More about Water. Its Adaptation and Uses. Its Fluidity, and what comes of it. The Adaptation of Temperature to preserve Fluidity. Steam and the Steam Dispensation.

WE have spoken of the quantity of water and its singular and wisely benevolent distribution into oceans, seas, bays, and rivers, in such order as to favor the highest social, commercial, and civil interests of civilized man. Oceans serve an important purpose, in one stage of human progress, in *separating* different countries so as to prevent hurtful collisions, yet of so uniting them, in another stage of civilization and advancement, as to secure all the great interests of commerce and national intercommunication. We have alluded to water as the great *fertilizer*, by which even the desert is made to smile with verdure, life, and beauty. The solitary place is made glad, and the wilderness blossoms as the rose. Water is the great agent in the production of clouds and winds, and the electrical changes of the atmosphere—is the home of the great fish tribes—contains an immense world of life for the sustenance and comfort of man. And the ocean gives us, perhaps, the highest notion we can have of the vastness of the Divine power, exciting in us sentiments of sublimity and grandeur.

In what remains to be said we shall speak of the uses and adaptations of water to the practical purposes of every-day life and business. At every step we shall have occasion to admire the kind designs of Him “whose path is in the great waters.” The interdiction of the use of water—a punishment inflicted on criminals at one time under the ancient Roman government—was equivalent to banishment from the country. A more dreadful death can not be suffered than death from the want of water. They who have for days suffered privation on the wreck of a ship, and seen



their companions one after another die, assure us that the greatest suffering is for the want of water. They die not from hunger or fatigue, but in all the excruciating agonies of thirst. The Persians once inflicted on criminals the barbarous punishment of encasing the body, all but the head, in solid masonry, and leaving them thus to perish, which they did by a most torturing death by thirst. The temporary privation of water is quite sufficient to indicate the beautiful adaptation and the indispensable necessity of this fluid to the comfort, or even the tolerable existence of animal life; while the long privation must speedily terminate in a most painful death. Nor is it the adaptation alone of this singular fluid to the absolute wants of man that we are called to admire, but its *universal diffusion* is a matter of equal wonder. The great water-works of the Divine Hand present such a specimen of the Divine power, wisdom, and goodness as is scarcely to be found throughout the whole range of his wonderful works.

We speak with admiration of the great Croton water-works, by which a large quantity of water is conveyed some miles and carried through every street and lane of a great city, and made to gush out at your bidding in every room of your house. Such an accommodating circulation of water costs millions, and is worth tenfold more than it cost. We scarcely less admire the Fairmount water-works, which raise to a considerable height large quantities of water and diffuse it so plentifully over the whole area of another large city. But how meagre are these when compared with the stupendous water-works to which we have alluded! By an arrangement which beggars all our ideas of skill and power, not a few millions of gallons, but quantities of water immeasurable, are constantly being raised from sea, lakes, and rivers, and by a skill surpassing all our conceptions of art, converted into vapor, and thus made capable of diffusion through the atmosphere, and of being collected into clouds, and then, by an arrangement equally wonderful, condensed again into water, whence it descends in a *diffused* state

beautifully adapted to irrigate the earth, and having fulfilled this infinitely benevolent mission, it noiselessly glides away to replenish our springs, swell our little fertilizing rills, and form our great water-courses to the ocean. A beautiful allusion is made to this wonderful process by one of the seers of yore: "He calleth for the waters of the sea and poureth them out upon the face of the earth: the Lord is his name." Amos, v. 8. Compared with such a stupendous circulation, and one so wondrously achieved, and such a magnificent and minute *diffusion* of water through every nook and corner of the dry land—through every valley, and up the side of every hill, and to the very summit of the highest mountain, what is the labor of all the raising-pumps, the reservoirs, and aqueducts of man's invention and skill? It is but a drop to the ocean, the watering of a flower-bed, to the irrigation of a continent.

We should fail fully to appreciate the beneficence there is in such a profuse and universal diffusion of water if we did not contemplate it in its relation to the peculiar physical structure of man and the animal world. Water is less a luxury than a necessity. Of the material which composes our bodies, nearly three fourths is fluid. This fluid must be constantly replenished or the body is thrown into immediate disorder, and pain and death are the no remote consequences. Consequently a constant and large supply of fluid is necessary to repair animal waste. And almost the entire quantity of fluid requisite for this purpose is *water*. It may be an infusion of tea or coffee—prepared drinks, soups, broths, gruels, milk, distilled or fermented liquors, yet water constitutes nearly the whole of the beverage.

The adaptation of water to all cooking and culinary purposes needs but be mentioned. Without this very common fluid how would you knead your bread—how prepare flour for any process of cooking—how prepare your meat or vegetables for the table, and how partake of your meal when prepared? You might as well dispense with fire in cooking as with water. Deprived

of either, you would at once be restricted to the raw productions of the field or the forest.

But man can not live on bread only. He must be clothed—must labor, and do the duties and enjoy the comforts, and provide for the thousand-and-one wants of life. But in every thing he is dependent on nature's common fluid. Every article of his clothing, before fitted for use, has in some way been subjected to a process of water. The flax that makes his linen, the cloth of his coat, the leather of his boots, the material of his hat, could not be prepared without water. And so with nearly every article of either male or female attire. And so the house he lives in, the furniture he uses, the tools with which he works, the plate from which he eats; his knife, fork, spoon, and glass, all have been wrought or molded by the aid of water.

Again, the adaptation of water to the purposes of *cleanliness and health* calls for a no less profound admiration of the kind regard of our heavenly Father in so profously providing for us this wonderful fluid. So essential to the comfort and the healthy condition of man is *bathing*, or rather the vigorous application of water to his external, that the practice was enforced in the Mosaic code by a Divine sanction. Such in nature is the adaptation of water to promote the health and the development of man, that it was not safe to leave the practice to his judgment or convenience, but it was made binding on him as a religious duty. Those good old laws concerning ablutions and cleanings, doubtless, had their foundation, not in the arbitrary will of the law-giver, but in the constitution and wants of man, and the adaptation of water to meet these wants. The wants are more prominent and the adaptation more direct in warm countries than in temperate and cold ones, yet the *reasons* for the practice thus divinely inculcated are essentially the same. In hot latitudes frequent bathing is almost as important to the long and continued enjoyment of a healthy and vigorous constitution, as food is to the continuance of life. And though the assertion should be somewhat



modified in its application to cold countries, yet it is substantially true here.

Physiologists tell us that the integuments of the body (which compose the skin) are the most important parts of the system in reference to its healthful action. We need enter into no details of their reasonings on the subject, which seem just, and characterized by sound common sense, but may simply state their general conclusion, viz., if we will, by the application of water and the aid of friction take care of the outer man, physicians with their medicines, and nurses with their unremitting care, will have vastly less to do in taking care of our health. Plagues, cholera, and epidemics of every kind follow in the wake of filthiness. Though they do not always *stop* within this limit, yet they make their sure and most dreadful ravages here. Water, next to fire, is the great *purifier*. Many impurities can only be *burned* out; most may be washed out! Without the use of water how soon should we become the victims of disgust and loathsome disease! We should soon sink below the most sottish of the savage world.

But water has another property which claims a remark here. Water is a powerful and a very general *solvent*. As a chemical agent it affects nearly all substances—so much so that water is seldom if ever found in a pure state. As it passes through the earth and comes in contact with different substances, it dissolves them, and either holds their particles in solution, or forms new compounds. In the purest spring water may be detected carbonate of lime, muriate of lime, muriate of soda, and often soda, or sulphate of potash, and a slight trace of magnesia. Rain or snow water is the purest.

Without the solvent property of water how useless would be a great variety of the indispensable articles of every-day use! The whole class of alkalies, salts, gums, medicines, sugar, and a great variety of substances which we can scarcely dispense with in the ordinary affairs of life, would be nearly or quite useless without the solvent power of water.



And not the less strikingly do two other properties of water illustrate the benevolent forethought of its Creator: its *fluidity*, and its capability of being expanded by heat and converted into *steam*. But for the fluidity of water nearly all the benevolent purposes for which this fluid seems designed, would be frustrated; and but for its capability of being converted into steam some of its noblest purposes would be unknown.

Water is known to exist in three states—as a fluid, as a solid, and as vapor or steam. These are conditions that depend on temperature. Increase the degree of heat and water is converted into steam; diminish it and the fluid becomes a solid. It will remain a fluid at any temperature between 32° and 212° Fahrenheit; and, what is worthy of remark, an ever-benevolent Providence has so adapted most climates to this arrangement as to preserve it in a fluid state. If the temperature of any climate were to rise to 212°, water would only exist in an æriform state; if it were permanently to remain below 32°, our oceans and rivers, our wells and streams, would be bound in the chains of eternal *ice*. It is this state of water which especially challenges our unfeigned admiration of Him who so formed and fitted up all things as best to subserve the well-being of his creatures.

In its fluid state water consists of very minute particles which yield to the slightest pressure, if there be space to yield. But for this property not a ship could navigate the ocean, not a boat could play on the surface of the river. Or if this property existed either in a little greater or a little less degree, water would no longer form a medium of communication from one part of the world to another. If it were of a greater density, and its particles less yielding, no wind or power of steam would be sufficient to propel a vessel through it; or if less dense, and its particles more easily displaced, it would not sustain a vessel on its surface. But for its fluidity, water would do no service as a “power” in propelling machinery. Not a wheel would move, not a particle of machinery would stir. Nor would these great and beneficial purposes of water be served if it

possessed fluidity in either a greater or less degree. Neither pitch, tar, oil, or the light fluids would be available as a water power. Wheels driven by such a force would drag heavily. So extensive is the use of water-power in one form or another, that any change in its nature which should render it useless as a propelling power would throw society back into a state of barbarism. Science and the arts would be sadly crippled in their philanthropic ministrations to relieve the muscular powers of man and facilitate intercourse.

But for its fluidity, water would no longer serve man's purposes as a *beverage*; nor would it, but in a very partial degree at least, administer to the luxury and healthful influences of the bath. The vapor bath would be the only form in which it could be enjoyed. But for its fluidity, water would cease to avail us for the purposes of cleanliness. With ice or steam you could neither cleanse your clothes, wash your person, or clean your utensils of cooking or eating till you had raised the one or reduced the other to a fluid state, that is, produced water. In vain would you attempt to cook your food, or to masticate your dry morsel, wet and mollified only by the aid of a bit of ice, or a current of hot steam. But for its fluidity, in a word, water would serve but a very few purposes.

If there be displayed so much wisdom and benevolence in the Divine arrangement which secures the fluid state as the most common one in which this substance is found in nature, it becomes the more interesting to inquire *how* this wise and benevolent result is secured.

As water evaporates even at its *lowest* temperature—ice evaporates—and as the atmosphere that holds it in suspension is spacious enough to contain all the water there is, why, on the one hand, does water exist in its fluid state at all? Why does it not *all* evaporate? And, on the other hand, as the temperature of some countries is generally below the freezing point, and in other countries, as in our own, the atmosphere may be for weeks together below the point of congelation, why are not all our springs, streams, and rivers frozen in a

solid mass? Why frozen only at the top and not through their whole bulk?

Against the first of these disasters, the evaporation of all our water, Providence has provided two barriers. First, the atmosphere is made capable of holding in suspension only a given quantity of water; and this quantity is just sufficient for the purposes of moistening the air and forming clouds for the replenishing of our springs and the fertilizing of the earth, but not so much as to exhaust or inconveniently diminish the great reservoirs. The atmosphere, as a medium of communication, will receive from the ocean by evaporation no greater quantity than it returns, condensed from vapor to water, through the channels of the rivers. As soon as it has received such a quantity it becomes saturated and will receive no more. Who can contemplate such an arrangement and not discern the Infinite Wisdom that devised and the Omnipotent Hand that executes it? And a *second* security is discovered in the check received from the *pressure* of the atmosphere. It is known that water will boil more readily, under the same degree of heat, on a hill than in a valley, because the pressure is less on the hill. Evaporation is in proportion to the pressure of the atmosphere, and this is exactly adjusted to the quantity of water needed to saturate the atmosphere and fertilize the earth.

Another check which operates continually to prevent a too large evaporation is met in the *low temperature* in which water is found to exist in all countries. The average temperature of water is scarcely 40 degrees. The variation in summer and winter, in hot and cold climates, is considerably less than the variation of the atmospheric temperature. So that this check is felt most where and when it is most needed. If the temperature of the waters of the torrid zone were in proportion to the heat on land, the evaporation would be ruinously great. But under the operation of the present restraining influences there is no danger that our supplies of water shall be exhausted by evaporation.

Nor need we, on the other hand, indulge any fears from the icy hands of congelation.



Were it not however for one *peculiarity* in the laws of congelation—perhaps we should rather say a peculiarity in the constitution of water—our streams, rivers, pools, and lakes would always, when their temperature should fall below 32 degrees (as it often does in our winters), freeze into one solid mass from top to bottom, and no summer's heat would be sufficient to thaw them. This peculiarity shows itself in every process of freezing. It appears in this wise: it is a general law of matter that it expands by heat and contracts by a decrease of its caloric. But there is a single exception to this law, and this occurs in the congelation of water. By a diminution of heat, water is condensed only to a *certain point* when, by the remarkable peculiarity in its laws alluded to, it begins to *expand* while it is still throwing off its heat. And this is the only thing which, in a climate like ours, saves us from the disaster of a universal congelation.

The process of freezing is this: Suppose the temperature of the water to be frozen to be 50 degrees, and the atmosphere of course below 32 degrees; the particles at the surface throw off their heat by their contact with the cold air, become condensed or less in bulk, and consequently sink toward the bottom, and lighter particles rise and take their places at the surface. These in their turn undergo a similar process of decrease of temperature and condensation, when in like manner they subside. This process goes on till the whole mass of water is reduced to a temperature of 40 degrees. But here it stops—here occurs the remarkable phenomenon. The particles do not *decrease* in bulk beyond this point, but on a further diminution of caloric go on to *expand* till they arrive at the freezing point. Consequently, as they thus become lighter than the mass of water below, they remain at the top, and when they become reduced as to their caloric to 32 degrees they begin to form a coating of ice on the surface. As the process goes on, this coating thickens according to the degree and continuance of the cold, yet never so far as to render, in a climate like ours, any very great mass of water solid. When once a



coating is formed on the surface, this will serve to protect the mass below, and act as another check to a disastrous congelation.

There remains one other characteristic of water which too strikingly illustrates our general theme to be allowed to pass unnoticed. It is the susceptibility of water to be converted into *steam*. We have seen what various purposes of comfort, and profit, and progress man is able to achieve by means of water on account of its *fluidity*. But all these advantages, which are neither few nor small, seem quite in danger of being lost sight of in comparison with the splendid realizations from the power of steam. This power is secured from water simply by the application of heat. The fact that water is capable of such a singular transformation may date back as long time ago as when Eve first boiled her tea-kettle. But the mode of securing this elastic, subtle, vapping, puffing, smoking, lawless agent; taming and civilizing it, subjecting it to laws, making it subservient to the great social, civil, commercial, and moral purposes of man, and a most potent agent for his general advantage, is a realization of modern date. It has introduced a new era into the great world of human activity. It is this which has so contracted distances and annihilated time, and brought distant nations near, and mingled together peoples of every tongue and nationality, unvailing the darkness and ignorance of one portion of the world, and revealing to them the light and science, and the civil, social, and moral progress of the other portion. But for steam, Albany would still be ten or fifteen days from New York; and Boston still farther; and the Valley of the Mississippi a *terra incognita*. It is steam which has given such power and expansion to our manufacturing interests, and such enlargement and ubiquity to our commerce. And it is steam that has given a world-wide power to the Printing Press. Nothing short of hot steam could have so roused the world from the dormancy of the past—quickened into a new life the sleeping energies of man, and developed the hidden resources of the earth—liberalized the human mind—undermined

the thrones of despotism, and ministered to human progress. The impertinent paddle-wheels of the steamer, and the saucy puffings of the engine, dash into the stagnant pools of Turkey, and what commotions, what a terrific breaking up of the stagnations of centuries! The foundations of the great deep are moved. Habits and customs, as indolent and filthy as Paganism engenders, a religion as intolerant as despotism, and laws as despotic as death, all are forced to yield to the new order of things induced by the laws of international communication.

And the great Dead Sea of Eastern Asia is already plowed and agitated to the lowest depths by the unhidden wheels of the great transforming power of the day. Under the steam dispensation, and the thousand elements of progress which follow in its wake, China and Japan must soon become as the other nations of the earth.

And let South America—a land by nature the noblest the sun shines upon, but by the abuse of man the most ignominious—let the mighty rivers of South America once be thrown open to the free navigation of the steamer, and how soon those great civil and moral wastes would be inclosed within the fold of freedom and a pure Christianity, and South America would teem with a dense, enlightened, industrious, and free people! Already has the whole face of human affairs been changed since the reign of steam begun; yet this new dispensation has but just commenced; a complete revolution has already been effected in navigation and the whole business of commerce by the introduction of river and ocean steamers. Could we be suddenly thrown back fifty years, to the time when steam had not been applied as a locomotive in navigation, and we should feel that we were at once thrown back almost to the confines of the dark ages. Albany would then instantly be removed from New York by a distance too long to be traversed except by the most adventurous and enterprising. Rochester and Syracuse and Buffalo would become little points, rather “heard tell of” than actually seen by

the veritable dwellers in New Amsterdam; and Cincinnati and Louisville and St. Louis would disappear in the distance.

Steam, as a motive power, achieved its first triumph on the water, its mother element. But this great hissing, blowing, smoking, puffing *sea-monster* was not long content to reign amid the billows of the deep. Invited by the iron road he has come down upon the dry land; and, though decidedly amphibious, he appears to breathe quite as freely, and every joint, limb, and muscle to play with quite as much alertness on the land as on the water. Controlled by a skillful engineer, and made to obey the behests of men, steam is at the present moment traversing an aggregate of distances to the amount of 50,000 miles; day and night, and every hour, rolling to and fro the heavy-laden trains, conveying ourselves in a few hours to some distant part of our land, or bringing to our doors the rich fruits of distant fields, and the ox from the distant stall. More than 50,000 miles of rail-road, and that in our own country! The revolution which steam has produced in trade, in intercourse, in point of intelligence, in respect to almost every thing, can be appreciated only by those who may be able to make an intelligent comparison of things as they *are*, and as they *were* fifty years ago. Commerce has been called the great civilizer. It is steam which has given to commerce its great power and such a boundless expansion.

Yet steam, as a locomotive power, has probably but begun to work out its splendid destiny. If human affairs shall advance in any good degree in proportion to the facilities and resources which exist for advancement, we can form no adequate conception of the magnificent future of the steam-power.

But there remains one other department in the great arena of the world's activity in which steam is playing a very important part, and seems destined to play a vastly larger part. It is as a *propelling power of machinery* in the mechanical arts and in manufacturing. Direct water-power must, of course, be local in its ap-



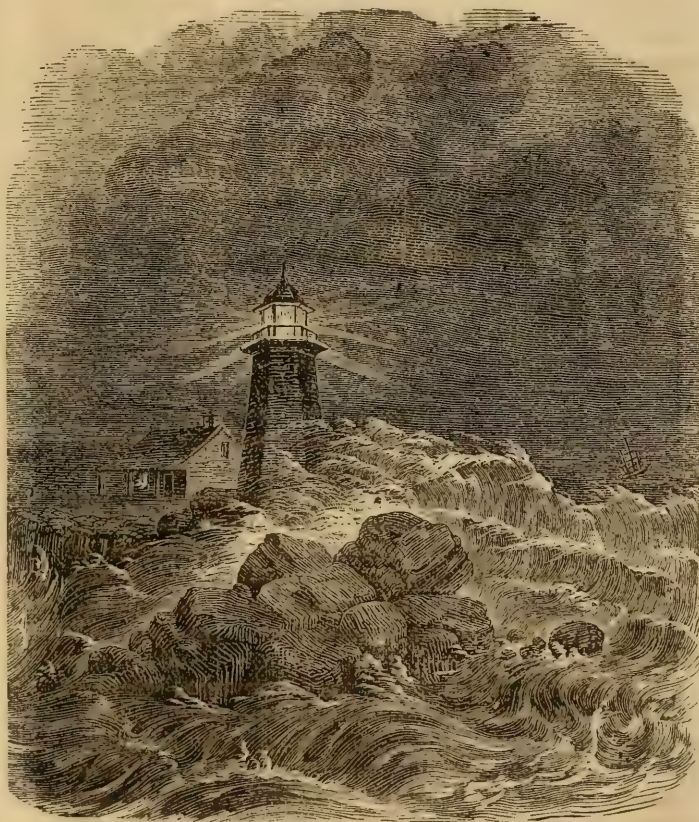
plication, and the mechanic and manufacturer would soon find limits to their business beyond which they could not go, were they restricted to this local power. But the use of steam at once gives indefinite expansion and ubiquity to their labors. The limited supply of water found on the hill-side or on the mountain's summit is sufficient, when converted into steam, to produce for him as ample power with which to move his machinery as he would find in the depths of the valley.

A few years ago this mighty, and now extensively applied power was unknown, and the world went on without it! Yet at how accelerated a rate has it gone on *with* it! What now would the world do without steam? Let go our steam, and the great train of human activity would *almost stop*. The capability of water to be converted into steam is a "little fire," but behold, how great a matter it kindles! Yet we are not sure that steam is the perfection and climax of a locomotive power. As human affairs roll onward in their mighty evolution, they may, from time to time, as they always have been, be accelerated by the application of powers as *new* and unexpected, and possibly as potent, as has been the application of steam. While new substances for food and apparel, and new articles of commerce, of taste, of comfort and luxury, are constantly added to the great aggregate of human convenience, may we not anticipate that new locomotive and propelling powers will be discovered which shall be commensurate with progress in other directions.

But we will not pursue the subject further. At every step we have met the wisdom, power, and goodness of a superintending Deity. What but infinite goodness could have suggested arrangements from which should flow so many benevolent purposes to man? What but infinite wisdom could so adapt one thing to another as to fulfill all these kind designs? And what but infinite power execute all these wise and benevolent purposes? Indeed, we can not open the volume of nature but we read, in unmistakable characters, that *there is a God*. "He founded the earth



upon the seas and the floods." "He layeth the beams of his chambers in the waters—he maketh the clouds his chariot"—“he calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name.”



THE BEACON-LIGHT

## CHAPTER XLIII.

**Progressive Creation. The World enlarging as Man's need requires. A New Continent. Coral Formations. Divine Skill and Benevolence in Sub-marine Scenery and Beauty. The World not large enough. The Star of Empire moves Westward.**

WE look once more upon the sea which we have seen so richly replenished with every thing needed by man, either for his present enjoyment or his future progress. We here see the works of the Lord, and his wonders in the deep. His way is in the sea, and his path in the great waters.

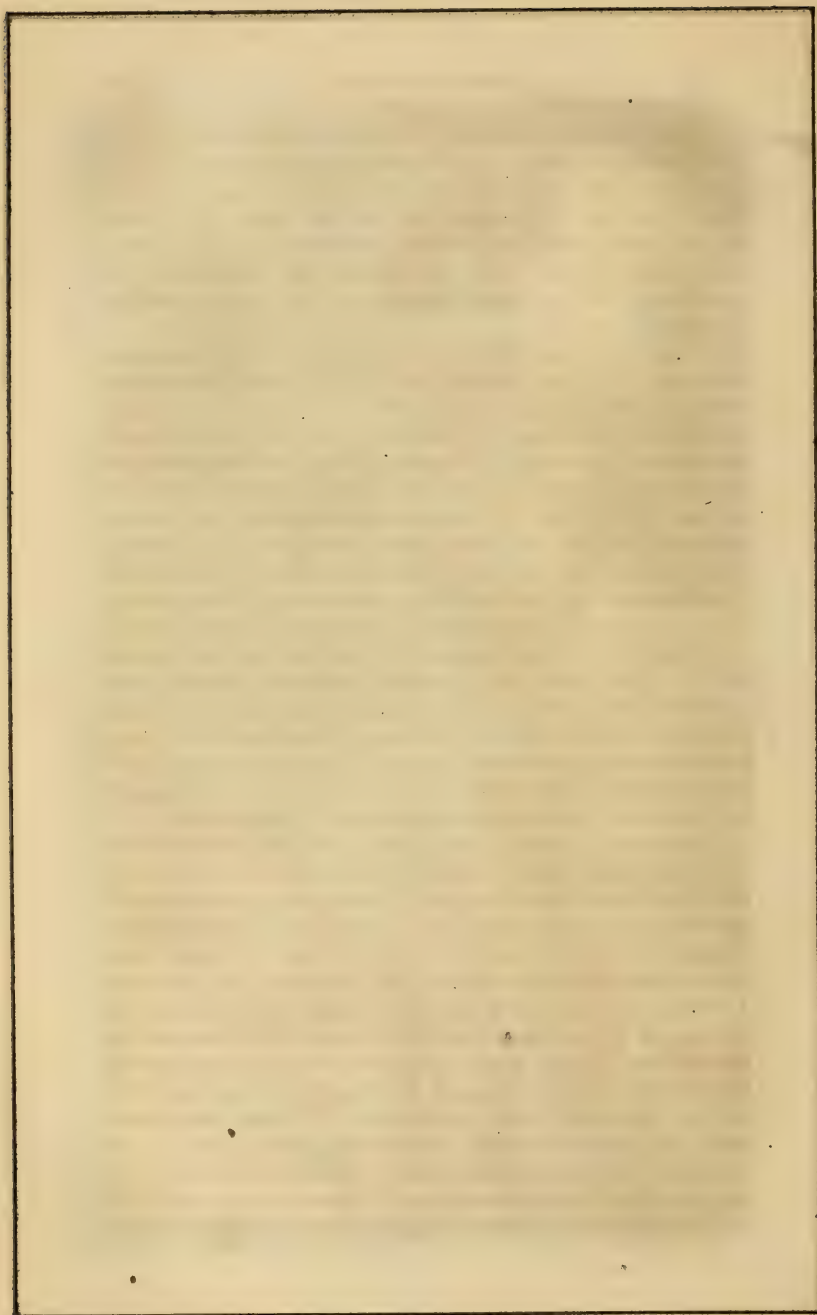
While floating on the boundless expanse of this world of waters we might stop *any* where and meet objects to contemplate of profound interest. The ocean is full of interest—full of wonders—full of romance. The clear blue waters—the wide and unbroken expanse—its deep blue seeming to mingle with the light blue of the sky; now placid and clear as a sea of glass, not a ripple disturbs its quiet bosom—now mountains roll on mountains, with their snow-capped summits, breaking, raging, roaring in fearful defiance of the thunders of Heaven—commotion reigns—the elements are at war—mighty ocean heaves and groans, and fearfully responds to the blast of the tempest; these are wonders of the deep.

The sea is full of wonders. Its *inhabitants*, whether respect be had to their abundance and variety, or to their peculiar modes of life, or their specific character in the animal kingdom, or their constitutional adaptation to the element in which they live and move and breathe, present a thousand points of interest. Or turn we to the *natural scenery* of the ocean, and our admiration is not diminished. The dry land is diversified with hill and dale, forests, groves, trees, shrubs, plants, flowers, with which to please the taste and regale





THE SHIPWRECK.





the eye. And in correspondence with this the bottom of the ocean is strewn with beauty and grandeur.

But we shall in the present chapter present but a single feature of the wonders of the deep. We refer to the process of *progressive creation* which is constantly taking place in the ocean-beds especially, in the formation of new islands in the South Pacific Ocean.

While following the great Creator of ten times ten thousand worlds in his work of filling boundless space with the wonderful products of his power, we paused to admire the wisdom, and exquisite skill, and inexhaustible goodness displayed in the endless *productiveness* of nature—the singular exuberance of every resource which man, in his present condition or in any supposable advanced state, can possibly need. In the one instance we saw the great Architect building the house—creating the world by the word of his power; then we have contemplated him as furnishing it with every thing that the necessity or convenience or luxury of his great and his greatly increasing family can require; and now we are to watch the movements of the mighty Hand as we shall see it engaged in enlarging the house by new and wonderful creations, employing the most insignificant of his creatures, to add a new continent to the habitable portions of the globe.

But we are plowing, we will suppose, the unperturbed waters of the South Pacific, and have already neared the boundaries of the great Oceanica. A world of waters is on every side, not a vestige of land appears. But as you watch some receding wave you fancy you see certain dark points described just above the horizon. These, as you advance, prove to be the plumed tops of cocoa-nut trees; and soon you are able to trace along the surface of the water a not unbroken line of green vegetation. And a nearer view presents a long and brilliantly white beach, surmounted in part, as already seen, by a rich tropical vegetation, stretching in an irregular circle for miles, and inclosing a portion of the sea, which takes the name of *lagoon* or lake. About this lake (which is eventually to form the center of the

new island) are two belts of coral reef or rock; the first, or the one nearest the lake, is the one first seen from a distance, covered, partially at least, with vegetation, and the second, or outer belt, is a low coral reef that does not rise above the surface of the water. Between these belts are open channels of greater or less width, some scarcely affording either width or depth for the passage of a native canoe; in others, ships pass from one harbor to another in twenty or forty fathoms of water. About some islands, the outer belt, which is now in the process of formation, is at a distance of several miles. The great Australian barrier or coral belt forms a line of a thousand miles in length, and at a distance of sixty miles from the coast. West of the two large Feejee Islands there are said to be three thousand square miles of continuous reef-ground, consisting of coral patches and intermediate channels or seas. The coral reef about Vanua Levo is one hundred miles long. The Exploring Isles have a similar barrier of eighty miles. New Caledonia has a reef along its whole western shore, 250 miles, and then extending north 150 miles farther, indicating a great extension of that island *when it shall be finished*.

You have now seen the skeleton of a coral island. And as you sail onward, you will pass hundreds, thousands, in every stage of their growth, covering the whole extent of the Pacific from near the west coast of America to New Holland, and scattered throughout the tropical seas. Their number is yearly increasing, and those that exist are constantly enlarging. Now you pass one which presents merely the outlines of its belts, simple coral reefs rising only to the surface. Next appears one whose entire skeleton is formed, and it needs only that the coral beds of its channels and its lagoon be built to the surface, and the island would be completed. You meet these wonderful creations in every stage of progress, the coral beds both in the channels and the lagoons, by constant accretions, are rising toward the surface; patches of coral reef begin to appear on the surface, a few square feet and then square miles; this process, as is seen by the inspection

LAGOON IN THE PACIFIC.







of different islands, has been going forward till the channels are quite filled up, the lake is annihilated—belt has at length reached belt—the whole is left high and dry above the surface, and a complete island is formed. Years pass away, and another change has come over it. It becomes the receptacle of whatever floats on the face of the deep. Drift wood is caught upon it—sea-weed is lodged there. Vegetable and animal matter decay upon it. A soil is formed—sea plants shoot forth spontaneously—the birds of the air scatter seeds upon it, and soon it is covered with a rich herbage. In time it becomes stocked with animals, and the lords of creation take possession of the new dominion.

An island has emerged from the deep, clothed with verdure, supplied with fresh water, and teeming with life. And not an island of a few roods only, or a few acres, but often of miles, hundreds of miles, covered with villages and towns, and affording habitation and sustenance to myriads of human beings.

As you sail through this island world, this new coral world, you will not fail to observe these extraordinary formations in another relation, though essentially on the same general plan. In the center of some of these islands, instead of the lagoon, is a high, mountainous ground of volcanic origin, yet surrounded by a coral platform or coral reef raised above the surface, consisting, as before described, of two nearly parallel circular belts, between which is a channel of water, resting, too, on a coral bed—unless, indeed, this bed, in the progress of the formation, has been constructed to the surface, and the whole has become a complete island, its center towering aloft in high cliffs and mountain peaks. In the one instance these tiny architects have built, *de novo*, from the bottom of the ocean; in the other, they have expended their skill and labor in extending about some volcanic island a broad area of level land.

In one or the other of these methods, and by an instrumentality the most insignificant, the King of nations is planting thousands of islands in the great Pacific:

and, after ages shall have rolled away, and men shall be multiplied on the earth and need more room to dwell in—and after the great moral, political, and physical wastes of Africa and South America and other *reserved* territories shall have been appropriated by man, an immense new continent may here be made ready for use and occupancy, where the race, multiplied as the sand of the sea, shall find a peaceful habitation, and, under the auspices of a higher type of Christianity, and a better civilization than has heretofore been known, shall expand into a higher, happier, and holier life.

In no part of the world, and perhaps in no way is the wondrous Hand more wondrously at work than in the formation of this new coral world. There is, perhaps, not another such instance throughout the whole range of the material world, where such astonishing effects have been produced by so insignificant a cause.

But whence these new creations—encroaching continually on the confines of old Neptune, and forming a new continent in the vast Pacific? The great efficient cause is the same as spake the world into existence, but the instrumentality is as insignificant as it is extraordinary. These singular formations—many of them extensive islands—are constructed by insects whose general appearance and mode of existence so little resemble the animal character that, for a long time, many of the species were considered to be of a vegetable origin.

We need enter into no detailed physiological description of these singular architects. We are rather concerned with their prodigious exploits. There seems nothing interesting or extraordinary in the polypi themselves. They occupy nearly the lowest grade in the scale of animal life; and, except in their destined work, are inefficient and helpless. Almost without the power of locomotion, they remain fixed to their habitation, or rather buried in their own rocky house of coral. It is difficult to examine this minute, imperfect polyp so as to give a definite idea of it. Those who have had the opportunity of examining a piece of coral

either under the water or the moment it is taken out (for then alone the coral insects may be seen in their natural state), speak of them as presenting scarcely more than the appearance of a gelatinous mass, or little jelly-like drops, with little or no indications of life. Examined more minutely, the polyp is found to consist of a tube, one end of which is fixed to its coral habitation, and the other, which is the head, has no other organs except an aperture, which serves as a mouth, and from five to eight feelers or arms, called tentacles. The head and upper portion of the body is movable as far, and no farther, than is permitted by the fixture of the other end. Nearly the whole motion consists in moving to and fro its tentacles, by which it draws in its food.

Like all animalcules, the coral polypi are prolific beyond conception. They are reproduced by *germs*, and they may be by *cuttings*. Ten thousand germs issue from the sides of the mother polyp as buds from the branches of a tree. The bud which forms the embryo of a young one is a continuation of her skin. In every thing it shows a common sympathy with the mother till arrived to maturity, when it becomes detached from the mother stem and becomes a perfect polypus, sending forth in its turn a succession of colonies. In this way it is said a single polyp may, in the course of a month, be the common parent of a million of descendants! If our credence be capacious enough to take in this idea of their *almost* incredible fecundity, we shall be the better prepared to comprehend how such stupendous results can proceed from apparently so insignificant a cause. What they want in magnitude and strength they make up in *numbers*. "Among living organisms it is the lowest grade, the minims of existence, that have accomplished the grandest results in the earth's history."

"There is," says the same writer, Professor Dana, of the late Exploring Expedition in the Pacific, "sufficient means provided for the production of coral material for islands however numerous. These humble ministers of creative power might, without other attri-



butes than those they now possess, have laid the foundations of continents and covered them with mountain ranges. This remark requires no limitation if we allow the requisite time, and connect with the power of growth such other agencies as have been at work in the Pacific since the reefs were there in progress."

Another mode by which these singular little workmen may be indefinitely multiplied is by *division*. Cut the tube as you will, transversely or longitudinally, and every minute division will become a distinct animal. Each piece will form a separate tube in an hour, and begin to ply its tentacles in the course of a day. And what is still a greater wonder, so tenacious of life are these almost inanimate beings, that you may turn them inside out without destroying life, or the power of putting forth their germs, or of procuring, receiving, and digesting their food.

Coral, regarded as an individual substance, is a carbonate of lime, a compound formed by nature or artificially, by the chemical combination of lime with carbonic acid; but in the case of coral produced naturally by the polyp, and cemented together as we see it, so as to form a substance of such firm consistency, by a glutinous secretion of the same animal. When the coral is thus consolidated, and all its interstices filled by floating fragments, it assumes the solidity of a rock, and becomes the basis of an island or a continent. One vast colony of these little industrious beings build on the foundation of their predecessors till they have reared their huge structure from the bottom of the ocean to the surface; and as millions or millions add their mite to the common mass, the lapse of a few years is sufficient to produce the most astonishing results.

Coral has generally been supposed to bear the same relation to the insect that makes it that the honeycomb does to the bee, or the cells of the hornet's nest to the hornet—that is, it is its habitation. Professor Dana does not think the coral to be the result of the skill and *labor* of the polyp, but a *secretion*. The polyp forms the coral in no other sense than the quad-



ruped forms the bones of his body, or the turtle the shell on his back. "The processes are similar, and so the result; in each case it is a simple animal secretion, a formation of stony matter from the aliment which the animal receives, produced by certain parts of the animal fitted for the secreting process. It is no more an act of labor than bone-making in ourselves." The slimy matter of which the polyp is possessed becomes at length hardened, and a new particle is added to the mass. An infinite multitude of these particles are joined together, and an immense structure is formed. Submarine mountains rise, or groves and calcareous gardens diversify the bottom of the ocean.

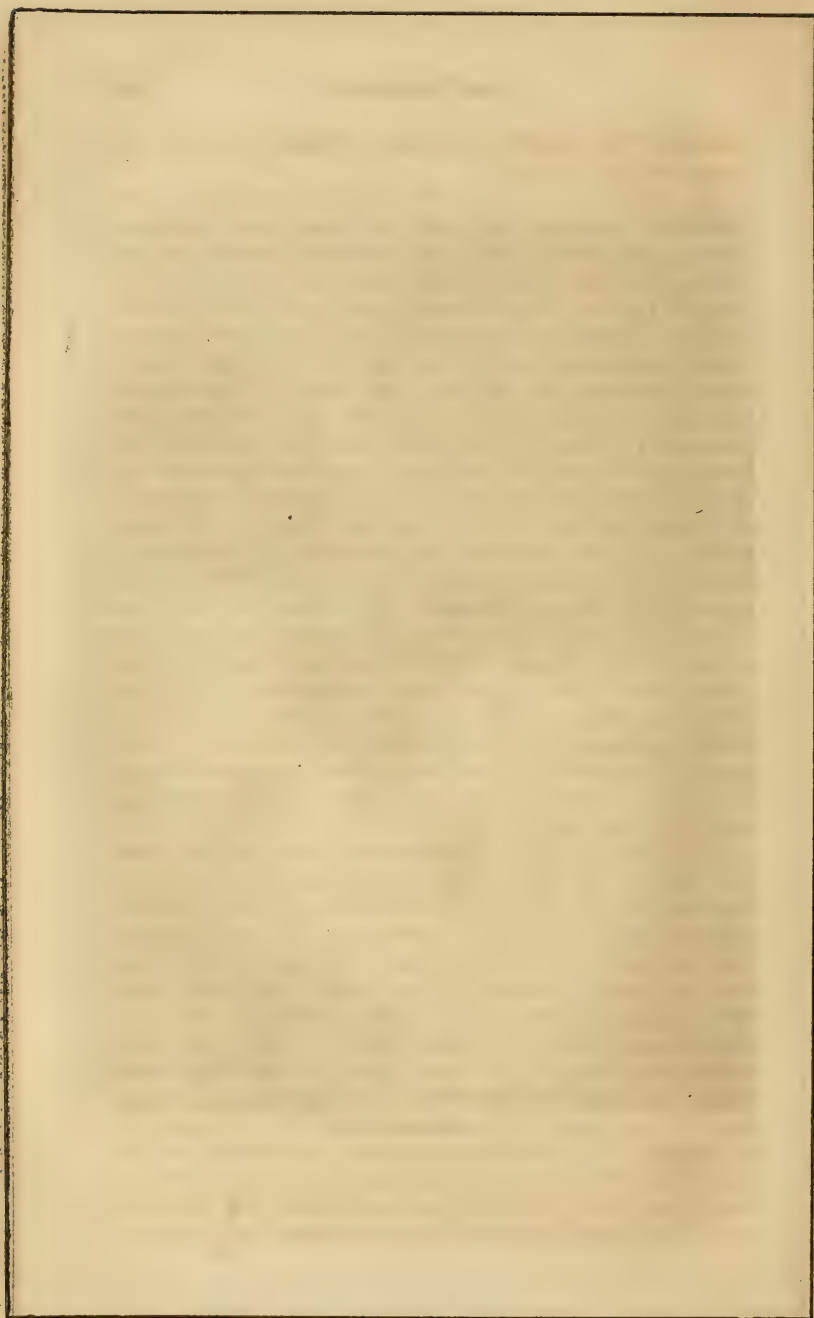
The coral being of a greater specific gravity than water, formations of this kind must commence at the bottom of the ocean, or on some marine rock, and ascend to the surface, at low-water mark. Every flood-tide now leaves upon it some accretion—it becomes a resting-place for birds—a depository of animal and vegetable matter and of seeds, which soon find root in the scanty soil. The *cocoanut* tree, which is peculiarly adapted to such a spot, and which, in the variety of purposes to which it may be appropriated, is the most useful of trees, is the first to take root and to struggle for existence. These formations are met only in tropical regions, and the rapidity with which they are covered with a soil and smile with vegetation would be quite astonishing to one who did not know how rapid is the decomposition of vegetable and animal matter in all southern latitudes, and how equally rapid the process of vegetation. An extraordinary instance is related by Hosburgh, author of the "Marine Directory." He spent his life in surveying the wide domains of the ocean, collecting materials for this work. When sixteen years of age he was wrecked on one of these coral reefs or submarine islands. It was then, at high tide, completely covered with water to a considerable depth, and at low water slightly covered, so that he and his companions could sleep only in an upright position, as soldiers sometimes sleep while on the march, by leaning together in such a manner as to

brace each other. They were rescued in time to save life; and Hosburgh pursued his investigations. He again called at this island, for he had noted down its precise position *thirty-four* years before. But what a change! Instead of a submerged island of rock, it was an island of dry land, some miles in extent, with a partial soil, waving with a grove of cocoanut trees—covered with salt grass and plants—inhabited by gazelles and hares, and prepared to regale man and beast with springs of fresh water. How animals came there is a question which we have no means to settle.

This island, like all naturally formed coral islands, was in the form of a crescent, with its convex border to the windward and its concave to the leeward. The *shape* of these formations is one of their most extraordinary features, and indicates a special superintendency of Divine Wisdom. They are uniformly built out, and made strong on the side most exposed. Toward the trade winds, which blow constantly from the same direction, they are built with less abruptness, so as to present a buttress just where they need protection. And, what is more remarkable, this buttress extends out more or less in proportion to the violence of the wind and waves to be encountered. At Dacies Island these peculiarities are very striking. This island, which is a coral formation, is so situated as to be exposed from the northeast to the constant action of the trade winds, and on the southwest to the long, rolling swell of the ocean, which is prevalent in those latitudes, the latter of which exposure is greater than the former. Accordingly, we find not only the *two* sides defended by buttresses or breakwaters, built out from the bottom (as is not done on either of the other sides), but the side most exposed is the most strongly fortified. And another thing worthy of remark is, that many of the large islands of the Pacific which are not apparently of coral formation, are nevertheless protected by coral reefs in the manner just described. But for these reefs, these impregnable, rocky breakwaters, which have been constructed by those senseless beings, these islands would long ago have been swept away by the



CORAL POLYPL





waves of so broad an ocean. Discern ye not the finger of God in this?

The whole range of nature does not present a more wonderful feature than is met in these coral creations. That a progressive work of creation should be thus going on in the midst of the sea, sending up from the bottom of the deep islands, yea, groups of islands, forming themselves into a new continent, and seeming about to construct a bridge across the broad Pacific from America to China; that these things should be done by *such an insect*—that these newly-formed portions of creation should so soon be covered with loam and a soil—receive seeds, produce vegetation, be covered with groves, stocked with animals, perforated with fresh water, fitted up for the residence of man, and so soon receive its tenants, possesses, it would seem, enough of the marvelous to satisfy the most marvelous-seeking class of readers. Who need resort to the pages of fiction for the wonderful, while the open book of nature presents us with facts and realities more marvelous than the most ingenious inventions of romance? Why should we allow the illusive dreams of man's fancy to cheat us, while the hand of a beneficent Providence has scattered profusely about us every beauty the eye can desire, and every thing to please the imagination and to gratify the taste.

The little architects of which we speak do not spend their skill and strength merely for *use*—not solely to lay the foundation of a new world—to usurp the dominions of old Ocean by rearing in his very midst a new empire, but they condescend to garnish his very footstool, and to amuse the myriads of his inhabitants with pleasant groves, with wide fields of variegated shrubberies, and flower-beds of every hue. For such are the superb exhibitions of coral formations presented to the eye of the observer at the bottom of some of our tropical seas. The ocean is as full of beauty as of wonder. In the stupendous coral structures, as partially described, we have seen some of the wonders of the ocean. In the same species of formations, as found spread out over the bottom of the ocean, and wrought

into forms of the most delicate and tasteful workmanship, we may see something of the beauty of this kind of architecture.

Corals are by no means always formed in a perpendicular or elevated position till they reach the surface of the water. They often extend themselves horizontally along the bottom of the ocean, following its curvatures, declivities, and irregularities, and "covering the soil of the ocean with an enameled carpet of various and brilliant hues, sometimes of a single color as dazzling as the purple of the ancients." Again, they shoot forth into trees—some like trees that winter has stripped of their foliage. Others appear adorned with the new flowers of spring, formed with petal-like branches. They assume almost every variety of appearance. Sometimes they expand into a broad surface like a fan—sometimes are drawn out into a long, slender rod, and not uncommonly they have a large bundling head like a fagot. Again, they represent a plant with leaves and flowers, or assume the form of the antlers of the stag. Some who have had a view of this submarine scenery, have seen gardens full of coral trees, shrubberies, and flower-beds as variegated and beautiful as the eye ever beheld on the surface of the land.

The different kinds of coral are formed by different animalcules. The *red* coral is the product of one species, the *white* of another, the *jointed* of a third, the *sea-pen* of a fourth, and so on. *Sponges* are likewise the production of one species of polypi, not differing in workmanship essentially from the coral. Though composed of different material, and of a less compact structure, it has an animal origin like coral. The most precious of the various species of coral is the *red*. This has often been classed with the precious stones, and is doubtless the kind referred to in the 28th chapter of Job. Beautiful specimens of this are found in the Red Sea; much, however, of the coral which, when seen through the transparent waters of the Red Sea, appears such a beautiful crimson, scarlet, or pink, loses its color almost immediately on

being brought to the surface and exposed to the air. Specimens of the genuine red coral may be seen in the beads and jewelry occasionally met with in the possession of the *lovers of ornaments*—I had almost said, *the American ladies*. But I believe it is not peculiar to *them*. The love of ornament is not so much *American* as it is feminine—a characteristic of woman-kind, yet more, perhaps, of the Oriental woman than of the more contemplative of the sex in less romantic climes.

There is nothing among the metals, precious or vile, or among precious stones, which woman in the East does not appropriate to the adorning of her person. Does she feel that her native charms need the meretricious aids of costly stones and glittering metals? Nature's works need no ornament. Can the most exquisite skill improve the rose or add a prettier hue to the gaudy tulip? But this is a slight departure from the more *substantial* merits of coral.

I once had the pleasure of listening to a lecture from the *Hon. Mr. Buckingham*, late of the British Parliament, and the well-known traveler in the East, in which he gave a very interesting account of the Red Sea, on which he had often sailed. Its waters, he said, were perfectly clear and transparent—more so than any sea in the world. This enabled him, in some of the shallower portions, to get a distinct view of the coral formations at the bottom. These he describes as exquisitely beautiful. They appear of every variety and color imaginable. Forests, groves, and gardens, as have been already described, appeared in the most perfect forms. But what was the more to be admired, were the variegated *colors* of this submarine scenery. Of these he gives a most glowing account. He saw, he says, every imaginable hue oftentimes in the same scene. Scarlet, crimson, pink, orange, blue, green, purple, violet, and pure white were all beautifully intermingled within the same scope of the vision. Such was the beauty and grandeur of the scene when under water. But as they drew out pieces and brought them



to the surface, and vitality became extinct, the brilliant colors gradually subsided.

There is one other form of this singular substance which should be allowed a moment's attention. This is called the *pennatula*, or the *sea-pen*, from its very exact resemblance of a *quill*. It has a calcareous stem like the stem of a quill, with a double set of branches extending in the same plane from both sides of the stem like the vane of a quill, and a series of polypi set along one edge of each branch like the filaments which arise from the fibers of the feather. There can scarcely be a more accurate representation of a quill than is here produced by those senseless masses of half animated matter.

But I will not attempt to *describe* these wonders of the deep. The subject is yet in a very imperfect state of investigation. If I have succeeded, in this partial presentation of the subject, in exciting in the mind of the reader an interest to pursue the inquiry by reading and hearing what may fall in his way, I have not lost my labor. The character, geography, and natural history of the ocean, though of unsurpassed interest to the curious and inquiring mind, is but very partially understood. Through the agency of these minute ministers of creative power, God is working marvels in the deep. He is doubtless preparing to carry out purposes of wisdom and benevolence such as we can have no adequate conception of. We can at present only wonder and wait, and as time rolls on, and the Divine plans mature, we shall know what these purposes are.

The question may here arise, Why all this beauty and grandeur sunk in the bottom of the ocean? What eye can there admire all these wonderful formations—what taste appreciate them? We may not be able, fully, to answer such queries. Yet we may say that in doing so God has but acted like himself. He that so profusely and skillfully and benevolently fitted up the dry land for the habitation and happiness of man, and his expansion into a higher life, with so much that calls on him to love, wonder, and adore, would not allow the great and wide sea to go ungarnished by his skill.



There is apparent in all these singular displays of power and skill a beautiful overflowing and outflowing of the Divine goodness. There is here manifest a Divine delight in the beautiful—a love, in itself, to be constantly employing his omnipotence and infinite skill in the creation of beautiful objects, though it may be where there is no eye that can admire them. He makes the flower to bloom in the desert, and no wonder that He should beautify the channels of the great and wide sea with choice specimens of his workmanship. So lavish is the Divine Mind of his benevolence that, not satisfied with having left on every foot of earth some token of his goodness and his love of the beautiful, he has, too, garnished with beauty the channels of the deep.

But the frail stocks and tender blossoms of the garden or the field could not long resist the rolling of the ocean. If, then, this great portion of creation was to be ornamented at all, it must be done by a sturdier material than that which forms the verdant covering of the dry land. Accordingly, we find that for this purpose the ocean has been filled with an innumerable host of minute animalcules which are made to vegetate and blossom into plants and trees of granite density, and thereby ornament the vast receptacles of waters with a scenery as *durable as the marble*.

Before concluding, it will not be amiss to advert, a little more particularly, to a few points that are more especially remarkable in the history of coral formations, and which, too, more distinctly display the footsteps of a presiding Deity.

1. The precaution and foresight which these little creatures exercise, not only to erect their structures in a way best calculated to resist the action of the sea, but to form buttresses or breakwaters to support the weak points, and to secure the parts which are the most exposed to injury. The *fact* has been already noticed—but why it is, how it is, that these senseless, stupid creatures work in this extraordinary manner, is perfectly unaccountable on the score of any skill or foresight which they are capable of exercising within

themselves. There is probably not another instance in the whole vast range of nature where we meet so extraordinary a display of mere instinct. The ingenious mechanism of the bird, displayed in the construction of her nest—of the bee, the hornet, the spider, and silk-worm, in the various works which they construct, is a beautiful exhibition of instinct; but in point of magnitude and magnificence of design, all these fall into comparative insignificance by the side of the stupendous and surpassingly beautiful displays of the coral builders. What is the structure of a nest by so knowing an animal as a bird, or the formation of a honey-comb, by so clever a creature as a bee, compared with the giant works of these animalcules? The Eddystone Lighthouse, on the British Channel, which stands as an extraordinary monument of human power and skill over the power of the waves, is but a mite when compared with these stupendous walls, mighty foundations, which ascend from the bottom of the ocean to the surface, supporting the soil and population of an island, and standing immovable against the rolling floods of the broad Pacific.

The buttresses or breakwaters mentioned serve a double purpose. They are props to support the huge mass, and breakwaters to ward off the fury of the waves.

Who but He that controls all events, without whose notice a sparrow does not fall to the ground, is the author of this magnificent arrangement? Who but He directs every movement of these strange little workmen?

2. There is something worthy of peculiar admiration in the *form* of these islands, as also in the provision made for the entrance and return of the *tide*. The common form of a coral island is that of a crescent, presenting a concave or circular form toward that quarter from which most danger is to be apprehended from constant winds or swells. This is the side of the island that is first built, when it answers as a shelter to the workmen in their future operations; and, what is not less remarkable, *inlets* are left through

this outer windward belt, for the flowing in and out of the *tide*, which not only breaks the force of the tide, but furnishes a supply of water to those that are at work within. When once they have erected a wall to the windward, they work secure from storm and tide in a hollow basin formed within.

3. Another thing worthy of remark is, that these minute, shapeless, half animate insects, in the very bosom of the ocean, should so admirably and exactly represent *the vegetable kingdom* in their calcareous structures. From the stately tree down to the moss and the lichen that vegetates on its trunk; from the highest to the lowest vegetable production that springs from the earth, is found a counterpart in the endlessly varied forms of the coral. Who that does not look up from nature to nature's God can understand the possibility of this strange peculiarity? What wisdom, what foresight in the formation of these insects! He so made them—He endowed them with just such an instinct that they should be the ministers of his creative power in the production, not only of a new world, but of all the singular forms of beauty that ornament the lowest regions of the deep.

Indeed, the whole process is a surpassing display of the wisdom, the goodness, and power of Him who called the world into existence by the word of his power. In the formation of these animals; in the bestowment of such an instinct; in the direction of their labors to erect in the midst of a tumultuous ocean, not a few insignificant patches of ground, but vast islands and groups of islands; and then so to order all the circumstances of the case that the winds and the waves should be His messengers to place thereon a soil, and the birds of the air to plant groves and gardens there—in these things we see displays of infinite wisdom and omnipotent power.

“What a number of calculations must be made; what a number of circumstances taken into consideration; what a number of contingencies to be provided against; what a number of conflicting elements made to harmonize and subserve a common purpose, which



it is impossible could have been effected but by the intervention and constant guidance of an unseen Being, causing all things so to concur as to bring about and establish what he designs!"

4. We discover in the labors of these singular animalcules the creation of a *new continent*. Island may in time reach island, till another "*new world*" shall emerge from the Western Ocean no less beautiful and extensive or attractive to man than the new world which Columbus discovered beyond the then Western Ocean.

So large is the Pacific Ocean—10,000 miles broad—it might allow a continent to spring up in the midst of it as large as Europe, twice told, and yet leave a good broad ocean on either side. We have only to conceive the island-making and the island-enlarging process to go on in time to come as it has in time past, and thousands of islands shall be joined into one, and a continent is formed.

But what need we of more territory? Is not the world large enough already? Immense territories lie uncultivated—whole continents are little more than the roaring grounds of beggarly tribes who add nothing to the progress, the respectability, or the general weal of the race. We do not need more territory yet. The earth, in its present dimensions, is capable of sustaining a population vastly greater than at present exists. Yet we look for a very great increase of the race, which, when it shall have occupied and brought under cultivation all the lands of the world, shall require yet more room. Disease and death are the fruits of sin. This poor, sin-burdened world is promised emancipation—a golden age. Sin may then exist, but it shall not *reign*. The curse shall be removed. Man shall flourish in long life. Sickness and death shall not then be the common every-day casualties of life. The age of man shall be vastly extended. He that dies "an hundred years old" shall be regarded as dying a "child." Under such auspices the race must increase in a ratio vastly beyond any thing we can now well conceive. The population of the antediluvian world, owing chiefly to longevity, is believed to have been



immensely large, though retarded by giant wickedness. It is computed to have been not less than 400,000,000,000.

What, then, may we expect the population of the world shall become under the reign of a thousand years of peace and plenty and moral purity? And what the wants of so vast a population, and in the high state of civilization and advancement in which they are then to exist? Before that happy period shall have half expired, man may need another continent on which to expand. And what so befitting his new moral and physical condition as the Pacific isles of the great Western Sea, linked together by coral belts till the whole has become one vast continent? But allow that the long and happy millennial year may pass away, and the immense multitudes that shall flourish then shall have had no occasion to possess those beautiful coral regions of the West; or suppose our cherished continent shall still remain unfinished by its sure yet tardy architects, we need not give it up as a dream—a pleasant Utopia. We would in that case consign it over to the benefit of other theorists. There are those who believe—and we can not confute them, and we would not gainsay—that this earth, purified and fitted for the purpose, shall be the future habitation of the saints in their glorified state. If so, we should be relieved of any argument to show that all the old and all the *new* portions of the world shall be brought into requisition. Imagination may easily here paint the elysium of our world, the land of the blessed, amid the placid waters of the Pacific, and in the peculiarly genial clime of those delightful latitudes. Hitherto the commerce of the world, and the intercourse of the different members of the great family of man, have been carried on over the boisterous Atlantic, and amid the strifes of the elements. When the star of empire shall have made one more move “westward,” and this great island empire of the Pacific shall become the great central power of the earth, and the great thoroughfare between Asia on the one side, and Europe and America on the other, and when San

Francisco, which possesses the most capacious and extraordinary bay on the globe, shall become the great commercial depôt and emporium of the world, then shall the world's commerce and center be changed, and a new order of things exist.

The type of Christianity which has been introduced into the islands of the Pacific is spoken of as of a higher order than exists perhaps in any other part of the world, and perhaps we may add, that the natives of those islands exhibit a singular susceptibility of religious impression. This fact, when taken in connection with what we have supposed would be the future illustrious history of Oceanica, is suggestive of the high *moral* importance of the newly created territories to which we have alluded. The *use* to which these new accessions shall be put may be as extraordinary as the manner of their construction. Immanuel is there erecting a kingdom as fair as Tirza and as comely as Eden.

What a field is here opening for the display of Christian benevolence! The territory over which Christ is to wield the scepter is daily widening. New provinces are constantly being added to the old domains of creation, all of which shall be given to Christ for an everlasting possession.

But we really have no theory here to advocate, and watch with pleasing interest the wonder-working Hand in these singular formations. We are willing to wait and see what Infinite Wisdom will bring out of this wonderful display of skill and power; remembering that, whatever view we may take of such a subject, we can proceed but a little way before we are obliged to stop and resolve the whole into the mysterious working of Him who devises, executes, and completes every thing after the counsel of his own will. With a right apprehension of the *works* of God, we stand scarcely less reverential in the Temple of Nature than when reading the volume of Revelation: "The works of the Lord are great, sought out of all them that have pleasure in them." "Marvelous are thy works, and that my soul knoweth right well."

## CHAPTER XLIV.

The Migrations of Man as a Great Providential Scheme. Four Streams from Shinar  
Migration from Egypt. Phœnicia. Carthage. The Mogul Tartars. The Saracena  
Modern Migrations. Four Great Streams.

It was a sublime conception of the sacred writers to represent multitudes of people under the figure of "many waters." Most strikingly in some of its features does the grand aggregate of the earth's population resemble the great world of waters. Like the sea, it can not *rest*. The sea has its currents and its counter-currents—a surface-current bearing its mighty waters in one direction, and an under-current setting from another direction. Winds, storms, and solar and lunar influences raise and depress the ocean and throw it into commotion. And there are, in like manner, disturbing causes, as sure and potent, which disturb the great sea of humanity. Here we meet the ebb and flow of tides—the tempests which throw one and then another portion into fearful commotion—*currents* that, in deep and broad channels, plow their way through the teeming mass, bearing down in their course from the more frigid regions of humanity into a more genial clime the icebergs of ignorance and barbarism, and returning, through the great channels of human activity and a heavenly philanthropy, the waters of an improved humanity.

It is only in respect to a resemblance in the last particular that we have alluded to the sea. Those singular *currents* which course the great water-world, as the Mississippi, the La Plata, and the mighty Amazon do the dry land, producing a *wholesome agitation* of the whole boundless mass of waters, and thereby securing a thousand beneficial results, very aptly illustrate the great *migratory movements* of mankind—the currents of great moving masses which in different ages of the

world have been changing position from one portion of the earth's surface to another, and the extraordinary revolutions in human affairs which have been produced by such migrations. History has shown the *migratory* instinct in man to be a puissant element of human progress. Had we a historical map adjusted to show all these currents of migration in the different ages of the world, accompanied by a veritable record of the results, civil, social, physical, and religious, which have followed these migrations, we should be able to appreciate how extensively Providence has used this kind of agency in carrying out his great purposes in respect to our race.

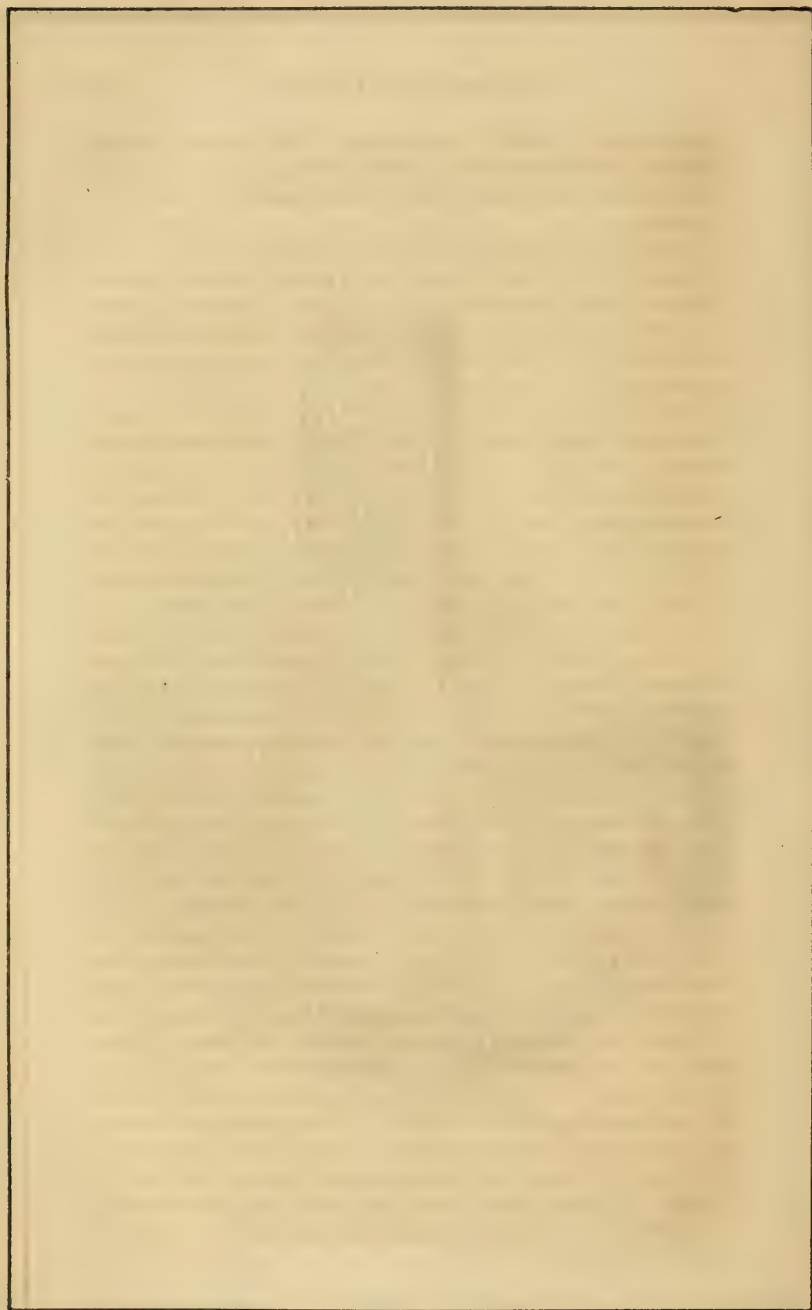
We have seen how science, education, and the press have been the instruments of progress; how the judgments of Heaven, war, pestilence, famine, wickedness, and wicked men, have been used as ministers of good; how great men have been raised up to stand at the helm of human affairs, and sway the great mind of humanity as the great King pleases; and how inventions and discoveries, and all sorts of changes and apparent accidents, are overruled to the furtherance of the Divine purposes; yet, if we mistake not, an intelligent and sufficiently comprehensive view of the agency in question will give it an importance and power inferior to none of them. There is scarcely a more interesting chapter in the records of Providence than that which notes the migrations of the race. Their influence on the destinies of the world have been vastly greater than the superficial reader of history is aware of. In bygone days they have often quite changed the whole face of human affairs. The strong arm of Providence transplants whole masses of men—takes them up from one nation or continent and puts them down in another, having fitted them to do a work and to carry out his purposes there.

It is not necessary to our purpose that we reproduce the history of migrations. It is enough to select instances sufficient to illustrate our point—to indicate how extensively and effectually this sort of agency has been used to work out the great problem of Divine





RUINS OF NINEVEH.



benevolence toward our world. We have already glanced at this subject in another connection. But its importance demands a more formal and extended discussion.

The whole range of history, from the establishment of man on the earth after the Deluge to the present moment, furnishes ample illustration. We may, therefore, select almost any point along the extended line as a center of radiation from which migrations have emanated.

We will select as the first point the "land of Shinar." This land is believed to have been the country lying between the rivers Tigris and Euphrates, better known as Mesopotamia. Here, early after the Deluge, we meet a people highly civilized; they carefully cherish the arts of peace as well as of war; the sciences are cultivated; and probably they are not without many distinct and valuable truths of revelation, which had been transmitted through the Patriarch Noah. Though in their prosperity and pride they apostatized from the true way, and provoked the just indignation of Heaven, yet both sacred history and their monumental history bear ample testimony to the real advancement in many things which constitute true greatness. They had wealth, numbers, learning, great architectural skill, and probably, before they had reached the acme of their greatness, they possessed a no mean acquaintance with the true religion. We infer all but the last from the architectural monuments of Assyria which still survive, the ruins of Nineveh, and of the magnificent Tower of Babel. And it is more than barely probable that such a people, living at that period, must have possessed considerable knowledge of the true religion.

From this ancient and great center—this early fountain of civilization and human progress, we can distinctly trace at least four great streams which issued forth, spreading their healing waters over the deserts of ignorance and barbarism. The *first* flowed eastward to the Indus, and thence over hither and farther India to China; and hence the early civilization and progress in the arts and sciences of those rich and popu-

ious countries ; and hence the unmistakable traces, in the present systems of religion, of many normal truths. The sin of their wise men was, not that they constructed their religious systems on absolute falsehoods, but on perverted truths. They knew God, but they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened. They changed the glory of the incorruptible God into an image made like to corruptible man. They changed the truth of God into a lie, and worshiped and served the creature more than the Creator.

The *second* great migratory stream (possibly the first in the order of time) bore the early civilization of Shinar southwesterly into Arabia and Africa. A *third* stream seems to have passed over the Mediterranean and the Atlantic into *Central America and Mexico*; and a *fourth*, a rill in its beginning, but a beautiful river in its progress, went out from Ur of the Chaldees—the same cradle of civilization—and spread itself among the hills and valleys of Palestine. As an evidence that the second and third series of such migrations took place, we rely principally on a monumental history, whose records are found chiefly in the splendid ruins still extant of architectural works. Of the existence of the fourth we have documentary testimony of no less authenticity than that of the Sacred Volume. Each possesses a peculiar interest, and claims a moment's consideration.

Egypt and Ethiopia, as well as India and China, at an early period became highly civilized countries; and a resemblance of style in architecture indicates that they derived their civilization from a common fountain. So striking is the resemblance between the temples and many of the rites and instruments of the superstitions of India and of Egypt, that native Hindoos when brought as Sepoys to join the British army in Egypt, imagined they had found their own temples in the ruins of Dendera. So strongly indeed were they impressed with the identity, that they actually performed their devotions in these temples according to the rites and ceremonies practiced in their own coun-



try. But the identity of *Indian* and *Egyptian* temples and monuments is not so marked as that of Indian and Ethiopian or Nubian. The temples of Nubia, for example, exhibit the same features, whether as to style of architecture or forms of worship, as similar buildings which have been recently examined in the neighborhood of Bombay. And especially does this resemblance appear in those extraordinary excavations hewn out in the solid rock of a hill or mountain side, and formed into complete and vast temples. The excavated temple of Guarfah Hassan, of Egyptian or Arabic origin, is said to remind one at once of the excavated temples of Elephanta, near Bombay, or the more extraordinary ones at Ellora in the Deccan. And the same interesting resemblance is also said to exist between the *Chinese* architectural monuments and those of East Africa, all indicating again that the skill and workmanship which reared the two descended from the same common stock.

When we speak of temples in Hindoostan resembling sacred edifices in Eastern Africa, we refer to the *old* temples of India, which differ considerably from those of more modern date. These old temples were evidently the work of a race who no longer occupy that country. And what is a matter of no little interest, this race, now known in that country only by a few significant relics of their ancient grandeur, seem to have been of the lineage of *Ham*. In some of these ancient temples in India we meet with unmistakable traces that the Hamic race, at an early period after the Deluge, flourished there. The thick lips and the crisped hair appear on the figures found in those temples. The descendants of Shem, the present occupants of the soil, long ago supplanted the sons of Ham, the original colonists who once extended their possessions and covered with the works of their skill and enterprise all those fertile countries of Southern Asia.

Writers of great learning and rich in ethnological research have brought out facts which go far to establish the identity, as to race, of the ancient Egyptians and the aboriginal inhabitants of Southern Asia. They

hesitate not to say that the aborigines of Hindoostan were a race of negroes—at least they had the crisped hair and the thick lip. Such a race is still found on an island in the bay of Bengal, on the mountains of India, and in the interior of the Malay peninsula—indeed, in just such positions as we should expect, on the supposition that they were the original inhabitants of those countries, and were driven out and forced to flee before victorious invaders, who in turn became the permanent settlers. It is a singular fact, that the most *ancient* gods and hero-gods (of the *Jains* and *Boodhists*) of those countries have the negro features. We can have no suspicion that the present dominant races would be ambitious to give to their deities such features. Dr. Pritchard, therefore, regards it as “an established fact, that a black and woolly-haired race is among the original inhabitants of Asia, especially in countries about India.” And the same class of writers agree that the ancient Egyptians were of the same race.

A *third* great stream, we said, passed over the Mediterranean and the Atlantic into *Central America and Mexico*. Such a supposition appears probable from a monumental evidence abundantly extant at the present day in that portion of America, as also from existing traditions. But we have at present a more direct testimony in certain documents recently brought to light. In a recent notice of the early history of the aboriginal inhabitants of America, it is stated that M. de Bomburg has obtained two manuscripts of great value, written by Don Ramon de Ordonez, a native and priest of Chiapas. Some fifty years ago Ordonez devoted himself for many years to the study of the antiquities of Mexico, and his opinions were the results of much patient investigation. The grand point brought to light in the manuscripts is, that Chiapas and Mexico were first peopled by *Asiatics*, who came thither by the way of the Mediterranean, and across the Atlantic. Their arrival was in early times, centuries before the Christian era. They are said to have remained some time at St. Domingo, and afterward

crossed over to Chiapas, where, M. de Bomburg says, there are evidences of a settlement of the Asiatic caste earlier than in Mexico. The Spaniards, for obvious reasons, conceal the fact of this early discovery and settlement of America; they would rather monopolize all the glory themselves.

The above opinion is abundantly sustained, it is believed, by the *Asiatic* character of the splendid ruins of Central America and Mexico. Antiquarians and, indeed, common travelers discover striking resemblances in the ancient temples, pyramids, and the various architectural relics of America, and those of Egypt, Ethiopia, and Hindoostan—resemblances not easily to be accounted for except on the hypothesis that they were the works of nations having a common origin—that the early and highly civilized people of the Euphrates and the Tigris, moved by what motives, acted on by what impulses, and controlled by what providential agencies we know not, migrated to those distant countries, carrying with them their learning and skill and various institutions, each forming a colony which grew into a nation, displaced—as civilization is destined to do—the aboriginal tribes, and at length expanded into such national greatness as is indicated by the few time defying relics which remain.

While we in vain invoke the oracles of history to reveal to us the full amount of human progress which was realized by the migrations referred to in respect to civil government, social improvement, national greatness, commercial, mechanical, and industrial advancement, and mental and moral culture, we are able to turn to a *fourth* line, about which hang no mists of antiquity, and which devastating time has not obscured.

This fourth stream came out from Ur of the Chaldees, and spread itself in due time over the land of Jordan to the great desert of the South. It was in the outset but a very small colony, confined perhaps to a single family circle; yet what God brought out of it could only be rehearsed in the recital of the entire history, past, present, and a long time to come, of the most

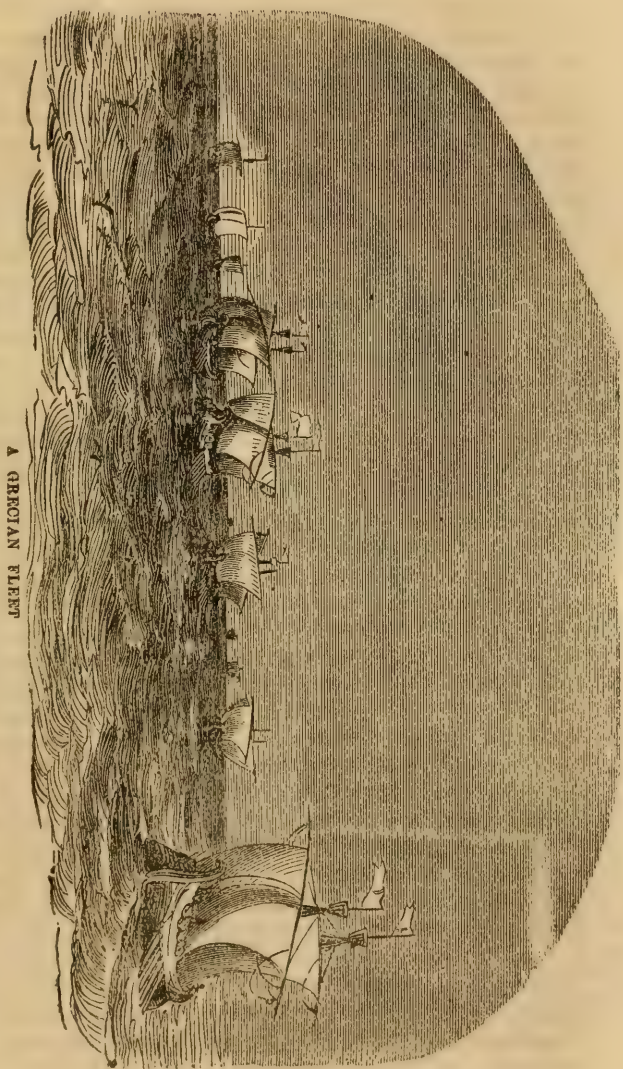


extraordinary people that ever existed. The little colony at length expanded into goodly dimensions, drove out the heathen before them; increased in power, wealth, and numbers; cultivated the useful arts; formed a model government; adopted a jurisprudence far in advance of any thing of the kind known before; cultivated learning, and, above all, lived under the auspices of a religion which gave to all their other blessings a zest and vitality which no people before had known. We are in no danger of putting too high an estimate on the lasting and world-wide influence which the laws, the government, the various institutions, the history, and the religion of the Hebrew commonwealth exerted over the whole face of the earth. The destiny of the world was bound up in that little embryo movement, the migration of a single family. What friends or neighbors might have been moved by similar impulses to follow the little colony to Canaan, and helped at the outset to increase the power of the migratory stream, we know not. Though Abram was the chosen progenitor of the new empire, he went not alone; yet who besides his father and wife and nephew accompanied him, we know not. Yet we well know how mighty an agency God made this movement to carry out his great purposes of mercy to our world.

Not only, then, does it appear that Shinar was the first great radiating point of civilization, whence emanated, in different directions and through as many different channels of migration, the light of science and the arts and social, civil, and religious institutions, but that at least two out of the four great streams flowed from the fountain of *Ham*. "Learning, commerce, arts, manufactures, and all that characterizes a state of civilization, were associated with the black race: a race now associated only with degradation and barbarous ignorance."

Or we may place ourselves at another point of radiation. Through the colonizing scheme magnificent kingdoms had risen in Egypt, Meroe, Nubia, and Ethiopia. These, in their turn, had become central points. Colonies from Egypt introduced civilization





A GREEK FLEET



CORINTH.

into Phœnicia; whence, by the same means, it traveled into Greece, and thence to Rome. As long as the names of Cadmus, Cecrops, and Danaus are remembered, the value of these migrations to the world's progress will not be questioned. Cecrops conducted a colony from Egypt into Greece as early as 1556 years before the Christian era. Danaus did the same at a later period. Both conferred essential benefits on a country then barbarous, but destined to rise to great eminence. The *art of writing*, the use of letters, was an importation from Phœnicia, and possibly first from Egypt. Cadmus and his Phœnician colony conferred on Greece an inestimable benefit in the gift of the alphabet. He came into Greece 1493 years before Christ.

A discovery, quite recently made at Sidon, serves to confirm what has been intimated of the early connection of Egypt with Phœnicia. A *sarcophagus*, of exquisite workmanship, has been dug up in Sidon, on the lid of which is an inscription in *Phœnician*, and the figure of a female whose features are *Egyptian*, "with large, full, almond-shaped eyes, the nose flattened, and the lips remarkably thick, and somewhat after the negro mold. The whole countenance is smiling, agreeable, and expressive. The head-dress resembles that which appears in the Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon."

From Phœnicia, civilization, the *art of writing*, and the rich treasures of Oriental learning traveled in the muscle, skill, and mind of colonies moving westward, into Europe. As the Greeks were indebted to *Phœnician* colonies for whatever distinguished them as a highly civilized people, so in turn Europe incurred a similar debt to *Greek* colonies. "The dawns of Roman civilization and greatness received their chief impulses from Greek emigrants on the coast of Italy." Spain was settled by the Carthaginians; "Marseilles, in France, was an off-set from Greece." The Romans in turn extended to their remotest provinces their laws, their civilization and language through a grand scheme of colonizing. And the whole Roman Empire



was at length itself completely revolutionized by the vast Gothic migrations which poured in upon her from the north.

One of the most remarkable instances of the influence of the colonizing scheme appeared on the northern coast of Africa. Carthage was a Phœnician colony. And what, through a singular providential economy grew out of this great migratory movement, could be presented only by the recital of the entire history of that very extraordinary empire. Not unlike the Pilgrim Fathers in New England, a Tyrian colony, driven from their native land by cruelty and oppression, and headed by the afflicted Dido, sister of the king, and the most remarkable woman of antiquity, landed on the inhospitable shores of Africa, 953 years before Christ. Already a colony of Tyrians had long existed at Utica, and another at Septis.

From Carthage streams of civilization, embodied in moving masses of enterprising, intelligent colonists, flowed over a great part of Northern Africa, and into its dark interior down to the great desert; and into Spain and other portions of Europe. Carthaginian civilization was an effective as well as a widely diffused element, and it never lost its power over the nations it had pervaded till there was no further need of it on account of the introduction of a higher type. It was perpetuated and deepened wherever introduced by the potent arm of commerce. Sallying forth from their African home, the Carthaginians became the merchantmen of Europe. Their commerce extended to Gaul, Spain, England, the Baltic, to all the islands and ports of the Mediterranean, and we know not to what lands beyond the great seas. And with this "great civilizer," as the wand of their power, they went over the world as the pioneers of progress. An exchange of commodities is an exchange of thoughts and a comparison of conditions. The Carthaginians were the Anglo-Saxons of their day.

We fix on a later date, and still find the great ocean of humanity agitated by its moving currents; and these still guided by the same unerring Hand. During



the long night of Christianity, when the darkened sun shed less light over the world than the moon—the followers of the Arabian Prophet were made, to an extent, the guardians of interests and institutions, and agencies of progress, which are really the prerogatives of Christianity, and which she ought to have been employing to subjugate the world to her peaceful reign. As in the absence of the sun the darkness of the night is relieved by the light reflected from the moon, so science and the arts and literature and civilization flourished, during the dark ages, among the sons of Islam. They had become the *reforming* race of the age, and true to the instinct which always sets such a people *moving*—an instinct which in modern parlance is called “go-a-headitiveness”—the Saracens became the migrating masses. Hence we now see the teeming tribes of Arabia spreading themselves eastward and westward, in long and broad streams, and quite changing the whole aspect of human affairs. The western stream rolls along on both sides of the Mediterranean as far as the Pillars of Hercules, quite transforming the barbarous nations on either side. On the north they penetrated as far as Vienna—carried with them literature, science, and an acquaintance with the useful arts, and contributed largely to the civilization of modern Europe. On the south they settled along the whole northern coast of Africa, where they introduced the arts of civilized life; from whence large numbers passed over into Spain, where they formed at length a magnificent empire. Here they lacked no element of national greatness and social progress but Christianity. In respect to government, laws, the study of the sciences, and high advances in learning and in all the useful arts, they were far in advance of any thing which had been known in Europe before.

The Saracens kept alive the flickering lamp of learning during the dark ages, and finally fulfilled a most important providential agency, principally through the empire of the Moors in Spain, in dissipating the darkness of those dark ages, and preparing the way for the ever-glorious Reformation.

The great Eastern current swept, as a resistless torrent, over the southern portions of Asia, into Hindoostan and the remotest East. The turbaned tribes of Arabia came like so many swarms of locusts, and spread themselves over the whole land. They overthrew governments, changed laws, cast down idols, and made themselves the possessors of the soil. Their approach was everywhere the signal of advancement on the old, dilapidated, corrupt systems of priestcraft and despotism which had for so many centuries cursed those lands. It was as when an impetuous river (not of the purest water) suddenly empties itself into a great stagnant lake. The accession itself of a purer element contributes something to the general purification; the agitation produced, perhaps, contributes more. To say nothing of the general benefits which the introduction, among the idolatrous nations of the East, of large masses of a people who were their superiors in almost every thing, two most essential points were gained: the idea of *one God* was stoutly maintained in the very face of every polytheistic nation and tribe from the Persian Gulf to the Sea of Japan; and this idea was practically carried out in the spirit which everywhere pervaded the Mohammedans of Eastern Asia. Whether they approached as conquerors or colonists, they came as the uncompromising foes of idolatry.

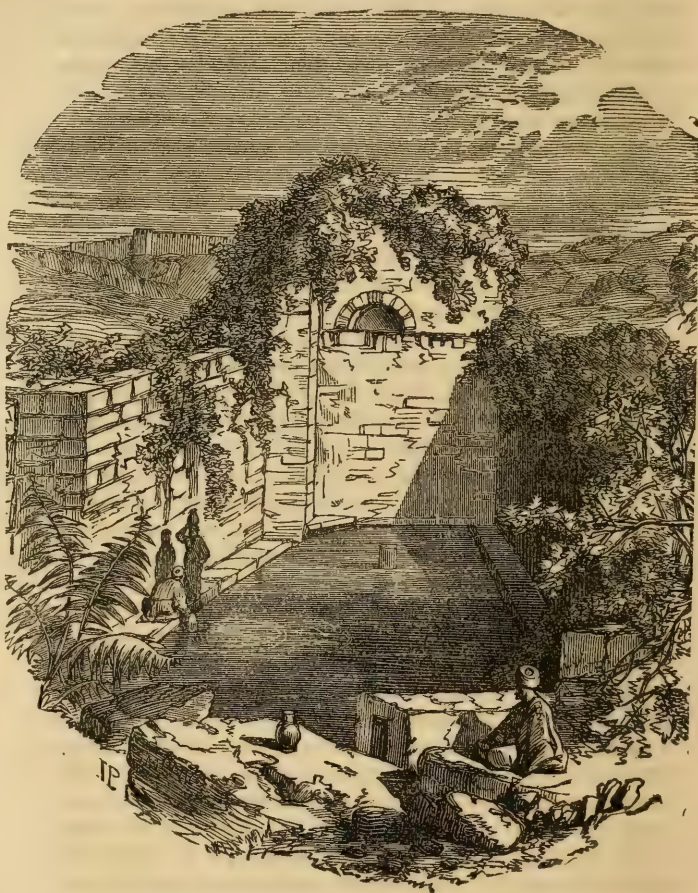
There remains one other class of migrations of a somewhat later period—heralded, as most of the migrations of former days were, by *conquests*—which we shall little more than name. They were of the *Mogul* and *Tartar* races, which flowed as an overwhelming torrent, from Central and Eastern Asia, and run westward, prostrating the kingdoms of nearly all Asia—China, Russia, Hindoostan, Persia, Syria, and Asia Minor, to Constantinople, on the one side of the Mediterranean, and over all Northern Africa on the other side. Their descendants still hold possession of the Greek Empire, and are the reigning dynasty of China. Like the Goths and Vandals, who poured their floods in upon the Roman Empire, this class of migrations

were of the *secondary* order—the first being when the emigrants, constituting the more enlightened party, became the *agents* of progress in their new home; the second, when the emigrants themselves less advanced, became the *subjects* of improvement. The one sends a corrupt stream into a pure lake; the other, from a good fountain, sends its healing streams over an inhospitable desert.

But extensive and influential as the migrations of past ages were, the migrations of the present day are more so. The present is emphatically the *migrating age*; and this species of agency is doing more than ever before to change the aspect of the world.

Now, too, there are, as we have said, *four* principal streams bearing again their living burdens over a great part of the earth's surface, each fulfilling its destined mission. One stream sets *eastward* from *Europe* into India and the East, freighted with intelligence, science, martial skill and valor, great commercial enterprise, a higher type of civilization than was ever known there, and a pure, elevating religion. The next from Europe, too, is directing its course *westward*, over the Atlantic to America. It is for the most part an emigration of the *second* order: it brings with it ignorance, poverty, superstition, a base counterfeit of Christianity, and all the beggarly elements of civil and religious despotism—mostly vile ingredients, or at best some precious metal with much dross, all borne over the Atlantic to be cast into the crucible of our burning democracy, that the “hay, wood, and stubble” may be burned out and a residuum of pure gold remain. And toward *our* west goes yet a *third* stream; starting from the Atlantic shore it courses its way across the entire continent—beyond the Mississippi, beyond the Rocky Mountains—till it meets the land of gold and the placid water of the Pacific, carrying with it the industry, the enterprise, the intelligence, the education, virtue, and religion of the Atlantic States—yea, laden with the rich inheritance of the Pilgrim Fathers. And, lastly, another stream is rolling back over the Atlantic *from* the United States to





BETHESDA.



*Africa.* Their burdens have been lightened not only in their deliverance, but by the hopes of our blessed religion with which they were met. In this weary land they found the Balm in Gilead; as their sickening souls sunk within them they were here led to the feet of the Great Physician. In the troubled waters of Bethesda, many wash and are clean.

The currents of emigration which are at present directing their course, the one to Australia, and principally of the Anglo-Saxon race; and the other to Siberia, from the more civilized populations of Russia, are respectively, no doubt, events of vast magnitude, and when Providence shall have consummated his wise and benevolent plans thereby they will be viewed with admiration. The one is singularly adding strength and extension to a power which is doubtless destined to play a most important part in the great conflict of nations; and the other is building up, under the auspices of the at present world-transforming race, such an empire as Asia has never had.

We find space to do little more than designate, as has been done, the great lines of modern emigration. Details would require a volume. Yet the reflecting observer of passing events will scarcely fail to fill up the outline. The history of British India—the extension, over that great and populous land of idols and superstitions vile and debasing, of such a government, indicate what has been accomplished by that great providential movement which transferred thither a large, intelligent, Protestant population. A new empire is founded; a higher order of civilization is introduced; common education and the higher branches of learning are fostered; the missionary is everywhere protected; the Bible is translated and freely circulated in every tongue, and all the great elements of advancement are brought to bear on the ignorance, superstition, and despotism of that great country.

Be it that the love of *conquest*, joined to the love of gold, was the moving cause. Be it that the sword opened the way for the action there of the colonizing principle. Yet it served, as sure as the love of gold

alone in more recent instances has, to transfer the power, the learning, the people, and the social, civil, and religious institutions of England to a country where God has need of them to carry out his great purposes of human improvement.

The most remarkable transfer of large masses of people from one country to another is the influx of the populations of Catholic Europe into North America. Many of the collateral and subordinate ends gained by this singular movement are already sufficiently obvious. Its final importance shall doubtless bear some just proportion to the magnitude of the act itself. Yet we may not at present have any very distinct views of what the great final end shall be. We can already see that Providence is pleased by this method to relieve large masses in Europe from the thralldom of oppressive governments, and the more degrading tyranny of a voracious priestcraft; from pinching poverty and debasing ignorance; and how in all these respects their condition is essentially improved by a removal to this country. And in respect to this country, too, we see important ends gained. We have a large territory to be peopled—vast natural resources of the soil, the mine, and the forest to be developed—immense public improvements to be made—for all of which there was needed a large accession to our laboring population. And this need is the more felt, as in the expansion of our commercial, manufacturing, and mechanical interests there is so large a deduction of American muscle from the more rugged pursuits of agriculture, the reclaiming of waste lands, and the construction of railways. In every department, indeed, filled by the laboring class, reinforcements have been urgently demanded.

But the main design of such migrations hither is probably not yet revealed. It may be just to scourge our nation for her sins—to rebuke our pride—to humble a God-forsaking and a self-exalting people; and for a time to fill us with confusion and trouble. But this shall not be the end. The scourger shall in his turn be scourged; the destroyer shall be destroyed. The

spirit of the Pilgrims, though stifled for a time, and seemingly extinct, shall rise again in renovated strength and beauty, and before its clearer light great Babylon shall fall, as if "consumed by the spirit of His mouth and destroyed by the brightness of his coming." We do not despair of America. Though she may be left to pass under the dark cloud, and the righteous judgments of Heaven, as fierce lightnings, may terribly scathe her, yet she shall arise and her light shine, because the glory of the Lord is risen upon her, and the Gentiles shall come to her light, and kings to the brightness of her rising.

Nor do we believe that these great masses from Europe, and multitudes of her outcasts, are brought to this country merely to do a servile work; or chiefly to be a scourge in the day of our calamity; or mostly that they may better their own temporal condition by the change. The *moral* improvement of these teeming multitudes doubtless enters largely into the Divine plan in the transfer. Thousands become Christians here who would otherwise have perished in the valley and shadow of death where the Beast reigns. And vastly greater numbers are partially, and to no small extent, delivered from the cruel yoke of Rome. The change which a single generation produces is enough to make the Pope turn pale. Rome is here already obliged to do very *un*Romish things in order to secure the allegiance of her American subjects, even before they are half Americanized. Only let the Americanizing process go on a few generations more, and Rome will need a fountain of tears to blot out the sins of her degenerate sons in this land of freedom and the Bible.

The *third* current we mentioned flows from the Atlantic and the older States, bearing on its bosom the good seed of every good thing, and making the wilderness and the solitary place vocal with the hum of industry and the song of prosperity, along the whole line of its long course, and finding no terminus till arrested by the waters of the Pacific. Of the full value of this great agency which has, in so short a time, given such a singular extension to our population, and such ex-



pansion to all our civil, intellectual, social, and religious institutions, we can not speak in detail. It is enough to allude to the great fact as one of the stupendous problems which Providence by a quiet, yet mighty hand, is working out and hastening on apace. We may safely leave the observant reader to fill up the picture from the past history, and the prosperity of every state and territory of our Union which has been added to the old thirteen. The great empire of the Mississippi valley—every state and territory which is peopled between the Atlantic States and the Pacific Ocean, owes its origin and prosperity almost entirely to Eastern emigration. Had the early colonists on the shores of the Atlantic been of any *other* race, or after the little one had become a thousand, and the small one many "bands;" had there not been planted in their bosoms, and interwoven into their very natures, a strange, unaccountable *instinct* to leave their comfortable homes and their social and religious advantages, and to plunge into the great Western wilds and there battle with hardships and privations manifold, what would the West be at this day? what our whole country? Its forests, and rich soil, and exhaustless mines, and mighty rivers would be what God made them, and as they were before civilization raised the axe, or delved the spade, or opened the mine, or constructed a road, or launched the steamer, or built the city, or plied the thousand handicrafts of art.

Probably the great majority who seek a Western home are moved by no rational hope that they shall secure by the change a greater share of the comforts of life, present or to come. A sort of restless propensity, not exactly definable or to be accounted for, moves them westward—some misty hope—often a hope against hope—yet contagious withal, and unaccountably effective, keeps the great migratory stream constantly replenished; and on they go, multitudes upon multitudes, as they that come follow close on the wake of those who have gone, all, in destiny bound, to plant along the whole range of our immense territory, from ocean to ocean, the principles and institutions of



a noble government and the ordinances and blessings of the most blessed religion.

This *restless propensity* is the "little fire" which has kindled a "great matter." It has been greatly used as the exciting cause to effects as stupendous as the growth and present prosperity and importance of our country, and as far-reaching as the mission yet to be fulfilled here. It has been extensively used as the great element of expansion to all that God designed to bring out of the discovery of America, its first settlement by men of rare qualifications and worth, and its present prosperous condition.

## CHAPTER XLV.

The Present Providential Condition of the World. The Condition of Europe.  
The Great Conflict. The Crimean War, Sepoy Mutiny, and Great Revival.  
The Safe Place. The Atlantic Telegraph.

IN a former chapter we followed the bloody footsteps of *war*, and saw how this terrific agency has gone before and prepared the way for every important advancement in human affairs. The present aspect of the world has, for him who reverently heeds the Hand that moves the world, a peculiar interest.

There is evidently, in the mind of almost every intelligent observer, a feeling that human affairs are now rapidly hastening to another of those grand crises which form the great landmarks of the world's history. And such a presentiment is doubtless but a common-sense deduction from existing facts. The world is in commotion; or, if that be too strong a term by which to characterize nations now generally at peace, we may say the world is singularly on the *move*—human energies are strongly roused, if not in the arts and practice of war, more especially in the pursuits of peace. And in saying that we confidently await great changes among the nations of the earth, and revolutions, out of the confusion and chaos of which shall emerge a "new heaven and a new earth," we only say what the analogy of the world's past history dictates, and what a respectful regard for the wise administration of the Divine government forces upon us. The extraordinary movements of the human mind at the present day, whether engaged in science, or art, or discovery, or commerce, or benevolence, are all the handmaids of Omnipotence; all brought into being at this particular time for the consummation of his great and benevolent purposes in reference to this world. We therefore expect a result commensurate with these extra-

ordinary movements. And we think we see, in the present aspect of the nations, certain unmistakable preliminaries which are hastening, and which shall end in, the great conflict that is to change the whole face of human affairs, and to bring in the long-ago predicted age of peace and purity.

The only satisfactory solution we can see to the present confused, and in many respects intricate, problem which is working itself out in our world, is in the assumed fact that all these upheavings and commotions are but preliminary to the last great battle which shall decide between freedom and despotism, between truth and error.

Europe is a troubled sea that can not rest. Two great antagonistic principles are struggling for the ascendancy, and the one can rise only on the ruins of the other. Liberty and despotism are in deadly strife. Spiritual and civil despotism is in desperate conflict with popular government and a free religion. As yet the warfare is rather elementary than ostensible. The internal fires are burning and gathering strength, and every day portending an explosion. The two great conflicting parties remain yet to be organized. The late Crimean war was productive of some direct result. Yet it seemed rather the signal or morning gun, to arouse and marshal the combatants. The nations had been slumbering in a long peace. Roused by the signal of war, they rushed, like men half awake, to the combat; they scarcely knew why or whither. With a confused conception that the day of the great battle was at hand, and that the great Magog of the North is the giant to be attacked, they rushed on, with no well-defined party lines. But we regard France as the representative and embodiment of that spiritual despotism about which will finally be gathered and combined all kindred elements. While, on the other side, shall be arrayed all—of all nations, perhaps—who espouse the cause of free government and are inspired by the principles of the Reformation. Such combinations are not yet formed. The two great contending parties do not yet seem to be organized in a manner to bring about any final result. Not till the Catholic powers of Europe shall

become allied with France—not till the nations that acknowledge the supremacy of Rome, in all matters temporal and spiritual, shall be found in league with the head and body of the Romish Church, and all arrayed against an alliance of Protestant nations, may we be sure that the dark clouds are gathered, and prepared to sweep over the earth in a dreadful tempest.

Nor do we conceive there will be any such arranging of forces until Europe shall be first revolutionized. Every Roman Catholic state in Europe is rocked on a volcano. Underneath the surface are smoldering fires that will soon find a vent; and what shall survive the shock, and remain Romish after the explosion, will naturally ally itself to France; and what shall emerge to the light, and shake itself from the grave-clothes of Rome, and stand erect in the conscious strength of freedom, shall as naturally ally itself with the Protestant family of nations; and it will soon be found in conflict with the twofold embodiment of despotism—the Gog and Magog of Rome and France. Then shall follow a conflict such as history has not yet recorded. And do we not see in the present war ominous tokens of such a result?

We may not therefore indulge the hope that war has yet fulfilled its dreadful mission. It has yet to act a part in the advancement and final adjustment of human affairs more fearful than it has yet acted. We expect the reign of universal peace, of undisturbed liberty, and a holy religion. But we look for such a consummation through the deadly strifes of the battle-field. Europe must be convulsed to her center; systems as old as her history and as inveterate as despotism and death must be broken to pieces, by a violence potent, all-crushing, and relentless as war, and removed out of the way. Before we may expect to see the new order of things for which Europe is, by a thousand influences, seen and unseen, fast preparing (and of which we had some pleasing, dreadful premonitions in 1848,) we must look for another of those revolutions and complete overturnings, which we have never, in the past history of the world, seen brought about by the peaceful appliances of reformation. The God of nations as well as the God of nature brings



the new life out of the decay and destruction of the old. We confidently expect the renovation of Europe—a new order of things to arise—religion, learning, and civil government to be loosed from the chains of tyranny; but we expect to see this new order of things rise over the *ruins* of the old order. We see the promised land; but as yet we see it dimly through the darkening clouds of the battle-field. Though his pathway shall be obstructed by rivers of blood, and his voice for a time be smothered by the clashing of arms and the thunders of war, yet the Genius of Liberty is in every state of Europe, beckoning on a numerous and willing host, who shall ere long realize their long-cherished hopes.

Nor shall wars cease then. This lapsed *world* of ours is to be renovated too. All the principalities and powers of earth, which are not based on the everlasting truth and righteousness of Heaven, are to be broken down to make way for the one great kingdom which is to come; for all the kingdoms of the earth are to become the kingdom of the Lord. If, then, God shall continue to carry forward the work of human redemption in a manner analogous to what he always has done, we may look for the great battle as yet future—the battle of Gog and Magog—when unnumbered hosts of the aliens (some unprecedented confederacy of civil and religious despotisms,) shall attempt, by one effectual blow, to crush forever the rising cause of freedom and religion. Though such a war may set the world on fire, and seem about to annihilate the last remnant of liberty and religion, yet, having consumed and burned out to their very foundations all that God would remove out of the way, it shall prepare for the establishment of the kingdom which shall have no end.

Precisely what the great and final conflict shall be, which shall decide the momentous question that has so long kept the world at strife—the question, we mean, between truth and error, the Church and the world, Christ and the devil—we do not pretend to know. That it shall be a dreadful slaughter, involving the power and wrath of most, if not all, the principal nations of the earth, and bloody beyond any thing yet known, seems

abundantly indicated in the predictions of the inspired Word. As the grand consummation approaches, the Lord shall arise and shake terribly the earth. He shall dash the nations together, and shall break them to pieces as a potter's vessel is broken. When he shall arise, to vindicate his people, to make an end of sin, to take vengeance on his enemies, and to establish his kingdom of righteousness on the earth, he shall set himself to destroy all that opposeth—all tyranny, and despotism, and unrighteousness. That shall be a great day of reckoning for the nations. Oppressive rulers, and ungodly kings, and wicked nations shall be brought into judgment and meet a dreadful retribution. "The indignation of the Lord shall be upon all nations, and his fury upon all their armies: he shall utterly destroy them. He shall deliver them to the slaughter." "The sword of the Lord is filled with blood; it is made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."

And it is here more than intimated that war, carnage more bloody and terrible than the nations have yet known, shall be the awful instrument of his vengeance. Nations shall be dashed together, and old nationalities be broken to pieces. Old systems of oppression and despotism, of falsehood and idolatry, shall be broken to fragments, and cast out of the way, before the year of the redeemed shall come.

"Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations to whom I send it to drink it. And they shall drink, and be moved, and be mad, because of the sword I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink." "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he shall plead with all flesh; he shall give them that are wicked to the sword, saith the Lord. Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from the one end of the earth even unto the other end of the earth. And they shall

not be lamented, neither gathered, nor buried ; they shall be dung upon the ground."

The result of this great slaughter shall be that God shall hereby vindicate his character as Lord and God over all among the nations. "All shall know that he is the Lord their God from that day and forever."

The late war in the Crimea was one of those significant events which we may not pass here unnoticed. Reflecting men seemed to see in it the beginning of a series of civil, social, and ecclesiastical revolutions, which shall shake thrones and kingdoms. There will doubtless be intervals, marchings and countermarchings, alliances formed and dissolved, a mingling, for a time, of nations which God will spare with those he will destroy, yet the great and final conflict is not far distant.

Though the contending parties were not so arranged as to warrant the expectation of results immediately effecting the great question, soon to be decided on another field ; yet the finger of God is seen in the singular *alliance* of the four nations combined against Russia. England, the great Protestant nation, with France, her ancient enemy, and the great defender of the Pope—and Sardinia, a nation smarting under the iron foot of Rome, and struggling to be free, together with Turkey, that has before contemptuously set in defiance all Christian alliances. She now gladly embraces an alliance which must inevitably be suicidal to the existence of the Turkish government, and the Mohammedan religion. It virtually restored to Constantinople the long banished cross ; brought the "ideas and energies of the vigorous civilization of Europe into forcible contact with the declining, semi-barbarous civilization of the Ottomans." And the serfs of Russia were brought into a position where they were likely to catch some sparks of the spirit of liberty, which, favored by time and opportunity, may, in the end, kindle a great matter amidst the despotisms of Russia. The confederated hosts did something more than to "level the proud walls of Sebastopol." They scattered the seeds of useful improvements in Russian soil, and "planted the germ of liberty in Russian hearts, which will not be soon extinguished. And so, too, the



ourning fanaticism of Mohammedanism may, by slow degrees, be supplanted by the mild spirit of Christianity.'

One of the most obvious results of the late war, we may venture to affirm, has been to strike a death blow to *the prestige of Turkish civil power*. The Koran, and its religion, is dear to the Moslem, because of the civil and military power it confers. But, no sooner did the war bring the Turks into close contact with Christian nations, and show them how inferior in both these respects they are, the wisest among them began to say the mission of the Koran is ended.

But the most comprehensive, and, as we trust, the most lasting benefit which resulted from the war, is the famous Hatti Sheriff. This is the Magna Charta of Turkish liberties. Henceforth, every religious sect, of whatever name or number, "shall have entire freedom in the exercise of his religion." The death penalty is forever abolished. One shall suffer no disabilities, as heretofore, in passing from one religion to another. This takes out of the way the most formidable obstacle to the free spread of the gospel in Turkey. This edict executed, and religious persecution must forever cease—free course be given to the circulation of the Bible, and the gospel be preached without let or hindrance.

This was a confession, very naturally forced from the Turkish government, the moment the Turkish mind fairly came in contact with the superior and more enlightened mind of her allies. The death penalty early became a subject of serious discussion, and finally of earnest remonstrance on the part of the foreign ambassadors, till at length the Sultan felt constrained to yield to the repeal of the sanguinary law, and the Hatti Sheriff appeared.

That it may be seen that I have not overrated the value of the Hatti Sheriff on the future destiny of the Turkish empire, I quote the opinion of members of the American Mission at Constantinople. Rev. Dr. Goodell says: "A wide and effectual door is opened before us to labor for the evangelizing of this Mohammedan and corrupt Christian land. Behold what things God hath wrought! War has come and brought many evils in its



train, but it has also brought the Bible, ministers of the gospel, and many praying Christian hearts here. It has given liberty to distribute thousands of copies of Bibles and Testaments to those who are denied this blessed book in their own land. It has broken down the wall of bigotry and prejudice, that can never be built up again between Mohammedans and Christians, and opened the Mussulman mind largely to bible and gospel influences. It has officially pledged religious liberty to all classes, even native-born Mussulmans, in the Turkish empire; and that, too, with the sanction of all the great powers of Europe. Having thus accomplished the great designs of God, the war has ceased and peace is proclaimed amid universal rejoicings. And the way is now prepared for evangelical Christians to enter in and take possession of this land for our Lord and his Christ. The signs of the times call upon us to gird ourselves with one heart and one mind for the work. There will doubtless be a great conflict in the overthrow of Moslemism, in opposing the flood of infidelity and licentiousness that will follow, and in the establishment of a pure and evangelical Christianity, but the result is sure as the Word of God."

The Rev. Dr. Schaffer regards the "late Hatti Sheriff as the great turning point in the history of the East." In a late public address, he said: "The entire war seemed made for the Hatti Sheriff, the late firman of the Sultan, granting liberty of conscience to all the subjects of the Porte. Before this was proclaimed, the allied powers tried to make peace, but it was impossible. God's purpose was not yet accomplished in the war. But when religious liberty had been pledged from Constantinople throughout the Turkish empire, then the Conferences met at Paris, and peace was at once concluded, amid universal rejoicings. A good Armenian brother had said to him, a few days since, that 'this war was not made for the Queen, the Emperor, or the Sultan, but for our Lord Jesus Christ, to pave every way and open every door for the spread of the Bible and preaching the gospel in this land.' A great leaf was soon to be turned in the history of the East, it was now

trembling in the hand of Providence, and we believe there is written upon it glorious things for the triumph of the gospel of Christ. Hatti Sheriff, being interpreted, signified *sacred writing*. This was to prepare the way for God's sacred writing—his Hatti Sheriff, the Bible—to go forth in all the languages and lands of this Mohammedan empire."

"Nor did," says the Rev. Dr. Riggs, "the renunciation of the claim to inflict the death penalty for apostasy, appear alone. The same edict proclaimed the entire equality of the subjects of the empire, of whatever faith; and absolute religious liberty. And besides, it comprised twenty points of reform, all proposed by the English ambassador, and seconded by the ambassadors of the other allied powers, who were thus led, in the wonder-working providence of God, to demand in Turkey a more complete toleration than they grant in their own empires."

The cheering voice of the American Mission in Turkey is, "there was never a time like the present in this country. The word of God has free course. Christians, Jews, and Mohammedans, in the great cities of the country, in the interior, in the mountainous regions—Kurds and Kuzzlebashas—accept the Word. The dwellers in rocks and in the plains shout to each other, and every prosperous year is outdone by the year following. Our expectation is that the time for the evangelization of the East has come."

The last few years have been signalized by three events, which, no doubt, are destined to contribute very largely to the great moral renovation which we seem to see approaching. I refer to the Sepoy mutiny in India, and the great moral revolution which we confidently expect will follow; the "financial crisis" of the United States, and the gracious visitation from on high which has followed; and the laying of the telegraphic cable. But, as two of these topics have been made the subject of a foregoing chapter, I need here no more than thus to assign them their place in the present providential aspect of the times.

The Atlantic Telegraph has proved a decided success; an event of stupendous magnitude, the influence

of which we are not yet in a position to compute. Its influence on science, on commerce, on international communication, bringing the antipodes together; and all these as made subservient to that higher type of civilization and Christianity which we confidently expect, remain to be revealed in the opening panorama of the coming generation.

But the most significant and far-reaching event of the period is the dreadful civil war which raged in these United States; a war more accurately defining and more directly compassing the great work of civil and social emancipation than any event of modern times. An important phase of the world's great conflict is now presented. In the Sepoy mutiny it was Idolatry against Christianity. In the late Italian war, it was the struggle of liberty against despotism. In the late rebellion, it was the hand of God stretched out to deliver a hapless race from bondage.

In a word, I may say great events thicken fast upon us. The wheels of Providence run swift and high. A single decade of years is now enough to revolutionize the whole earth. The new era which is to bless the world cannot come without terrible commotions first. There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. The great sea of humanity shall be terribly moved; and in the tempests that shall sweep over the nations, governments shall be demolished, nationalities be strangely broken up, and the splendor of thrones fade away. All things shall be instinct with change and revolution—all but truth and righteousness, the Church and her ordinances, shall be removed to give place to the "new heavens and the new earth" (the new order of things) which shall rise on the ruins of the old.

This generation may not pass away until all these things be come. And who shall meet unharmed their coming? There will be but one safe place, and that on

the side of the mighty God. If, in that day of "trouble" God be our refuge and strength and our present help, we shall not fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

Come, then, my people, enter thou into thy chambers, and shut thy door about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain.

And the grand consummation of the whole providential scheme, the undisputed establishment of Messiah's reign, and the complete overthrow of "the god of this world" shall, as with the voice of seven thunders, say to the inhabitants of the earth: "Be still, and know that I am God: I will be exalted among the heathens; I will be exalted in the earth."



## CHAPTER XLVI.

The Past Ten Years. Progress of Liberty and Christian Civilization in *Austria*, Turkey, Spain, Italy, *Mexico*, South America, France, British Isles, and China.

The past ten years have been prolific of events. Everywhere through them are scattered the evidences of progress; everywhere do we discern most notable occurrences—the affairs of centuries crowded into a short space of time; and everywhere, as we pause, do we take note of the mighty hand of God, in this remarkable period. Among others, the results of the war, as anticipated by us, whenever the subject was referred to, have been fully realized. The Lord reached forth to deliver, and His Divine interposition was as potent, signal and sublime, as that which brought deliverance to Israel in Egypt. Nor does it require a great amount of perception or intelligence on the part of the Christian reader to recognize in the most conspicuous and important events of that war the consequences to our future.

Let us in the mean time allow the eye to pass over some of the leading features of the present moment, and contemplate them as the unmistakable tokens of the onward march of Providence. And, first—

In respect to civil liberty, and the progress of Christian civilization. There is an onward march of liberty which we may expect will not be arrested till every form of intolerance, despotism, and oppression shall cease forever. The good leaven is at work everywhere: in *Austria*, Spain, Italy, Turkey, India, China; and long-neglected Africa is coming within the pale.

*Austria* has for many years been the most subservient of the countries of Europe to the arrogant claims of the Church of Rome. The famous "Concordat" provided that all the education of the empire should be in the hands of the priesthood; that all books should be submitted to their censorship; that they should have

exclusive control of the marriage contract; that their churches should be free from taxation; and that the revenue of the state should be taxed for their benefit.

The recent passage, in the Austrian Parliament, of the Civil Marriage Bill, and the bill providing for general education by a system of common schools, is significant of no distant revolution—the separation of church and state, and civil and religious freedom. In the Austrian Parliament we hear such utterances as these: “I object to any privilege to any particular church. State religion is not only superfluous, but an evil. The Christian religion itself forbids intolerance.” Strong language this from such a source! And more significant yet the remark of the Emperor on signing these bills—which were well understood to violate and virtually to nullify the obnoxious Concordat. In giving his signature to these laws, he said he had no choice but to do so, or to abdicate! A significant sign of the times.

“By this act, Austria, so long the terror of all lovers of freedom, and the bulwark of the Papacy, has become the foremost of the liberal nations of the Continent.” And how strange, yet how welcome, the recent announcement of the American and Foreign Christian Union, that “the empire of Austria is suddenly opened to the free and unrestricted work of the Gospel. The millions of her population are calling, in all their diverse languages, for the Word of God.”

Indeed, in Europe, the strongholds of Romanism are, one after another, giving way. Her fiercest anathemas have done nothing to save the overthrow of the monasteries and nunneries in Italy, or to prevent the establishment of religious liberty everywhere, save in Rome itself. Romanism is fast becoming odious. Peoples and parliaments are joining issue against it and “wheeling into the line of progress and reform.” The enthusiasm of the people at every victory against it is deep-seated, and can only find expression, as was the case in Austria, in shouts and illuminations.

And gleams of light begin to illumine the dark horizon of Spain. As in every nation of Europe, so in this long benighted, priest-ridden land there is emerg-

ing from the thralldom of ages a liberty party—a progressive element which forebodes good for that long-abused land.\* We already see unmistakable signs of awakening in her educational interests, which we may accept as the sure presage of her social, civil, and moral renovation. The following fact is significant:

The minister of public instruction in Spain has laid a proposition before the national legislature providing for increased educational facilities. It requires that every village with a population of 500 and over shall have a schoolmaster, and in smaller villages that the curé of the parish shall be responsible for the primary education of the children. All children shall be required to attend school, and tuition shall be free to those whose parents can not afford to pay. The state is to aid those towns too poor to support a school, and the whole system is to be under ecclesiastical supervision. This requirement of education by law, it is to be hoped, will break up the close alliance of ignorance and despotism which has made Spain the most bigoted and the most backward of all the countries of Europe.

Similar reform movements are visible in Italy, Russia, England, Ireland, Mexico, and South America.

Italy has advanced the last twenty years more rapidly than any other nation. Since 1848 the change has been wonderful. Florence has put on a modern costume. Her streets are being widened and improved; and “a hundred measures for the public convenience are beginning to be agitated.” But Florence is not alone. Railways, which in 1848 were scarcely known, now checker the peninsula. Hundreds of schools have been opened; and the education of the masses is everywhere commanding interest. The press is “active, enlightened, and patriotic.” No country is more completely open for the distribution of the sacred Scriptures and the preaching of the Gospel. The Roman States form the only exception. And even Rome’s hatred, or adverse policy to the Bible, can not prevent the good leaven from secretly permeating her forbidden

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\* The issue of the late revolution is both significant and hopeful.



ground. The civil and religious revolution which has within a few years taken place in Italy, is worthy of all praise to Him who worketh all things after the counsel of His own will.

In 1848 there was not a single Protestant service conducted in the language of the people, nor a single Protestant or Evangelical school, nor a single person employed as a colporteur in any part of the peninsula. In 1867 there were about two hundred agents engaged in various departments of labor. It may safely be affirmed that about three thousand persons are now identified with the various churches as regular members or communicants. And more than half a million copies of the Scriptures have been distributed in Italy since 1848, through the labors of various societies, but chiefly of the British and Foreign Bible Society.

The Emperor of Russia has printed a large edition of the Bible in the spoken language of the people, at his own cost, and has caused it to be distributed in the army and among government officials free of expense. Education is on the increase. The officers in the army and navy are required to instruct their men; and as soon as they are able to read, the New Testament or the four Gospels are placed in their hands. It is a remarkable fact that the Bible is found in all their libraries,—a fact which will exert a powerful influence over the religious future of that empire.

In France, the internal fires are smoldering—the long-suppressed genius of liberty groaneth and travaileth in pain together until now, giving no doubtful signs of another eruption more fearful, more sure, and lasting than that of 1848. This right arm of Rome, though it must first wax valiant in fight for the Papal Beast, gives no doubtful premonitions that it must soon yield to the stronger arm of the all-conquering King.

The Irish Church question, or the great movement of the day, which seems to threaten the dismantling of the English Church establishments, and to abolish a gigantic ecclesiastical monopoly, is ominous of changes now little anticipated. We seem to see here involved the stability of the British throne, the prerogatives of



the aristocracy, of the divine rights of bishops and priests. In it we discover the throes of revolution—an “irrepressible conflict,” which means “popular sovereignty” or republican rule.

Or turn we to Mexico and South America, and we see the same ameliorating agencies at work, breaking down barriers, removing prejudices, and opening the way for a higher order of Christian civilization, and the establishment of the Protestant religion.

The following testimony of Mr. Lindsay, an intelligent Scotch gentleman resident in the city of Mexico, we may perhaps take as a fair and impartial view of the present civil and moral status, not only of Mexico, but essentially of South America, and discern in it a sure prognostic of the no distant regeneration of those lands so long languishing under the maledictions of Papal Rome. “I do not exaggerate,” says Mr. L., “that there never was so opportune a time as the present to preach the truth in Mexico. The great cause of the difficulty, the struggle between the Church and the liberal party, is at last removed. The vested property of the Church, valued at \$200,000,000, has all been confiscated by the state. Convents have been sold and converted to private uses. The priests and other dignitaries of the Church are looked upon as ordinary mortals.

“There is an honest desire on the part of the authorities, from the president down, to uphold religious toleration, and a settled determination to curtail and crush the power of the Romish Church.” Nor has the popular voice been unheeded. For the same gentleman assures us that on the first day the present Government came into power, the priests were ordered to lay aside their long hats and gowns, and to dress like ordinary citizens; a command which was rigidly enforced. The “Host, with the bell,” and the procession of boys carrying lighted candles, has also been done away with, and the images of the Virgin torn down.

“The mass of the people are ready and anxious for the change, but are afraid to take the initiative, and wait to be led.”

And notes of cheer salute our ears from Turkey. The Crescent is waning. The Cross is rising. Bigotry and superstition are losing their hold on the popular mind. Truth and Christianity are planting deep the seeds of freedom and a pure religion. How strangely sounds the late speech of the Sultan to his council of state! He announces that "the duty of the state is to preserve in all circumstances the right of every one to liberty." "As regards religion, every one may follow his conviction; and there can be no discussion on this subject. Nevertheless, whatever the creeds professed by our subjects, they are all children of the same country, and they must not entertain sentiments of contempt or hatred one toward the other on account of difference of religious belief." This looks like progress.

The whole Turkish empire is open to Christian education and the Gospel. The Arabic race is a powerful element, not only in the Turkish empire, but throughout the great continent of Africa and central Asia. And the fact recently so triumphantly proclaimed through Christendom, of the translation of the Bible into Arabic—a correct and very acceptable translation—speaks volumes of encouragement, not only that that great and influential race may hail its approaching renovation, but other races (of Africa and central Asia) with which they are largely mingled.

Like the Jews, the Arabs are scattered among all the Oriental nations, and their conversion to Christianity may be to those nations as "life from the dead."

And here the Armenians claim a passing word. The simple fact referred to by a recent traveler sounds a note of hope for that interesting people. "The Bible," says he, "is circulated very widely among the Armenians; and I am glad to say that you could now scarcely find an Armenian family which does not possess the Word of God. In nearly all the families the Bible is to be found, and many of the people read it; and not only so, but the Bible creates a desire for education and general intelligence."

But we turn with yet greater interest to the far East, and pause for a moment in India, where but a few

years since God employed that fearful agency called the Sepoy Mutiny to break down the prestige of a great Pagan nation, to rebuke the idolater, and to open the way for the spread of the Gospel and the Christian civilization of a great people. Regarded simply as a result of education, a writer describes a change going on which is indicative of a wide-spread revolution. "We see," says he, "the result of education in the existence of an activity and progress and eagerness unknown in past times, for the reform of Hinduism. Happily that system does not admit of reformation. In the hope of reforming it, the projectors of reformation are sapping the foundations of the religion of their fathers. They are sending some of their most intelligent agents to different cities and towns throughout India; they are lecturing against caste; they are preaching against idolatry; they are advocating education, the instruction of females, and the remarriage of widows; in fact, they are pulling down the very corner-stones of the superstitions of their fathers, and preparing the way for the Gospel of Christ. The hitherto impenetrable fortress is not merely successfully assailed from without, but it is now betrayed by traitors within. These are at this moment attempting to blow up the fortress, and we see the defenders of it panic-stricken and paralyzed. We see a great convulsion which is shaking the foundations of that vast fabric."

But rather will we sit down a few moments before the gates of the Celestial Empire and inquire what the Great King is doing to throw open these long-barred gates, and to bring the Gospel to the doors of 400,000,000 of the unevangelized. Already has the fiat gone forth from the throne of his most excellent Majesty, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

But we approach that ancient empire with a veneration and kind of awe that attaches to no other people. We look back into the misty past. We measure her age by centuries, yea, by thousands of years. We seem to hear her say, "Before Abraham was, I am."



Before Greece or Rome had a name; before Egypt arose, or Assyria or Babylon had emerged from the early chaos of nations, China was a full-grown nation.

Brought, as at the present moment we are, through the arrival in our land of the Chinese embassy, side by side with that great and ancient empire, *we* stand as the representative of modern as she does of ancient civilization. And what a contrast in the dates from which we reckon! We are as an infant sprung into manhood in a day. Take a few dates. Since the first discovery of America, 375 years. The main continent first seen by Europeans 366 years ago. Our national existence now numbers 92 years. It is 83 years since Fitch first propelled his tiny bark by steam from Philadelphia to Burlington, on the Delaware. His prediction that the Atlantic might yet be navigated by steam, was met by incredulity and a sneer. It is only 60 years since Fulton, with a borrowed engine from England, propelled his boat from New York to Albany in 33 hours. It is only 48 years since the first steamer, and that an American one, crossed the Atlantic, from Savannah to Liverpool in 26 days. It is not 30 years since our steam navigation became a practical fact.

We now stand side by side with the ancient civilization of China; we but of yesterday—she dates back to the descendants of Noah. She has much to learn of us; we may learn of her.

The late Chinese war broke down the partition wall, and opened the way that this long-secluded people might fraternize with the nations of the world. The present extraordinary embassy is the first decided outstretching of the arms to the Christian nations of the West. The appointment of Hon. Anson Burlingame as their minister plenipotentiary is significant of their desire to adopt the diplomatic usages of Western nations. During the six years in which he has been the minister of the United States to China, the Government has found him a most enlightened and valuable friend to their interests. Through his influence, an American geologist was employed, who demonstrated the great



extent of their coal-mines. Wheaton's "Elements of International Law" were translated into Chinese by Dr. Martin, an American missionary, and adopted as a national text-book by his advice. The first grant of a submarine telegraph, connecting the treaty-ports from Nanking to Nintsing, was made to him, by which the trade of China increased from \$82,000,000 to \$300,000,000. He warmly favored the commission which, two years ago, was dispatched to Europe, and the establishment of a university for the cultivation of the sciences of the West, and has been an ardent supporter of the great cause of missions, which has done so much for civilization and commerce as well as for Christianity.

It is, then, a graceful and gratifying appreciation of his services in introducing such radical reforms, that the Chinese Government have spontaneously offered this high position to Mr. Burlingame, recognizing his fitness and ability to be their advocate in the great capitals of the world, and that he has accepted the important trust. Ten nations of the West have entered into treaty relations with China, and six of them have ministers at its capital, which has impressed upon that Government the necessity of being represented at their courts. It is a cause of great rejoicing to the Christian world that the great wall of Chinese bigotry and prejudice has now been broken down; that Christian institutions are admitted and encouraged within its bounds; and that a foreigner from a Christian land, whose people were formerly characterized as "outside barbarians," has been, by imperial authority, clothed with plenipotentiary powers, and placed at the head of the first and most important diplomatic mission of the greatest empire of the world.

This remarkable movement has resulted from the quiet but effective labors, for the last thirty years, of Christian missionaries, who were the first foreigners who gained a residence in the Celestial Empire. The seed they planted has produced its fruit in the opening of that vast empire to the Gospel and commerce, in the toleration of the Christian religion, and in the breaking down of their exclusiveness, which now leads

them to desire to enter the fraternity of nations ; showing the Gospel has an energy and power "mighty, through God, to the pulling down of strongholds."

In whatever way we look at this mission—in the motive that prompted it, in the results to flow from it, in the intellectual and exalted character of the native officials associated with it, and, above all, in the selection of an American citizen as the chief ambassador—it is a most remarkable event in international affairs and in the progress of civilization. It was thought the arrival of the Japanese embassy a few years ago was an extraordinary event, and so it was ; but what was that compared with this of the Chinese ? That, it is true, was a mission from a proud and exclusive empire, numbering forty or fifty millions of people ; but this is from the oldest, proudest, and most populous empire on the globe, which, for the first time in history, voluntarily seeks closer and more intimate relations with the rest of the world. And, more surprising still, this is sought through the medium chiefly of an ambassador not a native of the country, and who represents in himself the civilization of the Western Hemisphere.

In the emphatic language of Mr. Burlingame, "It means that China desires to come into warmer and more intimate relations with the West. It means that she desires to come under the obligations of international law, to the end that she may enjoy the advantages of that law. It means that China wishes to have her question stated ; and, conscious of her own integrity, she is willing to submit her questions to the general judgment of mankind. It means that she intends to come into the brotherhood of nations. It means commerce ; it means peace ; it means a unification of her own interests with the whole human race. This is one of the mightiest movements of modern times ; and although this ephemeral mission may soon pass away, that great movement must go on. The great deed is done. The fraternal feeling of four hundred millions of people has commenced to flow through the land of Washington to the elder nations of the West, and it will flow on forever. It has been hoped that the day

would soon arrive when that great people would stretch out its arms toward the shining banners of Christianity and Western civilization. That hour has struck—the day is here!”

In order to comprehend the significance and real worth of the embassy in question, we must inquire what the Chinese have to *give*, and what in return they may expect to *receive*. Headed by an American citizen, and directed first to our land, we may feel honored, and the first to be benefited by these overtures of international communication. But what has China to offer? What benefits from the proposed alliance?

China has much to offer. In wealth and natural resources, in trade and commerce, in her ancient civilization and long acquaintance with the arts and sciences, she enters the fraternity with a *working capital* which, when stimulated, vitalized, and modernized by Western enterprise, civilization, and commerce, shall make a controlling power among the nations. She has much to offer, and we may covet the union.

But what may *we* expect to receive? Much every way. Old as China is, she is not superannuated. She has still a wonderful inherent vigor; and this vigor needs only to be rejuvenated by a vital Christianity, the most potent element by which to advance national prosperity; and under the new order of things, the old barriers to the introduction of Christianity have been removed, and the most unrestricted scope is given to this as to every other civilizing agency. China is hastening to its rightful development. It is preparing to play a part in this wonderful period which no imagination can over-estimate.

What she lacks we can give. She has science; we can give her practical science. She has education; we can give her education for the masses. She has trade, commerce, and manufactures; her alliance with our great republic and with the nations of the West will make her commerce world-wide. She has a religion which neither enlightens, elevates, nor purifies; we can give her a religion, all transforming, socially, civilly, and morally, elevating, sanctifying, the mightiest ele-

ment for good that works among the children of men. The signs of the times are redolent with hope for China. In connection with no other people is the hand of God at work more conspicuously.

In the mission in question we see a "profound object and the commencement of a new epoch in the history of civilization and in the intercourse between the Eastern and Western worlds. It proclaims to mankind that the barriers of exclusiveness, which for thousands of years have separated the races of men, are about to be destroyed. The civilizing influence of commercial and friendly intercourse which this mission inaugurates, will soon produce the happiest results."

China has much to gain by a closer union with Christian powers. She gave to the world as the fruit of her early invention the compass, gunpowder, paper, and printing. Largely has she contributed to the civilization and progress of the world; and now shall she have returned into her bosom a hundred-fold the steamship, the telegraph cable, the railway, and the printing-press so improved as to make it a new power, all awaking the torpor of centuries, and infusing new life into the whole.

And here we would not overlook a signal providence in the immigration to this country of a large Chinese population, and the magnificent scheme to connect the Atlantic and Pacific oceans by a ship-canal, and America and China by lines of steamers; and our possession recently of certain islands in the Pacific, which will serve as most convenient stations and harbors in our great Oriental trade; and last, but not least, the opening of the Pacific Railroad, the grand connecting link between the oldest and the youngest of the two great nations, and the signal of such a commerce as the world has had no conception of. Our interests and our importance in the Pacific are rapidly looming up. Our relations to China promise to be of the "closest, largest, and most profitable kind."

In the progress of the age, time and distance are annihilated. A message from London started at 7.21 A.M., Valentia time, passing through New York at 2.35 A.M.,



New York time, and was received at San Francisco at 11.21 P.M. of their time *of the day before, or just eight hours before it started*, by the clock. The whole process occupied *two minutes' actual time*, the distance traversed being 14,000 miles.

We can go around the world in seventy-five days! The Pacific Railroad being finished, it requires, from New York to San Francisco, only seven days; from San Francisco to Hong Kong by way of Yokohama, twenty days; from Hong Kong by steamer to Suez, thirty-two days; from Suez to Paris, six days; from Paris to New York, ten days. In all, by continuous travel, seventy-five days.

Other hopeful prognostics of our times we meet in the great increase of wealth and of business, and its devotion to works of philanthropy and religion; in the unusual development of the resources of the earth; in the great increase of the facilities of locomotion; and in the opening of the world to the Gospel and the translation and circulation of the Bible. At no former period of the world have the friends of man had so much occasion to thank God and take courage. Nearly all of Europe is now open to the circulation of the Bible, the only exception being in Papal Rome and in Spain. Even in Austria, where, fourteen years ago, 58,000 copies of the Bible, belonging to the British and Foreign Bible Society, were sent out of the country under a guard of soldiers, there is now no legal restriction to the free circulation of the Word of God. It is a telling fact that at the Bible-stand at the late Paris Exposition, there were distributed, in different languages, three millions of the Bible, and 800,000 portions of the Sacred Book.

Ours has been called "the age of steam." Annihilate this power, and the world would seem to come to a stand-still. For it is this which gives being and life to our iron foundries, to our steamers, and railroad cars and manufactories. Yet steam is the legitimate offspring of COAL. Suppose coal exhausted—a limit reached to our coal fields! and who can estimate the disaster? But is such a disaster supposable?

About two years ago, a very earnest discussion, as our readers will remember, sprang up in England on the prospective exhaustion of the coal-beds of Great Britain and Europe. Scientific men made estimates of the probable duration of the present supply. It was brought to the notice of Parliament. None could divine how the world could move on without coal. The immortal Ericsson thinks he has solved the problem—found a new fuel in the place of coal, and a new motor in the place of steam. His device is as novel in conception as it promises to be astounding in result. It is to collect and concentrate the radiating heat of the sun, and to use it for the production of motive power. He feeds his furnace, so to speak, from the sun. This motor he calls the *Solar Engine*.

Captain Ericsson shows that such is the enormous development of solar heat, an area of ten feet square on the sun's surface will drive "a real steam-engine of 45,984 horse-power, which would require more than 100,000 pounds of coal every hour."

Who can estimate the magnitude of such a discovery? To introduce a new motor into mechanism *always* marks a new era in civilization. What an era, then, must the introduction of *such* a motive power be! Here are resources as boundless, as exhaustless as the SUN.

There is one feature of modern missions here worthy of note. It is the tendency of mission churches to *self-support*—and consequently to self-extension. Seven churches in the Mahratta Mission recently had installed over them native pastors, with support pledged. Many pay *tithes* of all they possess; adopting this apostolic practice as the order of the Church. Native churches in Turkey are doing the same, as the churches at the Sandwich Islands have been doing for some years. And not only so, but they maintain an efficient missionary society, which has done a good work in sending the Gospel to islands beyond.

How the good leaven is at work, an incident or two from India, the stronghold of idolatry, will show. Ponnusami Deval, of Madura, a native gentleman of

high rank and official station, "not equaled in wealth and influence," says Mr. Tracy, "by any native of the district," invited Christians to a public discussion of the claims of Christianity. The last topic was the Divinity of Christ. All the educated natives of Madura were present. Mr. Barnes, the advocate of Christianity, never spoke to so large and intelligent an audience. There was a very marked excitement through the town. Many are getting and reading the Bible. Ponnusami said publicly that he now accepts ninety-five per cent. of Christianity. And before more than fifty Brahmins and office-holders he said, "Prove to me that Christ is divine, and I will be a Christian."

And another influence is there at work from which much is to be expected. It is in the form, though has not the name, of the "Young Men's Christian Association." Says one:

"The influence of the educated young men of India, whose numbers are largely increasing, upon the future history of that so long degraded and benighted country, is of incalculable importance. A literary society has been formed by the native Christian young men of Madras, for the purpose of uniting the native Hindu, Mohammedan, and Christian youth in efforts for domestic, social, and moral reforms, and to aid them in inquiries after religious truth, and in forming sound opinions. Young men of a great variety of castes and tribes are connected with it, and improve the advantages of its reading-room, libraries, and lectures. These were at first confined to literary and secular subjects, but lately religious courses have been introduced. A course of lectures on the Evidences of Christianity was largely attended, the majority of the intelligent audience being Hindoos, native merchants of influence and wealth, university graduates and students, and others; giving encouraging evidence of the interest exerted on the native community."

The following little incident, too, beautifully illustrates how the good leaven is at work—the Gospel propagating itself: "A missionary in China, on ap-

proaching a village on the Sabbath where no European had ever been, noticed the stillness that pervaded the place, reminding him of a Scottish Sabbath. Almost the whole of the people of the village had met for Christian worship, as was their custom, and were keeping the Sabbath-day holy, having been instructed in the Christian religion by native ministers."

And we hail with a peculiar joy another footprint of Providence in the onward progress of the truth. It is the *closing up the ranks* of the sacramental host, and by a substantial UNION preparing for the coming conflict. The armies of the aliens are uniting and unfurling the banners of their king. Puseyites, ritualists, and all affiliated formalists, skeptics, irreligionists, and infidels are affiliating, are casting off their disguise as Protestants, and merging in the great Roman reservoir. Thus Rome is not only gathering in her outside skirmishers, but is consolidating her acknowledged forces, and making a fearful rally for the impending crisis and final conflict; and shall not the armies of the living God unite? They are feeling the necessity; and all the Presbyterian churches in America, Scotland, England, and Ireland, yea, all evangelical Christians, are yielding to the impulse and moving in the direction of union.

"In view of the great conflict now pending," in the words of Rev. Dr. Taylor, of Glasgow, "on the issue of which must depend the relations and condition of the Church for ages yet to come, surely those of the same creed, confession, and mode of worship, and the same form of church government, instead of, as hitherto, shutting themselves up, each in his fortress, frowning defiance on all around, and fighting against each other, it becomes the duty of Christian brethren to unite together and form one unbroken rank against the common enemy."

And in connection with this is another hopeful sign of the times. It is the development in the Church of the *lay* element. Never since the days of the Apostles was the feeling so rife that *every member of the Church has a work to do* for the Great Master. Christian



conventions are being held the country over, a leading object of which is the more complete evangelization of the masses by the employment of a lay agency, yet not usurping the prerogatives of the Gospel ministry, but supplementing its labors. The feeling is fast gaining ground, that not the ministry alone, but every individual member of the Church, no matter what his gifts, condition, or position is, *according to his measure and opportunities*, to be a preacher of righteousness. "Your sons and your daughters shall prophesy [preach, teach, or speak for Christ]; and on my servants and on my handmaids I will pour in those days of my spirit; and they shall prophesy."

And, finally, as intimately connected with the period now under review, stands prominent our recent civil conflict. But we shall attempt no history of this notable event—shall only call up a few of its incidents, and in them discern the all-controlling Hand working out the wise and beneficent purposes of Heaven.

The *causes* of the war, and the circumstances attending its earlier history, are familiar to the general reader and require no elucidation at our hands. Its *results*, however, are far-reaching—much beyond the boundaries of a single nation—much beyond the disinthralment of a single race. They have confirmed faith in popular governments, in their stability, power and practicability. They have imparted a wonderful impetus to national *benevolence*, and to all works of improvement and reform. They have secured the construction of the Pacific Railroad and the establishment of an overland telegraph to the Pacific; a free homestead law, an agricultural bureau and other useful means of progress. They have quickened the nation into a higher life, by awakening on every hand new channels for spiritual elevation, and by directing the minds of many thousands upon many thousands to the providences of our wonder-working God.

Did we go into details we might recount the many striking interpositions and deliverances in which the war abounded. But this seems scarcely necessary to our subject. Suffice it to say, that no arithmetic can calculate the rivers of blood poured out, the burning tears shed,

the bereavements endured, the wounds inflicted, the constitutions destroyed, and the uncounted treasures expended, in arriving at the great general result. Fearfully, as well as wonderfully, was the hand of God made manifest throughout.

We close; but not without a brief reference to four recent and great events; the completion of the Pacific Railway; the opening of the Suez canal; the union of the two branches of the Presbyterian church, and the meeting of the Ecumenical Council at Rome. Each of these speaks a volume in relation to the world's progress.

The opening of the Pacific Railway, heralds a signal advance in our commerce, in the westward extension of our empire and the development of its resources—in the commerce of the world, and the easy intercommunication of the nations of the earth. And the Suez canal is to Europe and western Asia but a counterpart of the great Pacific thoroughfare.

The union of the Presbyterian church is the key note for the massing, consolidating, and closing up the ranks of the sacramental host for the great conflict. The war cry is heard; the armies are marshaling. Rome has smelt the battle afar off, and by her Ecumenical Council she is essaying to entrench herself in the strongholds of her mediæval power, defying the nations which are identified with Christian progress—speaking great swelling words, which may be but the prelude to the dirge of her approaching destiny; and provoking Heaven to open the floodgates of war. "Yea, already is there the confused noise of the battle, and garments rolled in blood." The world moves. And they only are safe who move with it.

Wherefore, O man, lift up thy hands which hang down, and enter joyfully into the work: "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

THE END.









